

NYPL RESEARCH LIBRARIES



3 3433 07023906 0

Owen
RCP

A
GREEK READER,

CONTAINING
SELECTIONS FROM VARIOUS AUTHORS

ADAPTED TO
SOPHOCLES'S AND KUHNER'S GRAMMARS,

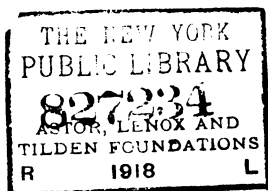
WITH
NOTES AND A LEXICON,
FOR THE USE OF SCHOOLS AND ACADEMIES.

BY
JOHN J. ^{a 50}OWEN, D. D.,
PROFESSOR OF THE GREEK AND LATIN LANGUAGES AND LITERATURE IN THE
FREE ACADEMY IN NEW-YORK CITY.

NEW AND REVISED EDITION.

NEW YORK:
D. APPLETON AND COMPANY,
90, 92 & 94 GRAND STREET.

1868.



Entered, according to act of Congress, in the year 1852, by

JOHN J. OWEN,

In the Clerk's Office of the District Court of the United States for the Southern District
of New-York.

NEW YORK
PUBLIC
LIBRARY

THIS WORK
IS
Respectfully Inscribed
TO
SAMUEL H. TAYLOR, A. M.,
PRINCIPAL OF PHILLIPS ACADEMY,
AS A
Testimonial of Respect
FOR
HIS HIGH REPUTATION AS A SUCCESSFUL INSTRUCTOR OF YOUTH,
AND HIS VALUABLE CONTRIBUTIONS
TO THE CAUSE OF CLASSICAL LITERATURE.

P R E F A C E.

THE Greek Reader, which the editor now offers to his friends and the public, comprises selections from the Fables of Æsop, the Jests of Hierocles, the Apophthegms of Plutarch, the Dialogues of Lucian, Xenophon's Anabasis and Cyropædia, Homer's Iliad and Odyssey, and the Odes of Anacreon. It was the editor's design, at first, to have made extracts from none but the Attic authors. But on further reflection it appeared best to him, to insert in the beginning of the work the usual selections of fables, jests, dialogues, and short pithy sayings, which are so well adapted to awaken and command the interest of the young student, and conduct him by easy and pleasant stages, to the more sedate and difficult pages of history and poetry. It will be seen that the selections in this part of the work, contain the easiest portions of the respective authors, which with the aid of the Notes and References will be easily mastered by the young student.

The remaining portion of the prose selections embracing nearly fifty pages, is made up of extracts from Xenophon, whose writings, especially the Anabasis and Cyropædia, are so well adapted to the wants and capabilities of the youthful mind. The extracts from this author embrace those portions, which combine an easy and simple style with stirring incidents, in order that the student may be inspired with interest in the subject of his recitation. The selections from Homer have been made with reference to the same

general principles. The parting of Hector and Andromache in the Iliad, and the adventures of Ulysses as detailed in the twelfth book of the Odyssey, seemed to the editor highly suitable to be selected for the present work. The selections from Anacreon are intended to comprise his sweetest and purest effusions.

The Text appears in the newly imported type called the Porsonian, which has been received with great favor in some of the recent publications of the editor. The beautiful proportion and bold outline of the letters, make it far more attractive, than any other specimen of Greek type which has yet appeared. A generous spacing has been observed between the lines and words, in order that the page may not appear crowded, but open, and clear to the eye. This in the opinion of the editor is of no small importance, in a work designed for those who are just commencing the study of the Greek language, and who are not yet very familiar with the characters in which it is written.

The Notes are intended to be quite copious, yet not so much so as to weaken habits of self-reliance, or beget the practice, so fatal to sound and independent scholarship, of depending upon others for the solution of every point of more than ordinary difficulty. The editor has endeavored always to keep in mind, the age and standing of the students for whom this Reader has been prepared, and to adapt it to their reasonable wants and capacities. How far he has succeeded in this most difficult part of an editor's task, must be left to the judgment of an intelligent public.

The References are made to the Greek Grammar of Prof. E. A. Sophocles, and to Kuhner's Elementary Greek Grammar, translated by Mr. S. H. Taylor of Andover, Mass. Occasional references are made to Prof. Crosby's Grammar, and to that of Buttmann, translated by Dr. Robinson, a revised edition of which has recently appeared. These references the editor regards of great importance,

and he would urge upon all students who may use this Reader, a careful examination of them, as highly essential to rapid progress combined with accurate scholarship.

The Lexicon has been carefully prepared, and yet so liable are words to be overlooked, in forming and arranging a lexicon for any particular author or collection, that the editor fears some words in the text may have been inadvertently omitted. He will feel thankful to teachers who may use this book, if they will forward to him any corrections of this sort for a subsequent edition if it shall be demanded. The principal parts of the verbs are carefully given to guide the student in their formation. All anomalous or strange forms are intended to be inserted, in order that the time of the pupil may not be exhausted in laborious and oftentimes fruitless efforts to find some word occurring in the lesson before him. The logical order of arrangement has been observed in the definitions, as being more natural, and adapted to impress more distinctly upon the mind the internal history and characteristics of a word, than any fanciful or arbitrary arrangement which might be adopted.

The editor acknowledges, in this part of his work, his indebtedness to the valuable Lexicon of Pickering (a work which is an honor to our land) and that of Liddell and Scott. In the selections from Homer, he has derived much assistance from Crusius' Homeric Lexicon, translated by Prof. Henry Smith D. D., now President of Marietta College.

With these remarks, and a sincere renewal of thanks for the favor with which his previous publications have been received, the editor commits this work to teachers in academies and classical schools, hoping that they will find it a useful auxiliary in the preparation of students for the collegiate stage of education.

NEW-YORK FREE ACADEMY, *March 13th 1852.*

CONTENTS.

SELECTIONS IN PROSE.

FABLES OF ÆSOP.	Page
1. The Lioness,	1
2. The Wolf,	1
3. The Fox and the Grapes,	1
4. The Fly and the Ox,	1
5. The Peasant and the Serpent,	2
6. The Woman and the Hen,	2
7. The Boy and Fortune,	2
8. The Hares and the Foxes,	2
9. The Fawn,	2
10. The Kid and the Wolf,	3
11. The Raven,	3
12. The Wolf and the Lamb,	3
13. The Old Man and Death,	3
14. The Boy who was bathing,	3
15. The Ass in the Lion's Skin,	4
16. The Lion, Ass, and Fox,	4
17. The Ass and the Grasshopper,	4
18. The Fox who had lost his Tail,	4
19. The Horse and the Ass,	5
20. The Physician and his Patient,	5
21. The Birds and the Peacock,	5
22. The Tortoise and the Eagle,	5
23. The Lion and the Fox,	6
24. The Dog and the Wolf,	6
25. The Herdsmen,	7

FESTS OF HIEROCLES,	7
---------------------	---

APOPHTHEGMS,	10
--------------	----

DIALOGUES OF LUCIAN,

1. Mercury, Charon,	16
2. Charon, Menippus, Mercury,	17
3. Menippus, Mercury,	18
4. Menippus, Tentulus,	20
5. Æacus, Protesilaus, Menelaus, Paris,	21
6. Xanthus and the Sea,	22
7. Vulcan, Jupiter,	23
8. Jupiter, Æsculapius, Hercules,	24
9. Mercury, Maia,	25
10. Nereus, Thersites Menippus,	26

XENOPHON'S ANABASIS.

1. March from Sardis to Tarsus,	27
2. March from Tarsus to the Euphrates,	32
3. Trial of Orontes,	37
4. Battle of Cunaxa,	39
5. Passage of the Tigris,	43
6. Retreat along the Tigris,	46
7. March through the snows of Armenia,	53

XENOPHON'S CYROPÆDIA.

1. Boyhood of Cyrus,	59
2. Interview of Cyrus with Croesus,	65
3. Conquest of Babylon,	70

SELECTIONS IN POETRY.

HOMER'S ILIAD.

1. Juno and Minerva arming for battle,	75
2. Parting of Hector and Andromache,	76

HOMER'S ODYSSEY.

Adventures of Ulysses,	80
------------------------	----

ANACREON'S ODES.

1. The Lyre,	90
2. Beauty	90

ODES TO ANACREON—*continued*.

3.	Cupid,	91
4.	Brevity of Life,	92
5.	The Rose,	92
6.	The Dove,	93
7.	Old Age,	94
8.	Cupid,	95
9.	The Swallow,	95
10.	The Spring,	96
11.	Cupid stung,	96
12.	The Cicada,	97
13.	The Old Man,	98

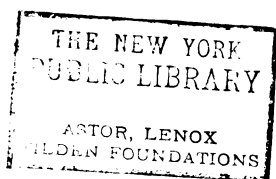
NOTES.	101
--------	-----

LEXICON	217
---------	-----

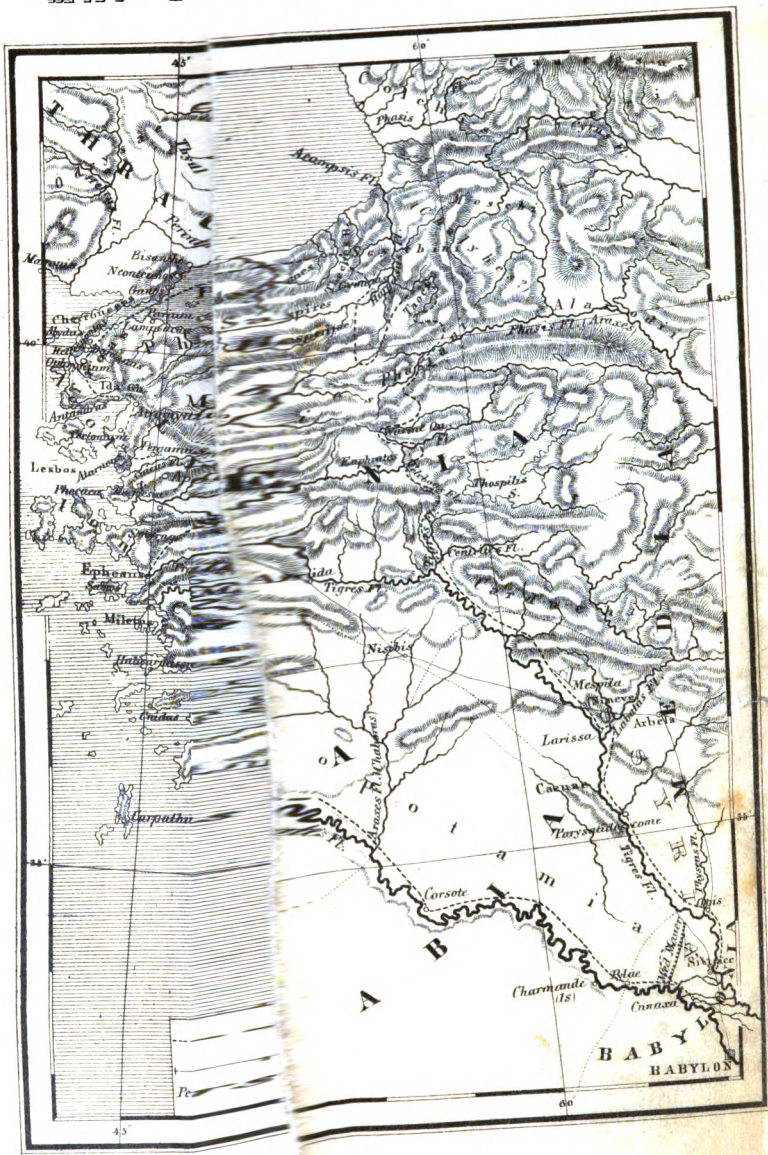
ABBREVIATIONS AND EXPLANATIONS.

S.	stands for	Sophocles's	Greek	Grammar.
K.	"	"	Kühner's	"
Butt.	"	"	Buttmann's	"
N.	"	"	Note.	
cf.	"	"	compare, consult.	
κ. τ. λ.	"	"	καὶ τὰ λοιπὰ = etc., &c.	
sc.	"	"	scilicet.	

The references to Kühner are to his Elementary Grammar translated by Mr. S. H. Taylor, Principal of Phillips Academy, Andover, Mass. Whenever Kühner's School Grammar translated by Edwards and Taylor is referred to, the name is fully given.



MAPS & BREEKS, BY KIEPERT.



GREEK READER.

FABLES OF ÆSOP.

1. THE LIONESS.

Λεαινα, ὄνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ διὰ παντὸς
ἕνα τίκτειν,—ἕνα, ἔφη, ἀλλὰλέοντα.

2. THE WOLF.

Λύκος ἰδὼν ποιμένας ἐσθίουσας ἐν σκηνῇ πρόβατον,
ἐγγὺς προσελθὼν, ἡλίκος, ἔφη, ἂν ἦν θόρυβος, εἰ ἐγὼ τοῦτο
ἐποίουν!

5

3. THE FOX AND THE GRAPES.

Βότρυας πεπείρους ἀλώπηξ κρεμαμένους ἰδοῦσα, τού-
τους ἐπειρᾶτο καταφαγεῖν. Ἡρλλὰ δὲ καμουσα καὶ μὴ
δυνηθεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν,
ὄμφακες ἔτι εἰσίν.

4. THE FLY AND THE OX.

Κώνωψ ἐπὶ κέρατος βοὸς ἐκαδέσθη καὶ ἠύλει· εἶπε 10
δὲ πρὸς τὸν βόυν, εἰ βαρὺ σου τὸν τένοντα, ἀναχωρήσω.
Ὁ δὲ ἔφη, οὔτε ὅτε ἤλθες ἔγνω, οὔτε ἐὰν μένης μελήσει
μοι.

5. THE PEASANT AND THE SERPENT.

Γεωργὸς χειμῶνος ὥρα ὄφιν εὐρὼν ὑπὸ κρύους πεπαιγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέδετο. Θερμανθεὶς δὲ ἐκεῖνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἔπληξε τὸν εὐεργέτην.

6. THE WOMAN AND THE HEN.

- 5 Γυνή τις χήρα ὄρνιν εἶχε, κατ' ἐκάστην ἡμέραν ὥσπερ αὐτῇ τίκτουσαν. Νομίσασα δέ, ὥς, εἰ πλείους τῇ ὄρνιδι κριθὰς παραβάλῃ, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὄρνις πιμελὴς γενομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν ἠδύνατο.

7. THE BOY AND FORTUNE.

- 10 Ἐγγὺς φρέατος παῖς τις ἐκοιμάτο. Ἐπιστᾶσα δὲ αὐτῷ ἡ Τύχη ἐβόα· Ἀνάστα καὶ ἄπελθε ἐντεῦθεν, μὴ ποτέ σε κάτωθεν τοῦ φρέατος πέσης, καὶ ἐμὲ τὴν Τύχην κοίτῃ μέμψωνται πάντες.

8. THE HARES AND THE FOXES.

- 15 Λαγωοὶ ποτε πολεμοῦντες ἀετοῖς, παρεκάλουν εἰς μάχην αὐτοὺς μαχίαν ἀλώπεκας. Αἱ δὲ ἔφασαν· Ἐβοηθήσαμεν αὐτοῖς ὥστε εἰ μὴ εἴδειμεν, τίνες ἦτε καὶ τίσι πολεμεῖτε.

9. THE FAWN.

- Νεβρὸς ποτε πρὸς τὸν ἐλαφον εἶπε· Πάτερ, σὺ καὶ μετὰ τῶν ζῴων, καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τοὺς τοῖς ὑπερφυᾶ φέρεις πρὸς ἄμυναν· τί δὴ ποτ' οὖν οὐκ αὐτοὺς 20 τούτους φοβῇ; Κακεῖνος γελῶν εἶπεν· Ἀληθῆ μὲν ταῦτα φῆς, τέκνον· ἐν δ' οἶδα, ὥς, ἐπειδὰν κυνὸς ὑλακὴν ἀκούσῃς, αὐτίκα πρὸς φυγὴν, οὐκ οἶδ' ὅπως, ἐκφέρομαι.

10. THE KID AND THE WOLF.

Ἐριφος ἐπὶ τινος δώματος ὑψηλοτάτου ἐστῶς, ἐπειδὴ
λύκον τινὰ παριόντα εἶδεν, ἐλοιδορεῖ αὐτόν. Ὁ δὲ λύκος
ἔφη· Ὡ οὗτος, οὐ σύ με λαιδορεῖς, ἀλλ' ὁ τόπος ἐν ᾧ
ἵστασαι.

11. THE RAVEN.

Κόραξ νοσῶν τῇ μητρὶ ἐπεφώνει· Εὐχου τοῖς θεοῖς, ὦ 5
μητέρα μου, καὶ μὴ θρήνῃ. Ἡ δὲ πρὸς αὐτὸν ταῦτα βοῶσα.
ἔφη· Καὶ τίς σε, τέκνον, τῶν θεῶν ἐλεήσει; τίνος γὰρ
κρέα ὑπὸ σοῦ οὐκ ἐκλάπη;

12. THE WOLF AND THE LAMB.

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσ-
καλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι 10
θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος ἔφη πρὸς αὐτόν·
ἀλλ' αἰρετώτερόν μοι ἐστὶ θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ
διαφθαρῆναι.

13. THE OLD MAN AND DEATH.

Γέρων ποτέ, ξύλα ταμὼν ἐξ ὄρους, καπὶ τῶν ὤμων
ἀράμενος, ἐπειδὴ πολλὴν ὁδὸν ἐπηχθισμένος ἐβάδισεν, 15
ἀπειρηκώς, ἀπέθετό τε τὰ ξύλα, καὶ τὸν θάνατον ἐλθεῖν
ἐπεκαλεῖτο. Τοῦ δὲ θανάτου εὐθὺς ἐπιστάντος, καὶ τὴν
αἰτίαν πυνθανομένου, δι' ἣν αὐτὸν καλοίη, ὁ γέρων ἔφη,
Ἵνα τὸν φόρτον τοῦτον ἄρας ἐπιθῇς μοι.

14. THE BOY WHO WAS BATHING.

Παῖς ποτε λουόμενος ἐν τινι ποταμῷ, ἐκινδύνευσεν 20
ἀποπνιγῆναι. Ἰδὼν δὲ τινα ὁδοιπόρον, τοῦτον ἐπὶ βοηθείᾳ
ἐκάλει. Ὁ δὲ ἐμέμφετο τῷ παιδὶ ὡς τολμηρῷ. Τὸ δὲ
μειράκιον εἶπε πρὸς αὐτόν. Ἀλλὰ νῦν μοι βοηθεῖ, ὅστε-
ρον δὲ σωθέντι μέμψῃ.

15. THE ASS IN THE LION'S SKIN.

Ὄνος δορὰν λέοντος ἐπενδυθεὶς λέων ἐνομιζέτο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος βιαίτερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐ-
5 τὸν ἔπαιον.

16. THE LION, THE ASS, AND THE FOX.

Λέων καὶ ὄνος καὶ ἀλώπηξ κοινωνίαν ποιησάμενοι, ἐξ-
ἦλθον πρὸς ἄγραν. Πολλῆς οὖν θήρας συλληφθείσης,
προσέταξεν ὁ λέων τῷ ὄνῳ διελεῖν αὐτοῖς. Ὁ δέ, τρεῖς
μερίδας ποιησάμενος ἐκ τῶν ἴσων, ἐκλέξασθαι τούτους
10 προὔτρεπετο. Καὶ ὁ λέων θυμωθεὶς τὸν ὄνον κατέφαγεν.
Εἵτα τῇ ἀλώπεκι μερίζειν ἐκέλευσεν. Ἡ δ', εἰς μίαν
μερίδα πάντα σωρεύσασα, ἐαυτῇ βραχύ τι κατέλιπε. Καὶ
ὁ λέων πρὸς αὐτήν· Τίς σε, ὦ βελτίστη, διαιρεῖν οὕτως
ἐδίδαξεν; Ἡ δ' εἶπεν, τοῦ ὄνου συμφορά.

17. THE ASS AND THE GRASSHOPPER.

15 Ὄνος ἀκούσας τεττίγων ἀδόντων, ἤσθη ἐπὶ τῇ εὐφωνίᾳ,
καὶ ζηλώσας αὐτῶν τὴν ἡδύτητα εἶπε· Τί σιτούμενοι τοι-
αύτην φωνὴν ἀφίετε; Τῶν δὲ εἰπόντων, Δρόσον, ὁ ὄνος
προσπαράμενων τῇ δρόσῳ, λιμῷ διεφθάρη.

18. THE FOX WHO HAD LOST HIS TAIL.

Αλώπηξ ἐν παγίδι ληφθεῖσα, καὶ ἀποκοπείσης τῆς
20 οὐρᾶς διαδρᾶσα, ἀβίωτον, ὑπ' αἰσχύνης, ἡγείτο τὸν βίον.
Ἔγνω οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νουθετῆ-
σαι, ὥς ἂν τῷ κοινῷ πάθει τὸ ἴδιον συγκαλύψειεν αἰσχος.
Καὶ δὴ πάσας ἀθροίσασα, παρήνει τὰς οὐρὰς ἀποκόπτειν,
ὥς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὂν, ἀλλὰ καὶ περιττὸν
25 βάρος προσηρτημένον. Ὑπολαβοῦσα δέ τις αὐτῶν εἶπεν·

Ἦ αὐτῇ, ἀλλ' εἰ οὐ σοὶ τοῦτο συνέφερεν, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.

19. THE HORSE AND THE ASS.

Ἀνδρωπὸς τις ἵππον εἶχε καὶ ὄνον· ἐπεφόρτισε δὲ πλείω τὴν ὄνον· ἥτις δὴ καὶ ὀδεύσασα μετὰ πολλοῦ τοῦ βάρους, πρὸς τὸν ἵππον ἐβόα· Λάβε ἀπὸ τοῦ βάρους, καὶ 5 κούφισόν με ὀλίγον· οὐ γὰρ δύναμαι ταῦτα πάντα βαστάζειν· καὶ εἰ μὲν βούλει, ζήσομεν ἐν τῷ βίῳ· εἰ δὲ μὴ πεισθῆς μοι, ὄψει με τεθνηκυῖαν. Ὁ δὲ οὐκ ἐπέισθη ἐλεῆσαι τὴν ὄνον· καὶ παραχρῆμα θανοῦσα ἐπεπτῶκει. Τοῦ δὲ κυρίου θέντος πάντα τῷ παναθλίῳ· Τί μοι συνέβη ἄρτι 10 τῷ τάλαιπῶρῳ; εἶπε· μὴ θελήσας γὰρ μικρὸν λαβεῖν ἐκ τοῦ βάρους, ἰδοὺ ἅπαντα βαστάζω σὺν τῷ σάκκῳ.

20. THE PHYSICIAN AND HIS PATIENT.

Ἰατρὸς νοσοῦντα ἐθεράπευε. Τοῦ δὲ νοσοῦντος ἀποθάνοντος, ἐκεῖνος πρὸς τοὺς ἐκκομίζοντας ἔλεγεν· Οὗτος ὁ ἀνδρωπός, εἰ οἴνου ἀπείχετο, καὶ κλυστῆρσιν ἐχρήτο, οὐκ 15 ἂν ἐτεθνήκει. Τῶν δὲ παρόντων ὑπολαβὼν τις ἔφη· Ἦ βέλτιστε, οὐκ ἔδει σε ταῦτα νῦν λέγειν, ὅτε μηδὲν ὀφελὸς ἐστίν, ἀλλὰ τότε παραινεῖν ὅτε τούτοις χρῆσθαι ἡδύνατο.

21. THE BIRDS AND THE PEACOCK.

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλέα, ταῶς ἑαυτὸν ἡξίου διὰ τὸ κάλλος χειροτονεῖν. Αἵρουμένων δὲ τοῦ- 20 τον τῶν ἄλλων, ὁ κολοιὸς ὑπολαβὼν ἔφη· ἀλλ' εἰ, σοῦ βασιλεύοντος, ὁ αἰετὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἐπαρκέσεις;

22. THE TORTOISE AND THE EAGLE.

Χελώνη θεασαμένη αἰετὸν πετόμενον, ἐπεθύμησε καὶ αὐτὴ πετάσαι. Προσελθοῦσα δὲ τοῦτον παρεκάλει, ἐφ' 25

ὧ βούλεται μισθῶ διδάξαι αὐτήν. Τοῦ δὲ λέγοντος, ἀδύνατον εἶναι, καὶ ἔτι αὐτῆς ἐπικειμένης καὶ ἀξιούσης, ἄρας αὐτήν, καὶ μετέωρος ἀρθεὶς ἀφήκεν ἐπὶ τινος πέτρας, ὅθεν κατενεχθεῖσα διερρήγη καὶ ἀπέθανεν.

23. THE LION AND THE FOX.

5 Λέων γηράσας, καὶ μὴ δυνάμενός δι' ἀλκῆς ἑαυτῷ τροφήν πορίζειν, ἔγνω δι' ἐπινοίας τοῦτο πράξαι. Καὶ δὴ παραγενόμενος εἰς τι σπήλαιον, καὶ ἐνταῦθα κατακλειςθεὶς, προσεποιεῖτο νοσεῖν χαλεπῶς. Καὶ οὕτω τὰ παραγενόμενα ἐπισκέψεως χάριν παντοῖα ζῶα συλλαμβάνων
10 κατήσδιεν αὐτά. Πολλῶν δὲ θηρίων ἀναλωθέντων ὑπ' αὐτοῦ, ἀλώπηξ τὸ τέχνασμα αὐτοῦ συνιῖσα καὶ γνοῦσα, παρεγένετο πρὸς αὐτόν, καὶ στᾶσα ἔξωθεν καὶ ἄποθεν τοῦ σπηλαίου, ἐπυνθάνετο αὐτοῦ πῶς ἔχοι. Τούτου δὲ εἰπόντος, καλῶς, καὶ τὴν αἰτίαν ἐρωτῶντος, δι' ἣν οὐ κάτεισι,
15 καὶ οὐκ εἰσέρχεται ὧδε, ἡ ἀλώπηξ ἔφη· Ἄλλ' ἔγωγε εἰσῆλθον ἂν, εἰ μὴ ἑώρων πολλῶν εἰσιόντων ἵχνη, ἐξιόντων δὲ οὐδενός.

24. THE DOG AND THE WOLF.

Κύνων πρὸ ἐπαύλεώς τινος ἐκάθευδε. Λύκου δ' ἐπιδραμόντος, καὶ βρῶμα μέλλοντος θύσειν αὐτόν, ἐδεῖτο, μὴ
20 νῦν αὐτὸν καταθύσαι. Νῦν μὲν γάρ, φησί, λεπτός εἰμι, καὶ ἰσχνός· ἂν δὲ μικρὸν ἀναμείνῃς, μέλλουσιν οἱ ἐμοὶ δεσπότῃ ποιήσειν γάμους, καὶ γὰρ τηνικαῦτα, πολλὰ φαγών, πιμελέστερος ἔσομαι, καὶ σοὶ ἡδύτερον βρῶμα γενήσομαι. Ὁ μὲν οὖν λύκος πεισθεὶς ἀπήλθε· μεθ' ἡμέρας δ' ἐπα-
25 νελθὼν εὔρεν ἄνω ἐπὶ τοῦ δώματος τὸν κύνα καθεύδοντα, καὶ στάς κάτωθεν πρὸς ἑαυτὸν ἐκάλει, ὑπομιμνήσκων αὐτὸν τῶν συνθηκῶν. Καὶ ὁ κύων· Ἄλλ', ὦ λύκε, εἰ τὸ ἀπὸ τοῦδε πρὸ τῆς ἐπαύλεως με ἴδοις καθεύδοντα, μηκέτι γάμους ἀναμείνῃς.

25. THE HERDSMAN.

Βουκόλος, ἀγέλην ταύρων βόσκων, ἀπώλεσε μόσχον. Πέριελθὼν δὲ πᾶσαν τὴν ἔρημον, διέτριβεν ἐρευνῶν. Ὡς δὲ οὐδὲν εὐρεῖν ἠδυνήθη, ἠῤῥατο τῷ Διὶ, ἂν τὸν λαβόντα μόσχον κλέπτῃ ὑποδείξῃ, ἔριφον εἰς θυσίαν προσάξῃ. Καὶ δὴ ἐρχόμενος εἰς τινα δρυμῶνα, εὐρίσκει λέοντα κατε- 5 σθιόντα τὸν μόσχον. Ἐμφοβος οὖν γενόμενος, καὶ μέγα δειλιάσας, ἐπάρας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανόν, εἶπεν· ὦ δέσποτα Ζεῦ! ἐπηγγειλάμην σοι ἔριφον δώσειν, ἂν τὸν κλέπτῃ εὕρω· νῦν ταῦρόν σοι θύσειν ὑπισχνούμαι, ἂν τούτου τὰς χεῖρας ἐκφύγῃ. 10

JESTS OF HIEROCLES.

1. Σχολαστικὸς κολυμβᾶν βουλόμενος, παρὰ μικρὸν ἐπνίγη. Ὡμοσεν οὖν μὴ ἄψασθαι ὕδατος, ἂν μὴ πρῶτον μάθῃ κολυμβᾶν.

2. Σχολαστικὸς φίλῳ συναντήσας εἶπε· Καθ' ὕπνου σε ἰδὼν προσηγόρευσα. Ὁ δέ, Σύγγνωθί μοι, ὅτι οὐ 15 προσέσχον.

3. Σχολαστικὸς νοσοῦντα ἐπισκεπτόμενος, ἡρώτα περὶ τῆς ὑγείας· ὃ δὲ οὐκ ἠδύνατο ἀποκριθῆναι. Ὁργισθεὶς οὖν ἐξήλεγξεν, Ἐλπίζω καὶ μὲ νοσήσαι, καὶ ἐλθόντι σοι μὴ ἀποκριθῆναι. 20

4. Σχολαστικὸς ἰατρῷ συναντήσας, Συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψῃ, ὅτι οὐκ ἐνόσησα.

5. Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλά, οὐ παρέβαλεν αὐτῷ τροφάς. Ἀποθανόντος δὲ τοῦ ἵππου τῷ λιμῷ, ἔλεγε· Μέγα ἐζημιώθην· ὅτε 25 γὰρ ἔμαθε μὴ τρώγειν. τότε ἀπέθανε.

6. Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῦγμα περιέφερε.

7. Σχολαστικὸς θάλων εἰδέναι, εἰ πρέπει αὐτῷ κοιμᾶσθαι, καμμύσας ἐσοπτρίζετο.

5 8. Σχολαστικὸς, κατ' ὄναρ ἰδὼν ἦλον πεπατηκέναι, καὶ δόξας ἀλγεῖν τὸν πόδα, περιεδήσατο. "Ετερος δέ, μαδῶν τὴν αἰτίαν, ἔφη· Διὰ τί γὰρ ἀνυπόδητος κοιμᾶσαι;

9. Σχολαστικὸς ἰατρῷ συναντήσας ὑπὸ τοίχου ἐκρύβη.
10 Τινὸς δὲ πυθομένου τὴν αἰτίαν, ἔφη· Καιρὸν ἔχω μὴ ἀσθενήσας, καὶ αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἱατροῦ.

10. Σχολαστικὸς ἀμυναῖαν ἔχων, ἐσφράγισεν αὐτήν. Τοῦ δὲ δούλου κάτωθεν τρήσαντος, καὶ τὸν οἶνον αἶροντος, ἐθαύμαζεν ὅτι, τῶν σημάτων τῶν σώων ὄντων, ὁ οἶνος
15 ἐλαττοῦτο. "Ετερος δὲ εἶπεν· "Ορα μὴ κάτωθεν ἀφηρεῖται. 'Ο δέ, 'Αμαδέστατε, εἶπεν, οὐ τὸ κάτωθεν λείπει, ἀλλὰ τὸ ἄνωθεν μέρος.

11. Σχολαστικὸς ἰδὼν στρουθία ἐπὶ δένδρου, λάθρα ὑπείσελθὼν ὑφαπλώσατο τὸν κόλπον, καὶ ἔσειε τὸ δένδρον,
20 ὡς ὑποδεξόμενος τὰ στρουθία.

12. Σχολαστικὸς σχολαστικῷ συναντήσας εἶπεν· "Εμαθον ὅτι ἀπέθανες· κακῆϊνος, 'Αλλ' ὁρᾷς με ἔτι, ἔφη, ζῶντα. Καὶ ὁ σχολαστικὸς, Καὶ μὴν ὁ εἰπὼν μοι πολλῷ σου ἀξιοπιστότερος ὑπάρχει.

25 13. Σχολαστικὸς ἐν τῷ ἰδίῳ ἀγρῷ ἐξιὼν, ἡρώτα πιεῖν ὕδωρ, εἰ καλὸν ἐν τῷ αὐτόθι φρέατι· τῶν δὲ φησάντων ὅτι καλόν, καὶ γὰρ οἱ γονεῖς αὐτοῦ ἐξ αὐτοῦ ἔπινον, Καὶ πηλίκους, ἔφη, εἶχον τραχήλους, ὅτι εἰς τοσοῦτον βάθος πίνειν ἠδύναντο.

30 14. Σχολαστικὸς μαδῶν ὅτι ὁ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφε.

15. Σχολαστικὸς εἰς χειμῶνα ναυαγῶν, καὶ τῶν συμπελούντων ἐκάστου περιπλεκομένου σκευὸς πρὸς τὸ σωθῆναι, ἐκείνος μίαν τῶν ἀγκυρῶν περιεπλέξατο.

16. Διδύμων ἀδελφῶν εἰς ἐτελεύτησε. Σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι ἡρώτα· Σὺ ἀπέθανες, ἢ ὁ ἀδελφός σου;

17. Σχολαστικὸς ναυαγεῖν μέλλων, πινακίδας ἤτει, ἵνα διαθήκας γράφῃ. Τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦντας διὰ τὸν 5 κίνδυνον, ἔφη· Μὴ λυπεῖσθε, ἐλευθερῶ γὰρ ὑμᾶς.

18. Σχολαστικὸς ποταμὸν βουλόμενος περάσαι ἀνῆλθεν ἐς τὸ πλοῖον ἔφιππος· πυθομένου δέ τινος τὴν αἰτίαν ἔφη, σπουδάzejιν.

19. Σχολαστικὸς ἀπορῶν δαπανημάτων τὰ βιβλία 10 αὐτοῦ ἐπίπρασκε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· Σύγχαιρε ἡμῖν πάτερ· ἤδη γὰρ ἡμᾶς τὰ βιβλία τρέφει.

20. Σχολαστικοῦ υἱός, ὑπὸ τοῦ πατρὸς εἰς πόλεμον ἐκπεμπόμενος, ὑπέσχετο ἐνὸς τῶν ἐχθρῶν κεφαλὴν ἀγαγεῖν. Ὁ δὲ ἔφη· Εὐχομαι καὶ χωρὶς κεφαλῆς σε ἐλθόντα, 15 μόνον ὑγιῇ ἰδεῖν, καὶ εὐφρανθῆναι.

21. Σχολαστικῷ φίλος ἔγραψεν ἐν Ἑλλάδι ὄντι, βιβλία αὐτῷ ἀγοράσαι· τοῦ δὲ ἀμελήσαντος, ὡς μετὰ χρόνον τῷ φίλῳ συνώφθη, εἶπε· Τὴν ἐπιστολὴν, ἣν περὶ βιβλίων ἀπέστειλās μοι, οὐκ ἐκομισάμην. 20

22. Σχολαστικὸς καὶ φαλακρὸς καὶ κουρεύς, συνοδεύοντες, συνέθεντο πρὸς τέσσαρας ὥρας γρηγορήσαι. Ἐλαχεν οὖν πρῶτον τῷ κουρεῖ. Ὁ δὲ μετεωρίζόμενος, τὸν σχολαστικὸν κοιμώμενον ἐξύρησε, καὶ τῶν ὠρῶν πληρωθεῖσῶν διύπνισεν. Ὁ δέ, κνηδόμενος ἀφ' ὕπνου τὴν 25 κεφαλὴν, καὶ εὐρὼν αὐτὴν ψιλὴν, ἔφη· Μέγα κάθαρμα ὁ κουρεύς· πλανηθεῖς γὰρ ἀντὶ ἐμοῦ τὸν φαλακρὸν διύπνισεν.

ΑΠΟΡΗΤΗΓΜΑΤΑ.

1. Φίλιππος Ἀθηναίους μακαρίζειν ἔλεγεν, εἰ καὶ ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα.

5 2. Ἐπεὶ δὲ νικήσαντι τοὺς Ἕλληνας αὐτῷ συνεβούλευον ἔνιοι φρουραῖς τὰς πόλεις κατέχειν, ἔφη, μᾶλλον πολὺν χρόνον ἐδέλειν χρηστός, ἢ δεσπότης ὀλίγον καλεῖσθαι.

3. Τοῖς δὲ τῶν Ἀθηναίων δημαγωγοῖς ἔφη χάριν ἔχειν, 10 ὅτι λοιδοροῦντες αὐτόν, βελτίονα ποιοῦσι καὶ τῷ λόγῳ καὶ τῷ ᾗθει. Πειρῶμαι γὰρ αὐτοὺς ἅμα καὶ τοῖς λόγοις καὶ τοῖς ἔργοις ψευδομένους ἐλέγχειν.

4. Δυεῖν δὲ ἀδελφοῖν Ἀμφοτεροῦ καὶ Ἐκατεροῦ, τὸν μὲν Ἐκατερόν ἔμφρονα καὶ πρακτικὸν ὄρων, τὸν δὲ Ἀμφο- 15 τερόν ἐνῆδη καὶ ἀβέλτερον, ἔφη, τὸν μὲν Ἐκατερόν ἀμφοτερόν εἶναι, τὸν δὲ Ἀμφοτερόν οὐδέτερον.

5. Γενόμενος δὲ κριτὴς δυεῖν πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν.

6. Ἐπεὶ δὲ ὑπὸ τινος ξένου κληθεὶς ἐπὶ δεῖπνον ἐν ὁδῷ 20 πολλοὺς ἐπήγετο, καὶ τὸν ξένον ἑώρα θορυβούμενον, (ἦν γὰρ οὐχ ἱκανὰ τὰ παρεσκευασμένα,) προπέμπων τῶν φίλων ἐκάστω, πλακοῦντι χώραν ἐκέλευεν ἀπολιπεῖν. Οἱ δὲ πειθόμενοι καὶ προσδοκῶντες, οὐκ ἦσθιον πολλὰ, καὶ πᾶσιν οὕτως ἤρκεσεν.

7. Τῶν δὲ Ἀντιπάτρου φίλων τινὰ κατατάξας εἰς τοὺς 25 δικαστάς, εἶτα τὸν πώγωνα βαπτόμενον αἰσθανόμενος καὶ τὴν κεφαλὴν, ἀνέστησεν, εἰπών, τὸν ἄπιστον ἐν θριξὶ μιᾷ νομίζειν ἀξιόπιστον ἐν πράγμασι.

8. Ἀλέξανδρος ἔτι παῖς ὢν, πολλὰ τοῦ Φιλίππου κατορ- 30 θούντος, οὐκ ἔχαιρεν, ἀλλὰ πρὸς τοὺς συντρεφεμένους ἔλεγε παῖδας· Ἐμοὶ δὲ ὁ πατήρ οὐδὲν ἀπολείψει. Τῶν

δὲ παίδων λεγόντων ὅτι, Ταῦτά σοι κτᾶται, Τί δὲ ὄφελος, εἶπεν, ἐὰν ἔχω μὲν πολλά, πράξω δὲ οὐδέν ;

9. Ἐλαφρὸς δὲ ὢν καὶ ποδώκης, καὶ παρακαλούμενος ὑπὸ τοῦ πατρὸς Ὀλύμπια δραμεῖν στάδιον, Εἵγε, ἔφη, βασιλεῖς ἔξω ἔμελλον ἀνταγωνιστάς. 5

10. Μέλλων δὲ τὴν ἐπὶ Γρανίκῳ μάχην μάχεσθαι, παρεκάλει τοὺς Μακεδόνας ἀφθόνως δειπνεῖν, καὶ πάντα φέρειν εἰς μέσον, ὡς αὔριον δειπνήσοντας ἐκ τῶν πολεμίων.

11. Ἀναξάρχῳ δὲ τῷ φιλοσόφῳ δοῦναι τὸν διοικητὴν 10 ἐκέλευσεν, ὅσον ἂν αἰτήσῃ· τοῦ δὲ διοικητοῦ φήσαντος, ὡς ἑκατὸν αἰτεῖται τάλαντα, Καλῶς, ἔφη, ποιεῖ, γινώσκων ὅτι φίλον ἔχει καὶ δυνάμενον τηλικαῦτα δωρεῖσθαι καὶ βουλόμενον.

12. Ἐπεὶ δὲ παρεσκευασμένων πάντων πρὸς μάχην, 15 ἡρώτησαν οἱ στρατηγοί, μή τι πρὸς τούτοις ἕτερον, Οὐδέν, εἶπεν, ἢ ξυρᾶν τὰ γένηια τῶν Μακεδόνων. Θαυμάσαντος δὲ τοῦ Παρμενίωνος, Οὐκ οἶδας, εἶπεν, ὅτι βελτίων οὐκ ἐν μάχῃ λαβὴ πώγωνος ;

13. Ἐπιστολὴν δὲ παρὰ τῆς μητρὸς ἀναγινώσκων 20 ἀπορρήτους λόγους κατ' Ἀντιπάτρου καὶ διαβολὰς ἔχουσαν, ἅμα τοῦ Ἡφαιστίωνος, ὥσπερ εἰώδει, συναναγινώσκοντος, οὐκ ἐκώλυσεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφελόμενος τὸν ἑαυτοῦ, τῷ στόματι τῷ ἐκείνου τὴν σφραγίδα ἐπέθηκεν. 25

14. Ξενοκράτῃ δὲ τῷ φιλοσόφῳ πεντήκοντα τάλαντα πέμψας, ὡς οὐκ ἐδέξατο, μὴ δεῖσθαι φήσας, ἡρώτησεν, εἰ μὴδὲ φίλον ἔχει Ξενοκράτης· Ἐμοὶ μὲν γάρ, ἔφη, μόλις ὁ Δαρείου πλοῦτος εἰς τοὺς φίλους ἤρκεσεν.

15. Ἐπεὶ δὲ Πῶρος ἐρωτηθεὶς ὑπ' αὐτοῦ μετὰ τὴν 30 μάχην, Πῶς σοι χρήσομαι ; Βασιλικῶς, εἶπε· καὶ προσερωτηθεὶς, μή τι ἄλλο, Πάντα, εἶπεν, ἐν τῷ Βασιλικῶς ἔρεστι· θαυμάσας καὶ τὴν σύνεσιν αὐτοῦ καὶ τὴν ἀνδραγαδίαν, πλείονα χώραν, ἣς πρότερον εἶχε, προσέθηκε.

16. Θεμιστοκλῆς ἔτι μειράκιον ὦν, ἐν πότοις ἐκυλινδεῖτο. Ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν
5 ἔλεγεν ὡς, Οὐκ ἔα με καθεύδειν οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου τρόπαιον.

17. Ἐρωτηθεὶς δὲ πότερον Ἀχιλλεὺς ἐβούλετ' ἄν, ἢ Ὀμηρος εἶναι, Σὺ δ' αὐτός, ἔφη, πότερον ἤθελες ὁ νικῶν ἐν Ὀλυμπιάσιν, ἢ ὁ κηρύσσων τοὺς νικῶντας εἶναι ;

18. Ἐπαραμένον δὲ τοῦ Εὐρυβιάδου τὴν βακτηρίαν ὡς πατάξοντος, Πάταξον μὲν οὖν, εἶπεν, ἄκουσον δέ.

19. Μὴ πειθῶν δὲ τὸν Εὐρυβιάδην ἐν τοῖς στενοῖς ναυμαχῆσαι, κρύφα πρὸς τὸν βάρβαρον ἔπεμψε, παραινῶν, μὴ δεδιέναι τοὺς Ἑλληνας ἀποδιδράσκοντας. Ἐπεὶ
15 δὲ πεισθεὶς ἐκείνος ἠττήθη, ναυμαχῆσας ὅπου συνέφερε τοῖς Ἑλλήσι, πάλιν ἔπεμψε πρὸς αὐτὸν κελεύων φεύγειν ἐπὶ τὸν Ἑλλήσποντον τὴν ταχίστην, ὡς τῶν Ἑλλήνων διανοουμένων λυεῖν τὴν γέφυραν· ἵνα σώζων τοὺς Ἑλληνας, ἐκείνον δοκῇ σώζειν.

20. Τοῦ δὲ Σεριφίου πρὸς αὐτὸν εἰπόντος, ὡς οὐ δι' αὐτόν, ἀλλὰ διὰ τὴν πόλιν, ἔνδοξός ἐστιν, Ἀληθῆ λέγεις, εἶπεν· ἀλλ' οὐτ' ἂν ἐγὼ Σεριφίος ὦν ἐγενόμην ἔνδοξος, οὔτε σύ, Ἀθηναῖος.

21. Τὸν δὲ υἱὸν ἐντρυφῶντα τῇ μητρί, πλείστον Ἑλλήνων ἔλεγε δύνασθαι· τῶν γὰρ Ἑλλήνων ἄρχειν Ἀθηναίους· Ἀθηναίων δέ, ἑαυτόν· ἑαυτοῦ δέ, τὴν ἐκείνου μητέρα· τῆς δὲ μητρός, ἐκείνον.

22. Ἀριστείδης δὲ ὁ δίκαιος ἀεὶ κατ' αὐτὸν ἐπολιτεύετο, καὶ τὰς ἐταιρείας ἔφενγεν, ὡς τῆς ἀπὸ τῶν φίλων
30 δυνάμεως ἀδικεῖν ἐπαιρούσης.

23. Ἐπεὶ δὲ τῶν Ἀθηναίων ὀρμωμένων ἐπὶ τὸν ἔξοστρακισμόν, ἄνθρωπος ἀγράμματος καὶ ἄγροικος ὄστρακον ἔχων προσῆλθεν αὐτῷ κελεύων ἐγγράφαι τὸ ὄνομα τοῦ Ἀριστείδου, Γινώσκεις γάρ, ἔφη, τὸν Ἀριστείδην ; τοῦ δὲ

ἀνδρώπου γινώσκειν μὲν οὐ φήσαντος, ἄχθεσθαι δὲ τῇ τοῦ δικαίου προσηγορίᾳ, σιωπήσας ἐνέγραψε τὸ ὄνομα τῷ ὁστράκῳ, καὶ ἀπέδωκεν.

24. Ἐχθρὸς δὲ ὢν τοῦ Θεμιστοκλέους, καὶ πρεσβευτῆς ἐκπεμφθεὶς σὺν αὐτῷ, Βούλει, φησὶν, ὦ Θεμιστόκλεις, 5 ἐπὶ τῶν ὄρων τὴν ἔχθραν ἀπολίπωμεν ; ἂν γὰρ δοκῇ, πάλιν αὐτὴν ἐπανιόντες ληψόμεθα.

25. Φωκίων ὁ Ἀθηναῖος ὑπ' οὐδενὸς οὔτε γελῶν ὥφθη, οὔτε δακρύων.

26. Μαντείας δὲ γενομένης Ἀθηναίοις, ὥς εἰς ἐστὶν 10 ἀνὴρ ἐν τῇ πόλει ταῖς πάντων ἐναντιούμενος γνώμαις, καὶ τῶν Ἀθηναίων ζητεῖν κελεύοντων ὅστις ἐστί, καὶ βοώντων, Φωκίων ἔφησε τοῦτον εἶναι· μόνῳ γὰρ ἑαυτῷ μηδὲν ἀρέσκειν ὢν οἱ πολλοὶ πρᾶττουσι καὶ λέγουσιν.

27. Ἐπεὶ δὲ λέγων ποτὲ γνώμην πρὸς τὸν δῆμον 15 εὐδοκίμει, καὶ πάντας ὁμαλῶς ἑώρα τὸν λόγον ἀποδεχομένους, ἐπιστραφεὶς πρὸς φίλους εἶπεν· Οὐ δὴ που κακὸν τι λέγων ἑμαυτὸν λέληθα ;

28. Δημοσθένους δὲ τοῦ ῥήτορος εἰπόντος, Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, Ναί, εἶπεν, ἐμὲ μὲν, 20 ἂν μανῶσι· σὲ δὲ ἂν σωφρονῶσι.

29. Τῶν δὲ μελλόντων συναποθνήσκειν ἐνὸς ὀδυρομένου καὶ ἀγανακτοῦντος, Οὐκ ἀγαπᾷς, εἶπεν, ὦ Θούδιππε, μετὰ Φωκίωνος ἀποθανούμενος ;

30. Ἦδη δὲ τῆς κύλικος αὐτῷ προσφερομένης, ἔρω- 25 τηθεὶς, εἴ τι λέγει πρὸς τὸν υἱόν, Ἐγὼ σοι, εἶπεν, ἐντέλλομαι καὶ παρακαλῶ μηδὲν Ἀθηναίοις μνησικακεῖν.

31. Ἀγησίλαος ἔλεγε, τοὺς τὴν Ἀσίαν κατοικοῦντας, ἐλευθέρους μὲν κακοὺς εἶναι, δούλους δὲ ἀγαθοὺς.

32. Θεωρήσαντος δὲ τινος Λάκωνα χωλὸν ἐπὶ πό- 30 λεμον ἐξιόντα, καὶ ἵππον ζητοῦντος, Οὐκ αἰσθάνη, ἔφη, ὅτι οὐ φευγόντων, ἀλλὰ μενόντων ὁ πόλεμος χρεῖαν ἔχει ;

33. Ὡς δὲ διαβὰς τὸν Ἑλλήσποντον ἐβάδιζε διὰ τῆς

Θράκης, ἐδεήθη μὲν οὐδενὸς τῶν βαρβάρων, πέμπων δὲ πρὸς ἐκάστους, ἐπυνθάνετο, πότερον ὡς φιλίαν ἢ ὡς πολεμίαν διαπορεύηται τὴν χώραν.

34. Τῷ δὲ τῶν Μακεδόνων βασιλεῖ τὸ αὐτὸ ἐρώτημα προσέπεμψε. Φήσαντος δ' ἐκείνου βουλευέσσεσθαι, Βουλευέσθω τοίνυν εἶπεν, ἡμεῖς δὲ πορευσόμεθα. Θαυμάσας οὖν τὴν τόλμαν καὶ δείσας, ἐκέλευσεν ὡς φίλον προαίρειν.

35. Πυθόμενος δὲ μάχην γεγονέναι περὶ Κόρινθον, καὶ 10 Σπαρτιατῶν μὲν παντάπασιν ὀλίγους τεθνάναι, Κορινθίων δὲ καὶ Ἀθηναίων καὶ τῶν ἄλλων συμμάχων αὐτοῖς παμπόλλους, οὐκ ὦφθη περιχαρὴς· οὐδ' ἐπηρμένος τῇ νίκῃ, ἀλλὰ καὶ πάνυ βαρὺ στενάξας, Φεῦ τῆς Ἑλλάδος, ἔφη, τοσούτους ὑφ' αὐτῆς ἀπολώλεκεν, ὅσοις ἀρκεῖ τοὺς 15 βαρβάρους νικᾶν ἅπαντας.

36. Ὅρων δ' ἐνίους τῶν πολιτῶν ἀπὸ ἵπποτροφίας δοκοῦντας εἶναι τινας καὶ μεγαλοφρονοῦντας, ἔπεισε τὴν ἀδελφὴν Κυνίσκαν εἰς ἄρμα καθίσασαν, Ὀλυμπιάσιν ἀγωνίσασθαι· βουλόμενος ἐνδείξασθαι τοῖς Ἕλλησιν, 20 ὡς οὐδεμιᾶς ἐστὶν ἀρετῆς, πλούτου δὲ καὶ δαπάνης, τὰ τοιαῦτα.

37. Ἀποθνήσκων δὲ τοὺς φίλους ἐκέλευσε μηδεμίαν πλαστὰν μηδὲ μιμητὴν ποιήσασθαι (τὰς εἰκόνας οὕτω προσαγορεύων). Εἰ γάρ τι καλὸν ἔργον πεποίηκα, τοῦτό 25 μου μνημεῖόν ἐστιν· εἰ δὲ μηδέν, οὐδ' οἱ πάντες ἀνδριάντες.

38. Ἀνταλκίδας πρὸς τὸν Ἀθηναῖον ἀμαθεῖς ἀποκαλοῦντα τοὺς Λακεδαιμονίους, Μόνοι γοῦν, εἶπεν, ἡμεῖς οὐδὲν μεμαθήκαμεν κακὸν παρ' ὑμῶν.

39. Ἐτέρου δὲ Ἀθηναίου πρὸς αὐτὸν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισσοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα.

40. Σοφιστοῦ δὲ μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους, ἔφη· Τίς γὰρ αὐτὸν ψέγει;

41. Ἄλλου δ' ἐρωτήσαντος, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις, Εἰ ἥδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ προσφέροιτο.

42. Πρὸς Ἀγησίλαον πληγέντα ἐν μάχῃ ὑπὸ Θηβαίων, Ἀπέχεις, εἶπε, τὰ διδασκάλια, μὴ βουλομένους αὐτοὺς μὴδ' ἐπισταμένους μάχεσθαι διδάξας. Ἐδόκουν γὰρ ταῖς συνεχέσιν ἐπ' αὐτοὺς τοῦ Ἀγησιλάου στρατείαις μάχιμοι γεγενῆσιν.

43. Πρὸς δὲ τὸν ἐπιζητοῦντα ὅτι ἐγχειρίδιοις βραχέσι κατὰ πόλεμον χρῶνται Λακεδαιμόνιοι, Διότι, εἶπε, 10 πλησίον τοῖς πολεμίοις μαχόμεθα.

44. Λεωνίδας ὁ Ἀναξανδρίδα, ἀδελφὸς δὲ Κλεομένους, πρὸς τινα εἰπόντα, Πλὴν τοῦ βασιλεύειν ἡμῶν οὐδὲν διαφέρεις, Ἄλλ' οὐκ ἂν, ἔφη, εἰ μὴ βελτίων ὑμῶν ἤμην, ἔβασιλευον.

15

45. Λέγοντος δὲ τινος, Ἀπὸ τῶν οἰστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἐστίν, Οὐκοῦν, ἔφη, χάριεν, εἰ ὑπὸ σκίαν αὐτοῖς μαχεσόμεθα.

46. Ἄλλου δὲ εἰπόντος, Πάρεισιν ἐγγὺς ἡμῶν, Οὐκοῦν, ἔφη, καὶ ἡμεῖς αὐτῶν ἐγγύς.

20

47. Ξέρξου δὲ γράψαντος αὐτῷ, Ἐξεστὶ σοι μὴ θεομαχοῦντι, μετ' ἐμοῦ δὲ τασσομένῳ, τῆς Ἑλλάδος μοναρχεῖν, ἀντέγραψεν. Εἰ τὰ καλὰ τοῦ βίου γινώσκεις, ἀπέστης ἂν τῆς τῶν ἀλλοτρίων ἐπιθυμίας· ἐμοὶ δὲ κρείσσων ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος τοῦ μοναρχεῖν τῶν 25 ὁμοφύλων.

48. Πάλιν δὲ τοῦ Ξέρξου γράψαντος, Πέμψον τὰ ὅπλα, ἀντέγραψεν. Μολὼν λάβε.

49. Πausανίας ὁ Πλειστάνακτος, πρὸς τὸν ἐρωτήσαντα διὰ τί τῶν ἀρχαίων νόμων οὐδένα κινεῖν ἔξεστι 30 παρ' αὐτοῖς, Ὅτι τοὺς νόμους, ἔφη, τῶν ἀνδρῶν, οὐ τοὺς ἀνδρας τῶν νόμων κυρίουσ εἶναι δεῖ.

50. Ἐπαινούντος δὲ αὐτοῦ ἐν Τεγέᾳ μετὰ τὴν φυγὴν τοὺς Λακεδαιμονίους, εἶπέ τις· Διὰ τί οὖν οὐκ ἔμενες ἐν

Σπάρτη, ἀλλ' ἔφυγες; "Οτι οὐδ' ἰατροί, ἔφη, παρὰ τοῖς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες, διατρίβειν εἰώδασιν.

51. Πυθομένου δέ τινος αὐτοῦ, πῶς ἂν δυνηθεῖεν τοὺς Θράκας νικῆσαι, Εἰ τὸν ἄριστον, εἶπε, στρατηγὸν καταστήσαιμεν.

52. Ἰατροῦ δ' ἐπισκεπτομένου αὐτὸν καὶ εἰπόντος, Οὐδὲν κακὸν ἔχεις· Οὐ γάρ σοι ἰατρῷ, ἔφη, χρῶμαι.

53. Μεμφομένου δέ τινος αὐτὸν τῶν φίλων, διότι
10 ἰατρὸν τινα κακῶς λέγει, πείραν οὐκ ἔχων αὐτοῦ, οὐδε ἀδικηθεῖς τι, "Οτι, εἶπεν, εἰ ἔλαβον αὐτοῦ πείραν, οὐκ ἂν ἔζων.

DIALOGUES OF LUCIAN.

1. MERCURY, CHARON.

ΕΡΜ. Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅπως μοι ὀφείλεις ἤδη, ὅπως μὴ αὐδῆς ἐρίζωμέν τι περὶ
15 αὐτῶν.

ΧΑΡ. Λογισώμεθα, ὦ Ἑρμῇ· ἄμεινον γὰρ ὠρίσθαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον.

ΕΡΜ. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

20 ΧΑΡ. Πολλοῦ λέγεις.

ΕΡΜ. Νῆ τὸν Ἀἰδωνέα, τῶν πέντε ὠνησάμην, καὶ τροπωτῆρα δύο ὀβολῶν.

ΧΑΡ. Τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

ΕΡΜ. Καὶ ἀκέστραν ὑπὲρ τοῦ ἰστίου· πέντε ὀβό-
25 λους ἐγὼ κατέβαλον.

ΧΑΡ. Καὶ τούτους προστίθει.

ΕΡΜ. Καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ

ἀνεωγότα, καὶ ἥλους δέ, καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

ΧΑΡ. Εὖγε, καὶ ἄξια ταῦτα ὠνήσω.

ΕΡΜ. Ταῦτά ἐστιν, εἰ μὴ τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φής; 5

ΧΑΡ. Νῦν μὲν, ὦ Ἑρμῇ, ἀδύνατον. Ἦν δὲ λοιμός τις, ἡ πόλεμος καταπέμψη ἀδρόους τινάς, ἐνέσται τότε ἀποκερδᾶναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία.

ΕΡΜ. Νῦν οὖν ἐγὼ καθεδούμαι τὰ κάκιστα εὐχό- 10
μενος γενέσθαι, ὥς ἂν ἀπὸ τούτων ἀπολαύοιμι.

ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῇ. Νῦν δ' ὀλίγοι, ὥς ὁρᾷς, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜ. Ἀμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. Πλὴν ἄλλ' οἱ μὲν παλαιοί, ὦ Χάρων, 15
οἶσθα οἶοι παρεγίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω καὶ τραυματαῖοι οἱ πολλοί. Νῦν δὲ ἡ φαρμάκῃ τις ὑπὸ τοῦ παιδὸς ἀποθανών, ἡ ὑπὸ τῆς γυναικός, ἡ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα καὶ τὰ σκέλη· ὥχροι γὰρ ἅπαντες καὶ ἀγεννεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ 20
πλείστοι αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὥς εἰκάσι.

ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ. 25

2. CHARON, MENIPPUS, MERCURY.

ΧΑΡ. Ἀπόδος, ὦ κατάρατε, τὰ πορθμία.

MEN. Βόα, εἰ τοῦτό σοι ἥδιον, ὦ Χάρων.

ΧΑΡ. Ἀπόδος φημί, ἀνδ' ὦν σε διεπορθμευσάμην.

MEN. Οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

ΧΑΡ. Ἔστι δέ τις ὀβολὸν μὴ ἔχων; 30

MEN. Εἰ μὲν καὶ ἄλλος τις, οὐκ οἶδα· ἐγὼ δὲ οὐκ ἔχω.

ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα, ὦ μιαρέ, ἢν μὴ ἀποδῶς.

MEN. Κάγω τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον.

5 ΧΑΡ. Μάτην οὖν ἔσῃ πεπλευκῶς τοσοῦτον πλοῦν ;

MEN. Ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ σοι.

ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν.

10 ΧΑΡ. Οὐκ ἀποστήσομαί σου.

MEN. Τούτου γε ἔνεκα νεωλκήσας τὸ πορϑμεῖον παράμενε. Πλὴν ἀλλ' ὃ γε μὴ ἔχω, πῶς ἂν λάβοις ;

ΧΑΡ. Σὺ δ' οὐκ ἤδεις ὥς κομίζειν δέον ;

MEN. Ἦιδειν μέν, οὐκ εἶχον δέ. Τί οὖν ; ἐχρήν
15 διὰ τοῦτο μὴ ἀποθανεῖν ;

ΧΑΡ. Μόνος οὖν αὐχῆσεις προῖκα πεπλευκέναι ;

MEN. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ ἤγτησα, καὶ τῆς κώπης συνελαβόμην, καὶ οὐκ ἔκλαιον μόνος τῶν ἄλλων ἐπιβατῶν.

20 ΧΑΡ. Οὐδὲν ταῦτα πρὸς τὰ πορϑμῖα. Τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ θέμις ἄλλως γενέσθαι.

MEN. Οὐκοῦν ἀπάγαγέ με αὐθις ἐς τὸν βίον.

ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.

25 MEN. Μὴ ἐνόχλει οὖν.

ΧΑΡ. Δεῖξον τί ἐν τῇ πῆρᾳ ἔχεις.

MEN. Θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον.

ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες ; Οἶα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβα-
30 τῶν ἀπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων.

ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὁποῖον ἄνδρα διεπόρ-
θμευσας ; ἐλεύθερον ἀκριβῶς, κούδενός αὐτῷ μέλει. Οὗτός ἐστιν ὁ Μένιππος.

ΧΑΡ. Καὶ μὴν ἄν σε λάβω ποτέ.

MEN. Ἄν λάβῃς, ὦ βέλτιστε! δις δὲ οὐκ ἂν λάβοις.

3. MENIPPUS AND MERCURY.

MEN. Ποῦ δὲ οἱ καλοὶ εἰσιν, ἡ αἱ καλαί, ὦ Ἑρμῇ; ξενάγησόν με νέηλυν ὄντα.

5

ΕΡ. Οὐ σχολή μοι, ὦ Μένιππε. Πλήν κατ' ἐκείνο αὐτὸ ἀπόβλεψον, ὡς ἐπὶ τὰ δεξιὰ, ἔνθα ἿΑκινθός τέ ἐστι, καὶ ὁ Νάρκισσος, καὶ Νιρεὺς, καὶ ἿΑχιλλεύς, καὶ Τυρώ, καὶ ἿΕλένη, καὶ Ἀήδα, καὶ ὅλως τὰ ἀρχαῖα κάλλη πάντα.

10

MEN. Ὅστ᾽ αὖ μόνον ὁρῶ, καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλὰ.

ΕΡ. Καὶ μὴν ἐκείνᾳ ἐστίν, ἃ πάντες οἱ ποιηταὶ θανυμάζουσιν, τὰ ὅστ᾽ αὖ, ὧν σὺ ἔοικας καταφρονεῖν.

MEN. Ὅμως τὴν ἿΕλένην μοι δείξον· οὐ γὰρ ἂν 15 διαγνοίην ἔγωγε.

ΕΡ. Τοῦτ' αὖ τὸ κρανίον ἢ ἿΕλένη ἐστίν.

MEN. Εἴτα αἱ χίλιναι νῆες διὰ τοῦτο ἐπληρώθησαν ἐξ ἀπάσης τῆς ἿΕλλάδος, καὶ τοσοῦτοι ἔπεσον ἿΕλληνες τε καὶ βάρβαροι, καὶ τοσαῦται πόλεις ἀνάστατοι 20 γεγόνασιν;

ΕΡ. Ἄλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα· ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι

Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

ἐπεὶ καὶ τὰ ἄνδρ', ξηρὰ ὄντα, εἴ τις βλέποι ἀποβεβλη- 25 κότα τὴν βαφήν, ἄμορφα δηλονότι αὐτῷ δόξει. Ὅτε μέντοι ἀνδρεῖ, καὶ ἔχει τὴν χροιάν, κάλλιστά ἐστιν.

MEN. Οὐκοῦν τοῦτο, ὦ Ἑρμῇ, θανυμάζω, εἰ μὴ συνίεσαν οἱ ἿΑχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρο- 30 νίου καὶ ῥαδίως ἀπανθούντος πονουῦντες.

ΕΡ. Οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι·

ὥστε ἐπιλεξάμενος τόπον, ἔνθα ἂν ἐθέλῃς, κείσο κατα-
βαλὼν σεαυτόν. Ἐγὼ δὲ τοὺς ἄλλους νεκροὺς ἤδη
μετελεύσομαι.

4. MENIPPUS AND TANTALUS.

MEN. Τί κλάεις, ὦ Τάνταλε ; ἢ τί σεαυτὸν ὀδύρῃ,
5 ἐπὶ τῇ λίμνῃ ἑστώς ;

TAN. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἢ
καὶ νῆ Δι' ἀρυσάμενος κοίλῃ τῇ χειρί ;

TAN. Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ
10 ὕδωρ, ἐπειδὰν προσιόντα αἰσθῇται με. *Ἦν δέ ποτε
καὶ ἀρύσσωμαι, καὶ προσενέγκω τῷ στόματι, οὐ φθάνω
βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρ-
ρύέν, οὐκ οἶδ' ὅπως, αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά
μου.

15 MEN. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ
εἰπέ μοι, τί γὰρ καὶ δέῃ τοῦ πιεῖν ; οὐ γὰρ σῶμα ἔχεις
ἄλλ' ἐκείνο μὲν ἐν Λυδία ποῦ τέθραπται, ὅπερ καὶ πει-
νῇν καὶ διψῇν ἐδύνατο. Σὺ δέ, ἢ ψυχὴ, πῶς ἂν ἔτι
ἢ διψῶης ἢ πίνοις ;

20 TAN. Τοῦτ' αὐτὸ ἢ κόλασίς ἐστι, τό διψῇν μου
τὴν ψυχὴν ὥς σῶμα οὔσαν.

MEN. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσομεν, ἐπεὶ
φῆς τῷ δίψῃ κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν
ἔσται ; ἢ δέδιας μὴ ἐνδεία τοῦ ποτοῦ ἀποθάνης ; οὐχ
25 ὁρῶ γὰρ ἄλλον μετὰ τοῦτον Ἀιδην, ἢ θάνατον ἐντεῦ-
θεν εἰς ἕτερον τόπον.

TAN. Ὅρθῶς μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος
τῆς καταδίκης, τὸ ἐπιδυμεῖν πιεῖν, μηδὲν δεόμενον.

MEN. Ληρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ
30 δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου, νῆ Δία, ὅστις
τοῦναντίον τοῖς ὑπὸ τῶν λυττῶντων κυνῶν δεδηγμένοις
πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

TAN. Οὐδὲ τὸν ἐλλέβορον, ὦ Μένιππε, ἀναίνομαι
πιεῖν· γένοιτό μοι μόνον.

MEN. Θάρρει, ὦ Τάνταλε, ὡς οὔτε σύ, οὔτε ἄλλος
πίεται τῶν νεκρῶν· ἀδύνατον γάρ. Καίτοι οὐ πάντες,
ὥσπερ σύ, ἐκ καταδίκης διψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ 5
ὑπομένοντος.

5. **ÆACUS, PROTESILAUS, MENELAUS, AND PARIS.** /

ΑΙΑΚ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην,
προσπεσών;

ΠΡΩΤ. Ὅτι διὰ ταύτην, ὦ Αἰκαέ, ἀπέθανον, ἡμι-
τελῇ μὲν τὸν δόμον καταλιπών, χήραν τε τὴν νεόγαμον 10
γυναῖκα.

ΑΙΑΚ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ
τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

ΠΡΩΤ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

MEN. Οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν 15
Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ
δίκαια ὄχρετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου,
ἀλλ' ὑπὸ πάντων Ἑλλήνων τε καὶ βαρβάρων ἄξιος
ἄγχεσθαι, τοσούτοις θανάτου αἷτιος γεγενημένος.

ΠΡΩΤ. Ἀμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, 20
οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

ΠΑΡ. Ἀδिका ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα
ὁμότεχρον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ
τῷ αὐτῷ θεῷ κατέσχημαι. Οἶσθα δέ, ὡς ἀκούσιόν τί
ἐστι, καὶ τις ἡμᾶς δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ 25
ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

ΠΡΩΤ. Εὖ λέγεις. Εἶδε οὖν μοι τὸν Ἐρωτα ἐν-
ταῦθα λαβεῖν δυνατὸν ἦν.

ΑΙΑΚ. Ἐγώ σοι καὶ περὶ τοῦ Ἐρωτος ἀποκρινοῦ-
μαι τὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι 30
ἴσως γεγενῆσθαι αἷτιος, τοῦ θανάτου δέ σοι οὐδένα ἄλλον,
ὦ Πρωτεσίλαε, ἢ σεαυτόν· ὃς ἐκλαδόμενος τῆς νεογά-

μου γυναικός, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτως φιλοκινδύνως καὶ ἀπονενοημένως προεπήδησας τῶν ἄλλων, δόξης ἐρασθεῖς, δι' ἣν πρῶτος ἐν τῇ ἀποβασεῖ ἀπέθανες.

- 5 ΠΡΩΤ. Οὐκοῦν καὶ ὑπὲρ ἐμαντοῦ σοι, ὦ Αἰακέ, ἀποκρινοῦμαι δικαιοτέρα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

ΑΙΑΚ. Ὅρῳς. Τί οὖν τούτους αἰτιά ;

6. XANTHUS AND THE SEA. ✓

- ΞΑΝ. Δέξαι με, ὦ Θάλασσα, δεινὰ πεπονθότα
10 κατὰσβεσόν μου τὰ τραύματα.

ΘΑ. Τί τοῦτο, ὦ Ξάνδε ; τίς σε κατέκαυσεν ;

ΞΑΝ. Ἡφαιστος. Ἄλλ' ἀπηνδράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

ΘΑ. Διατί δέ σοι ἐνέβαλε τὸ πῦρ ;

- 15 ΞΑΝ. Διὰ τὸν υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἰκέτευσα, ὃδ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥόυν, ἐλεήσας τοὺς ἀδελφίους ἐπὶ ἡλθον, ἐπικλύσαι θέλων, ὥς φοβηθεῖς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἡφαιστος, ἔτυχε
20 καὶ γὰρ πλησίον που ὦν, πᾶν ὅσον, οἶμαι, πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποθι ἄλλοθι, φέρων, ἐπὶ ἡλθέ μοι· καὶ ἔκαυσε μὲν τὰς πτελέας καὶ μυρίκας· ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγχέλυας· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας, μικροῦ δεῖν ὅλον ξηρὸν
25 εἵργασται. Ὅρας δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἑκκαυμάτων.

ΘΑ. Θολερός, ὦ Ξάνδε, καὶ θερμός, ὥς εἰκός· τὸ αἷμα μὲν, ἀπὸ τῶν νεκρῶν· ἡ δέρμη δέ, ὥς φῆς, ἀπὸ τοῦ πυρός· καὶ εἰκότως, ὦ Ξάνδε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν
30 ὥρμησας, οὐκ αἰδεσθεῖς ὅτι Νηρηίδος υἱὸς ἦν.

ΞΑΝ. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας ;

ΘΑ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν
 ὄντα τὸν Ἀχιλλέα ;

7. VULCAN AND JUPITER. L

ΗΦΑΙ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν ; ἤκω γάρ, ὡς
 ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους
 δέοι μὴ πληγῇ διατεμεῖν. 5

ΖΕΥΣ. Εὐγε, ὦ Ἥφαιστε· ἀλλὰ διέλέ μου τὴν
 κεφαλὴν εἰς δύο κατενεγκών.

ΗΦΑΙ. Πειρᾷ μου, εἰ μέμνη· πρόσταττε δ' οὖν
 τὰ ληθές, ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ. Διαιρεῖσθαι μοι τὸ κρανίον· εἰ δὲ ἀπειθή- 10
 σεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ
 χρή καδικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλ-
 λυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἷ μου τὸν ἐγκέφαλον
 ἀναστρέφουσιν.

ΗΦΑΙ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὅξυς 15
 γὰρ ὁ πέλεκυς ἐστί, καὶ οὐκ ἀναιμωτή, οὐδὲ κατὰ τὴν
 Εἰλειθυίαν μαίωσεται σε.

ΖΕΥΣ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θάρρῶν· οἶδα
 γὰρ ἐγὼ τὸ συμφέρον.

ἭΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρή ποιεῖν, 20
 σοῦ κελεύοντος ; Τί τοῦτο ; κόρη ἔνοπλος ; μέγα, ὦ
 Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος
 ἦσθα, τηλικαύτην ὑπὸ τὴν μήνιγγα παρθένον ζωογονῶν,
 καὶ ταῦτα ἔνοπλον· ἦπου στρατόπεδον, οὐ κεφαλὴν
 ἐλελήθεις ἔχων. Ἡ δὲ πηδᾷ, καὶ πυρρὶ χίξει, καὶ τὴν 25
 ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ
 τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν
 βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς·
 ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας μοι αὐτήν.

ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος 30
 γὰρ αἰεὶ θέλει μένειν· ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν
 ἀντιλεγω.

ΗΦΑΙ. Τοῦτ' ἐβουλόμην. Ἐμοὶ μελήσει τὰ λοιπά
καὶ ἤδη συναρπάσω αὐτήν.

ΖΕΥΣ. Εἴ σοι ῥάδιον, οὕτω ποίει· πλὴν οἶδα ὅτι
ἀδυνάτων ἐρᾶς.

8. JUPITER, ÆSCULAPIUS, AND HERCULES.

5 **ΖΕΥΣ.** Παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις,
ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπή γὰρ
ταῦτα, καὶ ἀλλότρια τοῦ συμπροσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτοῦ τὸν φαρμακέα
προκατακλίνεσθαί μου.

10 **ΑΣΚ.** Νῆ Δία, καὶ ἀμείνων γάρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς
ἐκεραύνωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον
αὐτοῖς ἀθανασίας μετείληφας;

ΑΣΚ. Ἐπιλέλῃσαι γὰρ καὶ σύ, ὦ Ἡρακλῆς, ἐν τῇ
15 Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

ΗΡΑ. Οὐκουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς
Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων
τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβρι-
στάς τιμωρούμενος. Σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης,
20 νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν
φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην,
ὅτε πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρ-
μένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ
25 πυρός. Ἐγὼ δέ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα
ὥσπερ σύ, οὔτε ἔξαινον ἔρια ἐν Λυδία, πορφυρίδα ἐν-
δεδυκώς, καὶ παϊόμενος ὑπὸ τῆς Ὀμφάλῃς χρυσῷ σαν-
δάλῳ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ
τὴν γυναῖκα.

30 **ΗΡΑ.** Εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα
μάλα εἶσῃ, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ

ἀράμενός σε, ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε
μηδὲ τὸν Παιήονα ἰάσασθαι σε, τὸ κρανίον συντρι-
βέντα.

ΖΕΥΣ. Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν
τὴν συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ 5
συμποσίου· καίτοι εὐγνώμον, ὦ Ἡρακλες, προκατα-
κλίεσθαι σου τὸν Ἀσκληπίον, ἅτε καὶ πρότερον ἀπο-
θανόντα.

9. MERCURY, MAIA. ✓

ΕΡΜ. Ἔστι γάρ τις, ὦ μήτηρ, ἐν οὐρανῷ θεὸς
ἀθλιώτερος ἐμοῦ ; 10

ΜΑΙ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

ΕΡΜ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω,
μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώ-
μενος ; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπό-
σιον δεῖ· καὶ διαστρώσαντα τὴν κλισίαν, εἴτα εὐδετήσαντα 15
ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας
τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ
ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν·
πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἥκειν, καὶ τὸ νέ-
κταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ 20
νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε
τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ
παρεστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς
ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, καὶ ταῖς ἐκκλησίαις
κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ 25
συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Ἀλή-
δας τέκνα παρ' ἡμέραν ἐκάτερος ἐν οὐρανῷ ἢ ἐν Ἀΐδου
εἰσίν. Ἐμοὶ δὲ καθ' ἐκάστην ἡμέραν καὶ ταῦτα κάκεῖνα
ποιεῖν ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης
ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· 30
ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς. Καὶ
νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου

θυγατρός, ἐφ' ἣν πέπομφέ με ὀφύμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· Εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην 5 ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἡξίωσα πεπραῶσαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

ΜΑΙ. Ἐὰ ταῦτα, ὦ τέκνον. Χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρί, νεανίαν ὄντα. Καὶ νῦν ὥσπερ 10 ἐπέμφθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρώντες.

10. NIREUS, THERSITES, MENIPPUS.

ΝΙΡ. Ἴδου δὴ, Μένιππος οὐτοσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. Εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ;

15 ΜΕΝ. Τίνες δὲ καὶ ἐστέ; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι.

ΝΙΡ. Νιρεὺς καὶ Θερσίτης.

ΜΕΝ. Πότερος οὖν ὁ Νιρεὺς, καὶ πότερος ὁ Θερσίτης; οὐδέπω γὰρ τοῦτο δῆλον.

20 ΘΕΡΣ. Ἐν μὲν ἤδη τοῦτ' ἔχω, ὅτι ὁμοίός εἰμί σοι, καὶ οὐδὲν τηλικούτον διαφέρεις, ἡλίκον σε Ὅμηρος ἐκεῖνος ὁ τυφλὸς ἐπήνεσεν, ἀπάντων εὐμορφότατον προσειπὼν· ἀλλ' ὁ φοξὸς ἐγώ, καὶ ψεδνός, οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. Ὅρα σὺ δέ, ὦ Μένιππε, ὃν τινα καὶ 25 εὐμορφότερον ἡγῇ.

ΝΙΡ. Ἐμέ γε τὸν Ἀγλαῖας, καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

ΜΕΝ. Ἄλλ' οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος 30 ἦλθες· ἀλλὰ τὰ μὲν ὅσα ὁμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὗθρυπτον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτό, καὶ οὐκ ἀνδρῶδες ἔχεις.

NIP. Καὶ μὴν ἔρου "Ομηρον, ὅποῖος ἦν, ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς.

MEN. Ὀνειράτά μοι λέγεις· ἐγὼ δὲ ἂν βλέπω, καὶ νῦν ἔχεις· ἐκεῖνα δὲ οἱ τότε ἴσασιν.

NIP. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὧ 5 Μένιππε ;

MEN. Οὔτε σύ, οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν ἄδου, καὶ ὅμοιοι ἅπαντες.

ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.



EXTRACTS FROM XENOPHON'S ANABASIS.

BOOK I. 2. §§ 1-27.

MARCH FROM SARDIS TO TARSUS.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 10 πρόφασιν ἐποιεῖτο ὡς Πεισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἄθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν τὸ ἐνταῦθα στράτευμα, καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἤκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ συν- 15 αλλαγέντι πρὸς τοὺς οἶκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προεστίηκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἤκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον 20 πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεῦεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς κατὰγοι οἵκαδε. Οἱ δὲ ἡδέως ἐπείθοντο· ἐπί-

στευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὅπλα παρήσαν
 εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν
 παρεγένετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους.
 Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους
 5 καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ
 ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ
 Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ
 ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους
 δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ
 10 ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. Οὗτοι
 μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δέ, κατα-
 νοήσας ταῦτα καὶ μείζονα ἡγησάμενος εἶναι ἢ ὡς ἐπὶ
 Πεισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύ-
 νατο τάχιστα ἱππέας ἔχων ὡς πεντακοσίους. Καὶ βασι-
 15 λεὺς μὲν δὴ ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου
 στόλον, ἀντιπαρεσκευάζετο.

Κύρος δὲ ἔχων οὓς εἴρηκα ὠρμᾶτο ἀπὸ Σάρδεων· καὶ
 ἐξελαύνει διὰ τῆς Λυδίας σταδμοὺς τρεῖς παρασάγγας
 εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ
 20 εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις
 ἐπτά. Τοῦτον διαβάς ἐξελαύνει διὰ Φρυγίας σταδμόν
 ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην,
 εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά·
 καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ
 25 πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ
 Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρα-
 σάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκου-
 μένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεία
 ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖ-
 30 νος ἐθήρευεν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλουτο ἑαυτὸν
 τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ρεῖ
 ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν
 βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. Ἔστι
 δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ

ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκρο-
πόλει· ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς
τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι
καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι
Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας καὶ τὸ δέρμα 5
κρεμάσαι ἐν τῷ ἄντρῳ ὃθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ
ποταμὸς καλεῖται Μαρσύας. Ἐνταῦθα Ξέρξης, ὅτε ἐκ
τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
δομῆσαι ταῦτά τε τὰ βασιλεια καὶ τὴν Κελαινῶν ἀκρό-
πολιν. Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ 10
ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χι-
λίους καὶ πελταστὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας
Κρήτας διακοσίους. Ἄμα δὲ καὶ Σωσίας παρῆν ὁ Συρα-
κούσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ
Ἀκράς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἐξέ- 15
τασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ
παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν
μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς διςχιλίους.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα
εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμεινε ἡμέρας 20
τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔδυσε καὶ
ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαί·
ἔδεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. Ἐντεῦθεν ἐξελαύνει
σταδμοὺς δύο παρασάγγας δώδεκα εἰς Κεραμῶν ἀγοράν,
πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. Ἐν- 25
τεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας τριάκοντα
εἰς Καῦστρου πεδίου, πόλιν οἰκουμένην. Ἐνταῦθ' ἔμει-
νε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς
πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας
ἀπήτουν. Ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δηλὸς ἦν 30
ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα
μὴ ἀποδιδόναι.

Ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνή
τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κυρῷ

- δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾷ τότε ἀπέ-
 δωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα
 καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέ-
 γετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσση. Ἐντεῦθεν
 5 δ' ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα εἰς Θύμ-
 βριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν
 κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ
 λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἶνῳ κεράσας αὐτήν.
 Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα εἰς
 10 Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς.
 Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ
 στράτευμα αὐτῇ. Βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν
 ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων.
 Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην,
 15 οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς
 ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν
 δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος
 καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. Ἐδεώρει
 20 οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρή-
 λαντον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις· εἴτα δὲ
 τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα
 ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶ-
 νας φοινικοὺς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαθαρ-
 μένας. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα
 25 πρὸ τῆς· φύλαγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ
 τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι
 τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φύλαγga. Οἱ δὲ
 ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε,
 προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. Ἐκ δὲ τούτου θάπτον
 30 προϊόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο
 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Τῶν δὲ βαρβάρων
 φόβος πολὺς καὶ ἄλλοις καὶ ἡ τε Κίλισσα ἔφυγεν ἐκ τῆς
 ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια
 ἔφευγον· οἱ δὲ Ἕλληνες σὺν γέλῳτι ἐπὶ τὰς σκηνὰς

ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἔθαύμασε. Κῦρος δὲ ἦσθῃ τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα 5 ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν ὡς πολεμίαν οὔσαν. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε καὶ 10 αὐτὸν Μένωνα. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾗ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσῃν Μεγαφέρνην, φοινικιστὴν βασι- 15 λειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. Ἐλέγετο δὲ καὶ Σύννεσις ἐπὶ τῶν ἄκρων φυλάτ- 20 των τὴν εἰσβολήν· δι' ἃ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Σύννεσις τὰ ἄκρα, ἐπεὶ ἦσθετο τό τε Μένωνος στρατεύμα ὅτι ἦδη ἐν Κιλικίᾳ ἦν εἶσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν 25 ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίου μέγα καὶ καλόν, ἐπὶ ῥύτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σῆσα- 30 μον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριδὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν.

Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμοὺς

τέτταρας παρασάγγας πέντε καὶ εἴκοσιν εἰς Ταρσους, τῆς
 Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἦσαι
 τὰ Σευεννέσιος βασιλεια τοῦ Κιλίκων βασιλέως· δια
 μέσης· δὲ τῆς πόλεως ῥεῖ ποταμὸς Κύνδος ὄνομα, εὖρος
 5 δύο πλέθρων. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες
 μετὰ Σευεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ
 τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θά-
 λαττον οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἴσσοις. Ἐπύαξα δὲ
 ἡ Σευεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς
 10 Ταρσοὺς ἀφίκετο. Ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν
 εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώ-
 λοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ
 τῶν Κιλίκων, οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους
 εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς εἶτα πλανω-
 15 μένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται.
 Οἱ δ' ἄλλοι ἐπειδὴ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρ-
 πασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι,
 καὶ τὰ βασιλεια τὰ ἐν αὐτῇ. Κῦρος δὲ ἐπεὶ εἰσῆλασεν εἰς
 τὴν πόλιν, μετεπέμπετο τὸν Σύνενηςιν πρὸς ἑαυτόν· ὁ δὲ
 20 οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἔλθειν
 ἔφη, οὔτε τότε Κύρῳ ἵεναι ἠΐθελε, πρὶν ἢ γυνὴ αὐτὸν
 ἔπεισε καὶ πίστεις ἔλαβε. Μετὰ δὲ ταῦτα ἐπεὶ συνε-
 γένοντο ἀλλήλοις, Σύνενηςις μὲν ἔδωκε Κύρῳ χρήματα
 πολλὰ εἰς τὴν στρατιάν, Κῦρος δ' ἐκείνῳ δῶρα ἃ νομίζεται
 25 παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν
 χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν
 Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάξουσιν· τὰ δὲ ἡρ-
 πασμένα ἀνδράποδα, ἣν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

BOOK I. 4. § 1-19.

MARCH FROM TARSUS TO THE EUPHRATES.

Ἐντεῦθεν ἐξελαύνει σταδμοὺς δύο παρασάγγας δέκα
 30 ἐπὶ τὸν Σάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία πλέθρα

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμεινεν 5 ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγείτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φίλην 10 ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρὴν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατήγει, παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι 15 Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρακόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα δύο τεῖχη, καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Σύνει- 20 νεσις εἶχε καὶ Κιλικίων φυλακή, τὸ δ' ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κέρσος ὄνομα, εὖρος πλέθρου. Ἀπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ 25 τεῖχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. Ταύτης ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, 30 εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾔετο ποιῆσειν ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασι-

λέα ἀπήλαυνεν, ἔχων, ὥς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρα-
 σάγγας πέντε εἰς Μυρίανδρον, πόλιν οἰκουμένην ὑπὸ
 5 Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωριον
 καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. Ἐνταῦθ' ἔμειναν
 ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πα-
 σίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου
 ἄξια ἐνδέμενοι ἀπέπλευσαν ὥς μὲν τοῖς πλείστοις ἐδόκουν
 10 φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ
 Κλέαρχον ἀπελθόντας ὥς ἀπιόντας εἰς τὴν Ἑλλάδα
 πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον
 ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διῆλθε λόγος ὅτι
 15 δολίους ὄντας αὐτοὺς ληφθῆναι οἱ δ' ὥκτειρον εἰ ἀλώ-
 σονται.

Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· Ἀπο-
 λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι
 ἐπιστάσθωσαν ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη
 20 οἷχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε
 ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ μὰ τοὺς θεοὺς οὐκ
 ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς ὥς ἐγὼ ἕως μὲν ἂν
 παρῇ τις χρώμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλα-
 βὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.
 25 Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ
 ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ
 γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων
 στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ
 ἐμὲ ἀρετῆς. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες,
 30 εἴ τις καὶ ἀδυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκού-
 οντες τὴν Κύρου ἀρετὴν ἥδιον καὶ προδυμότερον συνε-
 πορεύοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας
 παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλλον ποταμόν, ὄντα το

εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστερὰς. Αἱ δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομέναι. Ἐντεῦθεν ἐξελαύνει σταδμοὺς πέντε παρασάγγας τριάκοντα ἐπὶ τὰς πηγὰς 5 τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέσους βασιλεία τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν. 10

Ἐντεῦθεν ἐξελαύνει σταδμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν 15 Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλώνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπειθεῖν ἔπεςθαι. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτα 20 εἰδότες κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρου. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο 25 ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλώνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον 30 ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε.

Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες οὔτε ποιήσαντες τῶν ἄλλων πλεον προτιμήσεσθε στρατιωτῶν

ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι ; Νῦν δεῖται Κῦρος
 ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς
 χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι
 ὃ τι ὁ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. Ἦν μὲν
 5 γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρ-
 ξαντες τοῦ διαβαίνειν καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν
 χάριν εἴσεται Κῦρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις
 καὶ ἄλλος·) ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν
 ἅπαντες εἰς τοῦμπαλιν ὑμῖν δ' ὡς μόνοις πειδομένοις
 10 πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας·
 καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου τεύξεσθε
 Κύρου. Ἀκούσαντες ταῦτα ἐπεΐδοντο καὶ διέβησαν πρὶν
 τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ᾗσθετο δια-
 βεβηκότας, ᾗσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν
 15 εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δέ
 καὶ ὑμεῖς ἐμὲ ἐπαιnéσετε ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον
 νομίζετε. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις
 ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα
 ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας διέ-
 20 βαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν·
 καὶ τῶν διαβαπόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἐνω-
 τέρω τῶν μασδῶν ὑπὸ τοῦ ποταμοῦ. Οἱ δὲ Θαψακηνοὶ
 ἔλεγον ὅτι οὐ πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο
 περὶ εἰ μὴ τότε, ἀλλὰ πλοίοις ἂν τότε Ἀβροκόμας προῖων
 25 κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ. Ἐδόκει δὴ θεῖον
 εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς
 βασιλεύσονται.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταδμοὺς ἑννεα
 παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀρά-
 30 ξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεστὰι
 σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ
 ἐπεσιτίσαντο.

BOOK I. 6. §§ 1-11.

TRIAL OF ORONTES.

Εντεῦθεν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ κόπρος εἰκάζετο δὲ εἶναι ὁ στίβος ὡς διςχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ καὶ πρόσθεν πολεμήσας. Καταλλαγείς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι 10 αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

Ὁ δὲ Ὁρόντης νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς 15 ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἥξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεύσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχεσθαι. Ἐνὴν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι 20 πιστῷ ἀνδρὶ ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δείκνυσιν. Ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐλέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι 25 τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τριςχιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν 30

τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἔφη δὲ Κύρον ἄρχειν τοῦ λόγου ὧδε·

- Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτοῦ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν
- 10 ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὃ τι σε ἠδίκησα; Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν δὲ ὁ Κύρος ἠρώτα· Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀπο-
- 15 στας εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὃ τι ἐδύνω; Ἔφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κύρος, ὁπότ' αὐτὸς ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμέ, πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ; Καὶ
- 20 ταῦθ' ὁμολογεῖ ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ Κύρος, ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κύρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης.
- 25 Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κύρος· Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός; Ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κύρε, σοί γ' ἂν ἔτι ποτὲ δόξαιμι.

Πρὸς ταῦτα ὁ Κύρος εἶπε τοῖς παρούσιν· Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τί σοι δοκεῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβουλευώ ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον φιλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ

τούτου εἶναι τοὺς ἔδελοντάς φίλους τούτους εὖ ποιεῖν. Ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα κελεύοντος Κύρου ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτὸν οἷς προσετάχθη· Ἐπεὶ δὲ εἶδον αὐτὸν οὔπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θανάτῳ ἄγοιτο. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηνέχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον δ' ἄλλοι ἄλλως· τάφος δ' οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

BOOK I. 8. §§ 1-29.

BATTLE OF CUNAXA.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύσειν, ἡνίκα Παταγνας ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον πιστῶν προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. Ἐνθα δὴ πολλὸς ταραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ὁτάκτοις σφίσιν ἐπιπείσεισθαι. Καὶ Κύρος τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδνυ, καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τούτον. Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χίλιους παρὰ 3

Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελ-
 ταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὕπαρ-
 χος καὶ τὸ ἄλλο βαρβαρικόν. Κύρος δὲ καὶ ἵππεῖς μετ'
 αὐτοῦ ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ
 5 παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου. Κύρος
 δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο.
 [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφά-
 λαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.] Οἱ δ' ἵπποι ἅπαντες
 οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια
 10 εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς
 ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη κονιορ-
 τὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ [οὐ] συχνῷ ὕστερον
 ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. Ὅτε δὲ ἐγ-
 15 γύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἦσπραπτε,
 καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. Καὶ
 ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν
 πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι
 δὲ τούτων γερρόφοροι· ἐχόμενοι δὲ ὀπλῖται σὺν ποδῆρεσι
 20 ξυλίναις ἀσπίσιν· Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι·
 ἄλλοι δ' ἵππεῖς ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ
 ἔθνη ἐν πλαισίῳ πλήρει ἀνδρώπων ἕκαστον τὸ ἔθνος
 ἐπορεύετο. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν
 ἀπ' ἀλλήλων τὰ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ
 25 δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ
 ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὅτῳ
 ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν
 Ἑλλήνων ἐλόντων καὶ διακοψόντων. Ὁ μὲντοι Κύρος
 εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησὶ τὴν κραυ-
 30 γὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ
 κραυγὴ ἀλλὰ σιγὴ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ
 βραδέως προσήσαν. Καὶ ἐν τούτῳ Κύρος παρελαύνων
 αὐτὸς σὺν Πίγηρτι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτ-
 тарσι τῷ Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον

τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· Κἂν τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. Ὅρων δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου 5 εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθεῖν ἑκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρά- 10 τευμα ὁμαλῶς προῆει· τὸ δ' Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιώντων. Καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεδεᾶτο ἑκατέρωσε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν 15 Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καὶ τὰ τῶν σφάγια καλὰ. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο τίς ὁ θόρυβος εἶη. Ὁ δὲ Ξενοφῶν εἶπεν ὅτι τὸ 20 σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὃ τι εἶη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο ὅτι ΖΕΤΣ' ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. Ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ 25 οὐκ ἔτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγι ἀπ' ἀλλήλων, ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίους. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷον περ τῷ 30 Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαρο καὶ φεύγουσι. Καὶ ἐνταῦθα

δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπесθαι. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δέ, 5 ἐπεὶ προΐδοιεν, δίστατο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐνύμῳ τοξευθῆναί τις ἐλέγετο.

- 10 Κύρος δὲ ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ κατ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελεῖτο, ὃ τι ποιήσει βασιλεὺς. Καὶ 15 γὰρ ἤδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατευματος. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες μέσοι ἔχοντες τὸ αὐτῶν ἡγοῦντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ 20 στράτευμα. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν. Ἐνθα δὴ Κύρος δείσας μὴ ὀπισθεῖν 25 γενόμενος κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτείνει λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν.
- 30 Ὡς δὲ ἡ τροπὴ ἐγένετο διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτόν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν

ἄνδρα ὁρῶ, ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησὶ Κτησίας ὁ ἱατρός καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐν-
 ταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' 5
 αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα
 ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος
 δὲ αὐτός τε ἀπέθανε καὶ ὁκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν
 ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ
 τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότα 10
 εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν
 αὐτῷ. Καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαί τινα ἐπισφάζαι
 αὐτὸν Κύρῳ· οἱ δέ, ἑαυτὸν ἐπισφάζαι, σπασάμενον τὸν
 ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτὸν δὲ ἐφόρει
 καὶ ψέλλια καὶ τὰ ἄλλα ὥσπερ οἱ ἄριστοι τῶν Περ- 15
 σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ
 πιστότητα.

BOOK II. 4. §§ 12-28.

PASSAGE OF THE TIGRIS.

Διελθόντες δὲ τρεῖς σταδμοὺς ἀφίκοντο πρὸς τὸ Μη-
 δίας καλούμενον τεῖχος, καὶ παρήλθον εἰσω αὐτοῦ. Ἦν
 δὲ ὠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, 20
 εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο
 εἶναι εἴκοσι παραγγῶν· ἀπείχε δὲ Βαβυλῶνος οὐ πολὺ.
 Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς δύο παρασάγγας
 ὁκτῶ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,
 τὴν δ' ἐξευγμένην πλοίοις ἐπτά· (αὗται δὲ ἦσαν ἀπὸ 25
 τοῦ Τίγρητος ποταμοῦ· κατετέτμητο δὲ ἐξ αὐτῶν καὶ
 τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα
 δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ
 Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνουῦνται ἐπὶ του

Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάν-
 θρωπος ἢ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ στα-
 δίους πεντεκαίδεκα. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκή-
 νωσαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος
 5 παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τί-
 γρητα οὐ μέντοι καταφανεῖς ἦσαν· Μετὰ δὲ τὸ δεῖπνον
 ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ
 Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς
 προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα
 10 δὲ οὐκ ἐζήτει, καὶ ταῦτα παρὰ Ἀριαίου ὧν τοῦ Μένωνος
 ξένου· Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι Αὐτός εἰμι ὃν ζητεῖς,
 εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμψέ με Ἀριαῖος καὶ Ἀρ-
 τάοζος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι
 φυλάττεσθαι μὴ ὑμῖν ἐπιδῶνται τῆς νυκτὸς οἱ βάρβαροι·
 15 ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ· Καὶ
 παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύ-
 ουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λῦσαι Τισσαφέρηνς
 τῆς νυκτὸς, ἥνπερ δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ
 ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος· Ἀκούσαντες
 20 ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν
 ἃ λέγει· Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα
 καὶ ἐφοβεῖτο· Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας
 εἶπεν ὥς οὐκ ἀκόλουθα εἶη τὸ ἐπιδήσεσθαι καὶ λύσειν
 τὴν γέφυραν· Δήλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν
 25 δεήσει ἢ ἡττᾶσθαι· Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς
 λύειν τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλὰι γέφυραι ὦσιν
 ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν· Ἐὰν δ' αὖ
 ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι
 ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν
 30 οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας·

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετό τὸν ἄγγελον
 πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς
 διώρυχος· Ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ
 πόλεις πολλὰι καὶ μεγάλαι· Τότε δὴ καὶ ἐγνώσθη ὅτι

οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων· 5 εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέδετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. Ἐπειδὴ δὲ 10 ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὥς διαβαινόντων μέλλοιεν ἐπιδήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἔπε- 15 φάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὥχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταδμοὺς τέτταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὠκείτο πόλις 20 μεγάλη, ἥ ὄνομα Ὡπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχο- 25 μένους τοὺς Ἕλληνας ἐθεώρει. Ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' [ἀν] χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσεις, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρά- 30 τευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπολλυ εἶναι καὶ τὸν Πέρσην ἐκπεπλήχθαι θεωροῦντα. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταδμοὺς ἐρήμους ἕξ παρα- σάγγας τριάκοντα εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγ-

γελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδρα-
 πόδων. Ἐνὴν δὲ σίτος πολὺς καὶ πρόβατα καὶ ἄλλα
 χρήματα. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς ἐρήμους
 τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν
 5 ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταδμῷ πέραν τοῦ
 ποταμοῦ πόλις ὠκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα **Καιναί**,
 ἐξ ἧς οἱ βάρβαροι διηγόν ἐπὶ σχεδίαις διφθερίναις ἄρτους,
 τυρούς, οἶνον.

BOOK III. 4. §§ 1-49.

RETREAT ALONG THE TIGRIS.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο
 10 πρωϊότερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει δια-
 βῆναι ἐφ' ἣ ἐφοβούντο μὴ ἐπιδοῖντο αὐτοῖς διαβαίνουσιν
 οἱ πολέμιοι. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ
 Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφεν-
 δονήτας εἰς τετρακισχιλίους· τοσοῦτους γὰρ ᾗτησε Τισ-
 15 σαφέρνην καὶ ἔλαβεν, ὑποσχόμενος ἂν τούτους λάβῃ
 παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν
 τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν,
 πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. Ἐπεὶ δὲ οἱ Ἕλληνες
 διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους,
 20 διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγ-
 γελτο δὲ τῶν τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν
 ὀπλιτῶν, καὶ τοῖς ἱππεύσιν εἴρητο θάρρῳσι διώκειν, ὥς
 ἐφευγομένης ἱκανῆς δυνάμεως. Ἐπεὶ δὲ ὁ Μιθριδάτης
 κατεilhφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο,
 25 ἐσήμηνε τοῖς Ἑλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον
 ὁμόσε οἷς εἴρητο καὶ οἱ ἱππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέ-
 ξαντο, ἀλλ' ἐφευγον ἐπὶ τὴν χαράδραν. Ἐν ταύτῃ τῇ
 διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ
 καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς
 30 ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλ-

λῆνες ἤκισαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄραν.

Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. Ἐνταῦθα πόλις ἦν 5 ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δὲ ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι 10 ποδῶν. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἑνὸς 15 πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες.

Ἐντεῦθεν ἐπορεύθησαν σταδμὸν ἓνα παρασάγγας ἐξ πρὸς τείχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα 20 δ' ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ὥκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. Ἐπὶ δὲ ταύτῃ ἐπωκοδόμητο πλίνθινον τείχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου 25 ἡ περίοδος ἐξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ 30 οὕτως ἐάλω.

Ἐντεῦθεν δ' ἐπορεύθησαν σταδμὸν ἓνα παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταδμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου

δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὗς
 Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλέως ἀδελ-
 φὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασι-
 λεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη.
 5 Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπι-
 σθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν
 ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυ-
 νεῦν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. Ἐπεὶ δὲ
 διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ Σκύθαι
 10 τοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ
 εἰ πάνυ προθυμοῖτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα
 ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπε-
 χώρησαν. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο,
 οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε
 15 ἀκροβολίσει· μακρότερον γὰρ οἷ τε Ῥόδιοι τῶν Περσῶν
 ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. Μεγάλα δὲ καὶ
 τὰ τόξα τὰ Περσικά ἐστίν· ὥστε χρήσιμα ἦν ὅποσα
 ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν
 χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων
 20 τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα
 πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς
 τὰς σφενδόνας.

Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο
 οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι,
 25 μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν
 ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ
 πολλὸς σίτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο
 διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
 Ἐνθα δὴ οἱ Ἕλληνες ἔγνωσαν ὅτι πλαίσιον ἰσόπλευρον
 30 πονηρὰ τάξις εἴη πολεμίων ἐπομένων. Ἀνάγκη γὰρ
 ἐστίν, ἣν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ
 στενωτέρας οὔσης, ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας,
 ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως, ἅμα
 μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρή-

στους εἶναι ἀνάγκη ἀτάκτους ὄντας. "Οταν δ' αὖ διασχή
τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους
καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων καὶ ἀδυμεῖν
τοὺς ταῦτα πᾶσχοντας τῶν πολεμίων ἐπομένων. Καὶ
ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβα- 5
σιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος·
καὶ εὐεπίδετον ἦν ἐνταῦθα τοῖς πολεμίοις. Ἐπεὶ δὲ
ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαντο ἐξ λόχους ἀνὰ
ἐκατὸν ἄνδρας καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεν-
τηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευό- 10
μενοι οἱ λοχαγοί, ὁπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέ-
μενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ
παρήγον ἔξωθεν τῶν κεράτων. Ὅποτε δὲ διάσχοιεν αἱ
πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπὶμπλασαν, εἰ μὲν
στενώτερον εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, 15
κατὰ πεντηκοστῦς· εἰ δὲ πᾶνυ πλατύ, κατ' ἐνωμοτίας·
ὥστε αἰεὶ ἔκπλεων εἶναι τὸ μέσον. Εἰ δὲ καὶ διαβαίνειν
τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν
τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς
φάλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύ- 20
θησαν σταδμοὺς τέτταρας.

Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον βασιλείον τι
καὶ περὶ αὐτὸ κώμας πολλὰς· τὴν τε ὁδὸν πρὸς τὸ χω-
ρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οὐ καδῆκον
ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. Καὶ εἶδον μὲν τοὺς 25
γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων
ὄντων ἱππέων. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέ-
βησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον, ὡς ἐπὶ
τὸν ἕτερον ἀναβαῖεν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι
καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, 30
ἐτόξευον ὑπὸ μαστίγων· καὶ πολλοὺς κατετίτρωσκον καὶ
ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ κατέκλεισαν αὐ-
τοὺς εἴσω τῶν ὀπλων· ὥστε παντάπασι ταύτην τὴν ἡμέ-
ραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται

καὶ οἱ τοξόται. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχει-
 ρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλι-
 ται ὄντες· οἱ δὲ πολέμιοι ταχὺ ἀνεπήδων. Πάλιν δὲ
 ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον·
 5 καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο· ὥστε ἀπὸ
 τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρα-
 τιώτας· πλὴν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου
 ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. Ἐπεὶ δ' οὗτοι ἐγέ-
 νοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ
 10 πολέμιοι τοῖς καταβαίνουσι, δεδοκότες μὴ ἀποτμηθεῖν-
 σαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. Οὕτω
 τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ
 τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο
 εἰς τὰς κώμας, καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ
 15 γὰρ ἦσαν οἱ τετρωμένοι.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων
 ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον,
 κριδὰς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνη-
 γμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτη δ' ἡμέρα
 20 καταβαίνουσιν εἰς τὸ πεδῖον. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς
 Ἴσισαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη
 κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι
 ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρω-
 μένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ
 25 ὄπλα δεξάμενοι. Ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρη-
 σαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην
 προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέ-
 φερον ἐκ χώρας ὀρμώντες ἀλέξασθαι ἢ πορευόμενοι ἐπι-
 οῦσι τοῖς πολεμίους μάχεσθαι. Ἡνίκα δ' ἦν ἡδὴ δείλη,
 30 ὥρα ἦν ἀπιέναι τοῖς πολεμίους· οὐποτε γὰρ μείον ἀπε-
 στρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα
 σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶν-
 ται αὐτοῖς. Πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περ-
 σικόν. Οἷ τε γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὥς ἐπὶ τὸ

πολὺν πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν· ἂν τέ τις θόρυβος γίγνηται, δεῖ ἐπιδάξαι τὸν ἵππον Πέρσῃ ἀνδρί, καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβου ὄντος. Τούτου ἔνεκα πόρρω ἀπε- 5 σκίησιν τῶν Ἑλλήνων.

Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε 10 ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λύειν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. Ἐπειδὴ δὲ σαφῶς ἀπίοντας ἤδη εἴρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναξεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίου· καὶ γίγνεται τοσοῦτον μεταξύ τῶν στρατευμάτων 15 ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην 20 τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στρώ- 25 τευμα πᾶν· αὐτὸς δὲ προσελάσας ἡρώτα· Τί καλεῖς; Ὁ δὲ λέγει αὐτῷ· Ἐξεστὶν ὄρᾱν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. Ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; Ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. 30 Ἀλλὰ μὴν ὥρα γ', ἔφη, βουλευέσθαι πῶς τις τοὺς ἀνδρας ἀπελᾷ ἀπὸ τοῦ λόφου. Ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα

ἦσαν οἱ πολέμιοι, καὶ λέγει· Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἵεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ', εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πο-
 5 ρεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλα δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὅπο-
 τερὸν βούλει, ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὰν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λα-
 10 βεῖν. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

15 Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. Καὶ ἐνταῦθα πολλή μὲν κραυγὴ ἦν τοῦ Ἑλ-
 ληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν· πολλή
 20 δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελευο-
 μένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκε-
 λεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶ-
 σθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον
 πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα. Σωτηρί-
 25 δας δὲ ὁ Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. Καὶ ὃς ἀκούσας ταῦτα κατα-
 πηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως
 καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα, ἐπο-
 30 ρεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἵππικόν·
 ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρε-
 κελεύετο, τοῖς δὲ ὀπισθεν, παριέναι, μόλις ἐπομένους.
 Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοι-
 δοροῦσι τὸν Σωτηρίδαν, ἔστε ἡνάγκασαν λαβόντα τὴν

πιδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἤγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

BOOK IV. 4. § 1—5. § 27.

MARCH THROUGH THE SNOWS OF ARMENIA.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας 5 ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου ἅπαν καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. Εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασιλείου εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλεί- 10 σταις οἰκίαις τύρσεις ἐπῆσαν, ἐπιτήδεια δ' ἦν δαψιλῇ. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς δύο παρασάγγας δέκα μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν 15 μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἑσπέραν. Ὑπαρχος δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὁπότε παρεῖη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. Οὗτος προσήλασεν 20 ἱππέας ἔχων, καὶ προπέμψας ἐρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. Ο δὲ εἶπεν ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, 25 λαμβάνειν τε τὰ ἐπιτήδεια ὅσων δέοιτο. Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταδμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων ἑαυτοῦ δύναμιν ἀπέχων ὥς δέκα σταδίου· καὶ 30

ἀφίκοντο εἰς βασιλεία, καὶ κώμας περίξ πολλὰς πολλῶν
 τῶν ἐπιτηδείων μεστάς. Στρατοπεδευομένων δ' αὐτῶν
 γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε δια-
 σκηῆσαι τὰς τάξεις καὶ τοὺς στρατηγούς κατὰ τὰς κώ-
 5 μας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἔδοκει
 εἶναι διὰ τὸ πλήθος τῆς χιόνος. Ἐνταῦθα εἶχον πάντα
 τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σίτον, οἶνους πα-
 λαιούς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. Τῶν δὲ
 ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι
 10 κατίδοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο.
 Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκη-
 νοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν
 συνήλθον· καὶ γὰρ ἔδοκει διαιθριάξιν. Νυκτερευόντων
 δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέ-
 15 κρυψε καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους·
 καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος
 ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἡ χιὼν
 ἐπιπεπτωκυῖα ὅτῳ μὴ παραρρύνει. Ἐπεὶ δὲ Ξενοφῶν
 ἐτόλμησε γυμνὸς ὦν ἀναστὰς σχίζειν ξύλα, τάχ' ἂν ἀνα-
 20 στάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχισεν. Ἐκ δὲ
 τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
 πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ'
 ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν
 πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ
 25 μύρον εὐρίσκετο.

Μετὰ ταῦτα ἔδοκει πάλιν διασκηνητέον εἶναι εἰς τὰς
 κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ
 κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτή-
 30 δεια· ὅσοι δὲ ὅτε τὸ πρότερον ἀπήεσαν τὰς οἰκίας ἐνέ-
 πρησαν ὑπὸ τῆς αἰθρίας δίκην ἐδίδουσαν κακῶς σκηνοῦντες.
 Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην
 ἄνδρα δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαννύ-
 μενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἔδοκει καὶ πρότερον
 πολλὰ ἡδὴ ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ

τὰ μὴ ὄντα ὡς οὐκ ὄντα. Πορευθεῖς δὲ τὰ μεν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν οἶανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. Ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρα- 5 τεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα ὅπόσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. Ὁ δὲ εἶπεν ὅτι Τηρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὅρους ἐν τοῖς 10 στενοῖς ἦπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιδησόμενον τοῖς Ἕλλησιν.

Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν καὶ εὐδύς, φύλακας καταλιπόντες καὶ στρα- 15 τηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύ- οντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατι- δόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. Οἱ δὲ βάρβα- 20 ροὶ ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευ- γον· ὁμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τηριβάζου ἑάλω καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, 25 ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐδύς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήεσαν καὶ ἀφί- κοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπη δύναιτο 30 τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐδύς ἐπο- ρεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλει

ἐπιτίθεσθαι Τηρίβαζος κατεστρατοπεδεύσαντο. Ἐντεῦ-
 δεν ἐπορεύθησαν σταδμούς ἐρήμους τρεῖς παροσάγγας
 πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον
 αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐ-
 5 τοῦ αἰ πηγαὶ οὐ πρόσω εἶναι. Ἐντεῦθεν ἐπορεύοντο διὰ
 χιόνος πολλῆς καὶ πεδίου σταδμούς τρεῖς παροσάγγας
 πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος
 βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα καὶ
 πηγυὺς τοὺς ἀνθρώπους. Ἐνθα δὴ τῶν μάντεών τις εἶπε
 10 σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ
 περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν
 δὲ τῆς χιόνος τὸ βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυ-
 γίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν
 στρατιωτῶν ὡς τριάκοντα. Διεγένοντο δὲ τὴν νύκτα
 15 πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταδμῷ πολλά· οἱ
 δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι
 ἦκοντες καὶ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ
 τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο
 τι ὧν ἔχοιεν βρωτόν. Ἐνθα δὴ μετεδίδοσαν ἀλλή-
 20 λους ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, δια-
 τηκομένης τῆς χιόνος βόθροι ἐγίγνοντο μεγάλοι ἔστε
 ἐπὶ τὸ δάπεδον· οὐ δὴ παρὴν μετρεῖν τὸ βάθος τῆς
 χιόνος.

Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο
 25 διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν.
 Ξενοφῶν δὲ ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς
 πίπτοντας τῶν ἀνθρώπων ἡγνῶει ὃ τι τὸ πάθος εἴη.
 Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βου-
 λιμῶσι καὶ ἐάν τι φάγωσιν ἀναστήσονται, περιύων περὶ
 30 τὰ ὑποζύγια, εἴ πού τι ὀρήν βρωτόν, διεδίδου καὶ διέπεμ-
 πε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶ-
 σιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο,
 Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην
 ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ

γυναικας καὶ κορας καταλαμβάνει ἔμπροσθεν τοῦ ἔρυ-
 ματος. Αὗται ἡρώτων αὐτοὺς τίνες εἶεν. Ὁ δὲ ἑρμηνεὺς
 εἶπε Περσιστὶ ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν
 σατράπην. Αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ'
 ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὁψὲ ἦν, πρὸς 5
 τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς
 ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυιμήθησαν
 τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ'
 ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν
 ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες 10
 ἀπώλυντο τῶν στρατιωτῶν. Ἐφείποντο δὲ τῶν πολε-
 μίων συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑπο-
 ζυγίῳ ἦρπαζον καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν.
 Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι
 ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους 15
 τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες. Ἦν δὲ τοῖς
 μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι
 ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ
 τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰ τὴν νύκτα
 ὑπολύοιτο. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο 20
 εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπῆ-
 γνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑπο-
 δήματα, καρβατῖναι αὐτοῖς πεποιημέναι ἐκ τῶν νεοδάρτων
 βοῶν. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες
 τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ 25
 ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι· καὶ
 τετήκει διὰ κρήνην τινὰ ἢ πλησίον ἦν ἀτμίζουσα ἐν
 νάπῃ. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν
 πορεύεσθαι. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας ὡς
 ἦσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπο- 30
 λείπεσθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνει-
 λεγμένοι· καὶ τελευτῶν ἐχαλέπαιεν. Οἱ δὲ σφάττειν
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. Ἐνταῦθα
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι,

εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· 5 οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.

Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς 10 ἀσθενούσιν ὅτι τῇ ὑστεραίᾳ ἤξουσὶ τινες ἐπ' αὐτούς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. Οἱ δ' ἔλεγον ὅτι οἱ 15 ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠϋλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, 20 φυλακὰς οἷας ἐδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευσεν ἀναγκάζειν προῖέναι. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ 25 ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενούντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠϋλίζετο. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις 30 σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο, ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

Ἐνθα δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἄφίεναι αὐτοί· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν

κώμην ἣν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον
 τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν
 βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ
 κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐ-
 τῆς λαγῶς ὥχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμαις. 5
 Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέα-
 τος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις
 ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν
 δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἰες, βόες, ὄρνιθες, καὶ τὰ
 ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέ- 10
 φοντο. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ
 οἶνος κριθίνος ἐν κρατῆρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ
 κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μεῖζους
 οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. Τούτους δ' ἔδει,
 ὅποτε τις διψῶν, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνν 15
 ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ πάνν ἡδὺ συμ-
 μαθόντι τὸ πόμα ἦν.

CYROPÆDIA.

Book I. 3. §§ 1-18.

BOYHOOD OF CYRUS.

Κῦρος γὰρ μέχρι μὲν δώδεκα ἐτῶν ἢ ὀλίγῳ πλείον
 ταύτῃ τῇ παιδείᾳ ἐπαιδεύθη, καὶ πάντων τῶν ἡλικίων δια-
 φέρων ἐφαίνετο καὶ εἰς τὸ ταχὺ μανθάνειν ἃ δέοι καὶ 20
 εἰς τὸ καλῶς καὶ ἀνδρείως ἕκαστα ποιεῖν. Ἐκ δὲ τούτου
 τοῦ χρόνου μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγα-
 τέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ ἐπεθύμει, ὅτι ἤκουεν
 αὐτὸν καλὸν κάγαθόν εἶναι. Ἐρχεται δ' αὐτῇ τε ἡ Μαν-
 δάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα. 25

Ὡς δὲ ἀφίκετο τάχιστα καὶ ἔγνω ὁ Κῦρος τὸν Ἀστυά-
 γην τῆς μητρὸς πατέρα ὄντα, εὐθὺς οἷα δὴ παῖς φύσει
 φιλόστοργος ὦν ἡσπάζετό τε αὐτὸν ὥσπερ ἂν εἴ τις πά-
 λαι συντεθραμμένος καὶ πάλαι φιλῶν ἀσπάζοιτο, καὶ
 5 ὁρῶν δὴ αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ
 καὶ χρώματος ἐντρίψει καὶ κόμαις προσδέτοις, ἃ δὴ νό-
 μιμα ἦν ἐν Μήδοις· ταῦτα γὰρ πάντα Μηδικὰ ἐστί, καὶ
 οἱ πορφυροὶ χιτῶνες καὶ οἱ κἀνδυες καὶ οἱ στρεπτοὶ οἱ
 περὶ τῇ δέρῃ καὶ τὰ ψέλλια τὰ περὶ ταῖς χερσίν, ἐν
 10 Πέρσαις δὲ τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ ἐσθῆτες
 φανλότεραι καὶ δίαται εὐτελέστεραι· ὁρῶν δὴ τὸν κόσμον
 τοῦ πάππου, ἐμβλέπων αὐτῷ ἔλεγεν, ὦ μήτερ, ὡς καλὸς
 μοι ὁ πάππος. Ἐρωτώσης δὲ αὐτὸν τῆς μητρὸς πότε-
 ρος καλλίων αὐτῷ δοκεῖ εἶναι, ὁ πατὴρ ἢ οὗτος, ἀπεκρί-
 15 νατο ἄρα ὁ Κῦρος, ὦ μήτερ, Περσῶν μὲν πολὺ κάλ-
 λιστος ὁ ἐμὸς πατήρ, Μήδων μέντοι ὅσων ἐώρακα ἐγὼ
 καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θύραις πολὺ οὗτος ὁ ἐμὸς
 πάππος κάλλιστος. Ἀντασπαζόμενος δὲ ὁ πάππος αὐ-
 τὸν καὶ στολὴν καλὴν ἐνέδυσσε καὶ στρεπτοῖς καὶ ψελ-
 20 λίοις ἐτίμα καὶ ἐκόσμει, καὶ εἴ που ἐξελαύνοι, ἐφ' ἵππου
 χρυσοχαλίνου περιῆγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύε-
 σθαι. Ὁ δὲ Κῦρος ἄτε παῖς ὦν καὶ φιλόκαλος καὶ
 φιλότιμος ἦδετο τῇ στολῇ, καὶ ἵππεύειν μανθάνων ὑπερέ-
 χαιρεν· ἐν Πέρσαις γὰρ διὰ τὸ χαλεπὸν εἶναι καὶ τρέ-
 25 φειν ἵππους καὶ ἵππεύειν ἐν ὀρεινῇ οὔσῃ τῇ χώρᾳ καὶ
 ἰδεῖν ἵππον σπάνιον. Δειπνῶν δὲ ὁ Ἀστυάγης σὺν τῇ
 θυγατρὶ καὶ τῷ Κύρῳ, βουλόμενος τὸν παῖδα ὡς ἥδιστα
 δειπνεῖν, ἵνα ἡσσουν τὰ οἴκαδε ποδοίῃ, προσήγαγεν αὐτῷ
 καὶ παροψίδας καὶ παντοδαπὰ ἐμβάμματα καὶ βρώματα.
 30 Τὸν δὲ Κῦρον ἔφασαν λέγειν, ὦ πάππε, ὅσα πρύγ-
 ματα ἔχεις ἐν τῷ δείπνῳ, εἰ ἀνάγκη σοι ἐπὶ πάντα τὰ
 λεκάνια ταῦτα διατείνειν τὰς χεῖρας καὶ ἀπογεύεσθαι
 τούτων τῶν παντοδαπῶν βρωμάτων. Τί δέ, φάναι τὸν
 Ἀστυάγην, οὐ γὰρ πολὺ σοι δοκεῖ κάλλιον τόδε τὸ δείπνον

εἶναι τοῦ ἐι Πέρσαις ; τὸν δὲ Κῦρον πρὸς ταῦτα ἀποκρίνασθαι λέγεται, Οὐχί, ὦ πάππε· ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐδύτερα παρ' ἡμῖν ἢ ὁδὸς ἐστὶν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. Παρ' ἡμῖν μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο ἄγει, ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε, 5 πολλοὺς δὲ τινὰς ἐλιγμοὺς ἄνω καὶ κάτω πλανώμενοι μόλις ἀφικνεῖσθε ὅπῃ ἡμεῖς πάλαι ἤκομεν. 'Αλλ', ὦ παῖ, φάναι τὸν Ἀστυάγην, οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα· γεγόμενος δὲ καὶ σύ, ἔφη, γνώσῃ ὅτι ἡδέα ἐστίν. 'Αλλὰ καὶ σέ, φάναι τὸν Κῦρον, ὦ πάππε, μυσαττόμενον 10 ταῦτα τὰ βρώματα ὀρώ. Καὶ τὸν Ἀστυάγην ἐπερέσθαι, Καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις ; "Οτι σε, φάναι, ὀρώ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, εἰς οὐδὲν τὴν χεῖρα ἀποψώμενον, ὅταν δὲ τούτων τινὸς δίγῃς, εὐθὺς ἀποκαθαίρῃ τὴν χεῖρα εἰς τὰ χειρόμακτρα, ὡς πάννυ ἀχθόμενος 15 ὅτι πλέα σοι ἀπ' αὐτῶν ἐγένετο. Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, Εἰ τοίνυν οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὖωχού, ἵνα νεανίας οἴκαδε ἀπέλθῃς. "Αμα δὲ ταῦτα λέγοντα πολλὰ αὐτῷ παραφέρειν καὶ δῆρεια καὶ τῶν ἡμέρων. Καὶ τὸν Κῦρον, ἐπεὶ ἑώρα πολλὰ τὰ κρέα, 20 εἰπεῖν, Ἡ καὶ δίδως, φάναι, ὦ πάππε, πάντα ταῦτα μοι τὰ κρέα ὅ,τι βούλομαι αὐτοῖς χρῆσθαι ; Νῆ Δία, ὦ παῖ, ἔγωγέ σοι. 'Ενταῦθα δὲ τὸν Κῦρον λαβόντα τῶν κρεῶν διαδιδόναι τοῖς ἀμφὶ τὸν πάππον θεραπευταῖς, ἐπιλέγοντα ἐκάστω, Σοὶ μὲν τοῦτο ὅτι προθύμως με ἱππεύειν 25 διδάσκεις, σοὶ δὲ ὅτι μοι παλτὸν ἔδωκας· νῦν γὰρ τοῦτο ἔχω· σοὶ δὲ ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δὲ ὅτι μου τὴν μητέρα τιμᾷς· ταῦτα ἐποίει, ἕως διεδίδου πάντα ἃ ἔλαβε κρέα. Σάκα δέ, φάναι τὸν Ἀστυάγην, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως ; ὁ δὲ 30 Σάκας ἄρα καλὸς τε ὢν ἐτύγχανε καὶ τιμὴν ἔχων προσάγειν τοὺς δεομένους Ἀστυάγους καὶ ἀποκαλύειν οὓς μὴ καιρὸς αὐτῷ δοκοῖν εἶναι προσάγειν. Καὶ τὸν Κῦρον ὑπερέσθαι προπιτῶς ὡς ἂν παῖς μηδέπω ὑποπτῆσων,

Διὰ τί δὴ, ὦ πάππε, τοῦτον οὕτω τιμᾶς ; καὶ τὸν Ἀστυ-
 άγην σκώψαντα εἰπεῖν, Οὐχ ὀρᾶς, φάναι, ὡς καλῶς
 οἰνοχοεῖ καὶ εὐσχημόνως ; οἱ δὲ τῶν βασιλέων τούτων
 οἰνοχόοι κομψῶς τε οἰνοχοοῦσι καὶ καθαρείως ἐγχέουσι
 5 καὶ διδῶσιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην
 καὶ προσφέρουσιν ὡς ἂν ἐνδοῖεν τὸ ἔκπωμα εὐληπτότατα
 τῷ μέλλοντι πίνειν. Κέλευσον δὴ, φάναι, ὦ πάππε, τὸν
 Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα καὶ γὰρ καλῶς σοι
 πιεῖν ἐγγχείας ἀνακτήσωμαί σε ἣν δύνωμαι. Καὶ τὸν
 10 κελεύσαι δοῦναι. Λαβόντα δὴ τὸν Κύρον οὕτω μὲν δὴ
 εὖ κλύσαι τὸ ἔκπωμα ὥσπερ Σάκαν ἐώρα, οὕτω δὲ στή-
 σαντα τὸ πρόσωπον σπουδαίως καὶ εὐσχημόνως προσε-
 νεγκεῖν καὶ ἐνδοῦναι τὴν φιάλην τῷ πάππῳ ὥστε τῇ
 μητρὶ καὶ τῷ Ἀστυάγει πολὺν γέλωτα παρασχεῖν. Καὶ
 15 αὐτὸν δὲ τὸν Κύρον ἐκγελάσαντα ἀναπηδήσαι πρὸς τὸν
 πάππον καὶ φιλοῦντα ἅμα εἰπεῖν, ὦ Σάκα, ἀπόλωλας·
 ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα, φάναι, σοῦ
 κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον.
 Οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι, ἐπειδὴν διδώσι τὴν
 20 φιάλην, ἀρύσαντες ἀπ' αὐτῆς τῷ κυάδῳ εἰς τὴν ἀριστε-
 ρὰν χεῖρα ἐγχεάμενοι καταρρόφοῦσι, τοῦ δὴ εἰ φάρμακα
 ἐγχέοιεν μὴ λυσιτελεῖν αὐτοῖς. Ἐκ τούτου δὴ ὁ Ἀστυά-
 γης ἐπισκώπτων, Καὶ τί δὴ, ἔφη, ὦ Κύρε, τᾶλλα μιμου-
 μενος τὸν Σάκαν οὐκ ἀπερρόφησας τοῦ οἴνου ; "Οτι, ἔφη,
 25 νῆ Δία ἐδεδοίκειν μὴ ἐν τῷ κρατῆρι φάρμακα μεμιγμένα
 εἶη. Καὶ γὰρ ὅτε εἰστίσας σὺ τοὺς φίλους ἐν τοῖς
 γενεθλίοις, σαφῶς κατέμαθον φάρμακα ὑμῖν αὐτὸν ἐγγέ-
 αντα. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνως ;
 Οτι νῆ Δί' ὑμᾶς ἐώρων καὶ ταῖς γνώμαις καὶ τοῖς σώ-
 30 μασι σφαλλομένους. Πρῶτον μὲν γὰρ ἂ οὐκ εἴτε ἡμᾶς
 τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. Πάντες μὲν
 γὰρ ἅμα ἐκεκράγειτε, ἐμανθάνετε δὲ οὐδὲ ἐν ἀλλήλων
 ᾗδετε δὲ καὶ μάλα γελοίως, οὐκ ἀκροώμενοι δὲ τοῦ ἄδον-
 τος ὠμνυετε ἄριστα ᾄδει. Λέγων δὲ ἕκαστος ὑμῶν τὴν

ἑαυτοῦ ῥώμην, ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως
 ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε.
 Ἐπελέλησθε δὲ παντάπασιν σύ τε ὅτι βασιλεὺς ἦσθα,
 οἳ τε ἄλλοι ὅτι σὺ ἄρχων. Τότε γὰρ δὴ ἔγωγε καὶ
 πρῶτον κατέμαθον ὅτι τοῦτ' ἄρ' ἦν ἡ ἰσηγορία δ' ὑμεῖς 5
 τότε ἐποιεῖτε· οὐδέποτε γοῦν ἐσιωπᾶτε. Καὶ ὁ Ἀστυάγης
 λέγει, Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πίνων οὐ μεθύσκειται ;
 Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ ; Διψῶν παύεται, ἄλλο
 δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ οἶμαι, ὦ πάππε, Σάκας
 αὐτῷ οἰνοχοεῖ. Καὶ ἡ μήτηρ εἶπεν, Ἀλλὰ τί ποτε σύ, ὦ 10
 παῖ, τῷ Σάκᾳ οὕτω πολεμεῖς ; τὸν δὲ Κῦρον εἰπεῖν, Ὅτι
 νῆ Δία, φάναι, μισῶ αὐτόν· πολλάκις γάρ με πρὸς τὸν
 πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος
 ἀποκωλύει. Ἀλλὰ ἱκετεύω, φάναι, ὦ πάππε, δός μοι
 τρεῖς ἡμέρας ἄρξαι αὐτοῦ. Καὶ τὸν Ἀστυάγην εἰπεῖν, 15
 Καὶ πῶς ἂν ἄρξαις αὐτοῦ ; καὶ τὸν Κῦρον φάναι, Στὰς
 ἂν ὥσπερ οὗτος ἐπὶ τῇ εἰσόδῳ, ἔπειτα ὁπότε βούλοιτο
 παριέναι ἐπ' ἄριστον, λέγοιμ' ἂν ὅτι οὐπω δυνατὸν τῷ
 ἀρίστῳ ἐντυχεῖν· σπουδάζει γὰρ πρὸς τινας· εἴδ' ὅποτε
 ἦκοι ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν ὅτι λούται· εἰ δὲ πάννυ 20
 σπουδάξοι φαγεῖν, εἵποιμ' ἂν ὅτι παρὰ ταῖς γυναιξίν
 ἐστίν· ἕως παρατείναιμι τοῦτον ὥσπερ οὗτος ἐμὲ παρα-
 τείνει ἀπὸ σοῦ κωλύων. Τοσαύτας μὲν αὐτοῖς εὐθυμίας
 παρέιχεν ἐπὶ τῷ δείπνῳ· τὰς δὲ ἡμέρας, εἴ τινος αἰσδοῖτο
 δεόμενον ἢ τὸν πάππον ἢ τὸν τῆς μητρὸς ἀδελφόν, χαλε- 25
 πὸν ἦν ἄλλον φθάσαι τοῦτο ποιήσαντα· ὅτι γὰρ δυ-
 ναιτο ὁ Κῦρος ὑπερέχαιρεν αὐτοῖς χαριζόμενος.

Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιούσα πάλιν
 πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλι-
 πεῖν τὸν Κῦρον. Ἡ δὲ ἀπεκρίνατο ὅτι βούλοιτο μὲν ἂν 30
 ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα
 χαλεπὸν εἶναι νομίζειν καταλιπεῖν. Ἐνθα δὴ ὁ Ἀστυά-
 γης λέγει πρὸς τὸν Κῦρον, Ὁ παῖ, ἦν μένης παρ' ἐμοί,
 πρῶτον μὲν νῆς παρ' ἐμὲ εἰσόδου σοι οὐ Σάκας ἄρξει,

ἀλλ' ὁπόταν βούλῃ εἰσιέναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται· καὶ
 χάριν σοι εἶσομαι ὅσῳ ἂν πλεονάκις εἰσῆς ὡς ἐμέ.
 Ἔπειτα δὲ ἵπποις τοῖς ἐμοῖς χρῆσθαι καὶ ἄλλοις ὁπόσοις
 ἂν βούλῃ, καὶ ὅταν ἀπίης, ἔχων ἄπει οὐδ' ἂν αὐτὸς ἐδέ-
 5 λης. Ἔπειτα δὲ ἐν τῷ δείπνῳ ἐπὶ τὸ μετρίως σοι δοκοῦν
 ἔχειν ὁποίαν ἂν βούλῃ ὁδὸν πορεύσθαι. Ἔπειτα τά τε νῦν
 ὄντα ἐν τῷ παραδείσῳ θηρία δίδωμί σοι καὶ ἄλλα παν-
 τοδαπὰ συλλέξω, ἃ σὺ ἐπειδὰν τάχιστα ἱππεύειν μάθης,
 διώξῃ, καὶ τοξεύων καὶ ἀκοντίζων καταβαλεῖς ὥσπερ οἱ
 10 μεγάλοι ἄνδρες. Καὶ παῖδας δέ σοι ἐγὼ συμπαίστορας
 παρέξω, καὶ ἄλλα ὁπόσα ἂν βούλῃ λέγων πρὸς ἐμέ οὐκ
 ἀτυχήσεις. Ἐπεὶ ταῦτα εἶπεν ὁ Ἀστυάγης, ἡ μήτηρ
 διηρώτα τὸν Κῦρον πότερον βούλοιτο μένειν ἢ ἀπιέναι.
 Ὁ δὲ οὐκ ἐμέλλησεν, ἀλλὰ ταχὺ εἶπεν ὅτι μένειν βού-
 15 λοιτο. Ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί
 εἰπεῖν λέγεται, "Ὅτι οἴκοι μὲν τῶν ἡλίκων καὶ εἰμὶ καὶ
 δοκῶ κράτιστος εἶναι, ὦ μήτερ, καὶ ἀκοντίζων καὶ τοξεύων,
 ἐνταῦθα δὲ οἶδ' ὅτι ἱππεύων ἥσσω εἰμὶ τῶν ἡλίκων· καὶ
 τοῦτο εὖ ἴσθι, ὦ μήτερ, ἔφη, ὅτι ἐμὲ πάνυ ἀνιᾶ. Ἦν δέ
 20 με καταλίπης ἐνθάδε καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν
 Πέρσῃς ὦ, οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ πεζικὰ
 ῥαδίως νικήσειν, ὅταν δὲ εἰς Μήδους ἔλθω ἐνθάδε, πειρά-
 σομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς
 συμμαχεῖν αὐτῷ. Τὴν δὲ μητέρα εἰπεῖν, Τὴν δὲ δικαιο-
 25 σύνην, ὦ παῖ, πῶς μαθήσῃ ἐνθάδε ἐκεῖ ὄντων σοι τῶν
 διδασκάλων; καὶ τὸν Κῦρον φάναι, Ἄλλ', ὦ μήτηρ, ἀκρι-
 βῶς ταῦτά γε ἤδη οἶδα. Πῶς σὺ οἶσθα; τὴν Μανδά-
 νην εἰπεῖν. "Ὅτι, φάναι, ὁ διδάσκαλός με ὡς ἤδη ἀκρι-
 βοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη δικάζειν.
 30 Καὶ τοίνυν, φάναι, ἐπὶ μιᾷ ποτε δίκη πληγὰς ἔλαβον ὡς
 οὐκ ὀρθῶς δικάσας. Ἦν δὲ ἡ δίκη τοιαύτη. Παῖς μέγας
 μικρὸν ἔχων χιτῶνα ἕτερον παῖδα μικρὸν μέγαν ἔχοντα
 χιτῶνα, ἐκδύσας αὐτὸν τὸν μὲν ἑαυτοῦ ἐκείνου ἡμφίσεε.
 τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ. Ἐγὼ οὖν τούτοις δικάζω"

ἔγνω·ν βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόζοντα ἐκάτερον χιτῶνα ἔχειν. Ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος, λέξας ὅτι ὁπότε μὲν τοῦ ἀρμόζοντος εἷη κριτής, οὕτω δέοι ποιεῖν, ὁπότε δὲ κρίναι δέοι ποτέρου ὁ χιτῶν εἷη, τοῦτ' ἔφη σκεπτέον εἶναι τίς κτήσις δικαία ἐστί, πότερα ὁ τὸν βία ἀφελόμενον ἔχειν ἢ τὸν ποιησάμενον ἢ πριάμενον κεκτηῖσθαι· ἐπειδὴ, ἔφη, τὸ μὲν νόμιμον δίκαιον εἶναι, τὸ δὲ ἄνομον βίαιον· σὺν τῷ νόμῳ οὖν ἐκέλευεν ἀεὶ τὸν δικαστὴν ψῆφον τίθεσθαι. Οὕτως ἐγὼ σοι, ὦ μήτερ, τά γε δίκαια παντάπασιν ἤδη ἀκριβῶς· ἣν δέ τι ἄρα προσδέω- 10 μαι, ὁ πάππος με, ἔφη, οὗτος ἐπιδιδάξει. Ἄλλ' οὐ ταυτά, ἔφη, ὦ παῖ, παρὰ τῷ πάππῳ καὶ ἐν Πέρσαις δίκαια ὁμολογεῖται. Οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων ἑαυτὸν δεσπότην πεποίηκεν, ἐν Πέρσαις δὲ τὸ ἴσον ἔχειν δίκαιον νομίζεται. Καὶ ὁ σὸς πρῶτος πατήρ τὰ τεταγμένα μὲν 15 ποιεῖ τῇ πόλει, τὰ τεταγμένα δὲ λαμβάνει, μέτρον δὲ αὐτῷ οὐχ ἡ ψυχὴ ἀλλ' ὁ νόμος ἐστί. Ὅπως οὖν μὴ ἀπολῇ μαστιγούμενος, ἐπειδὰν οἴκοι ᾗς, ἂν παρὰ τούτου μαδῶν ἥκης ἀντὶ τοῦ βασιλικοῦ τὸ τυραννικόν, ἐν ᾧ ἐστί τὸ πλεῖον οἶεσθαι χρῆναι πάντων ἔχειν. Ἄλλ' ὁ γε σὸς 20 πατήρ, εἶπεν ὁ Κῦρος, δεινότερός ἐστιν, ὦ μήτερ, διδάσκειν μείον ἢ πλεῖον ἔχειν· ἢ οὐχ ὁρᾷς, ἔφη, ὅτι καὶ Μήδους ἅπαντας δεδίδαχεν ἑαυτοῦ μείον ἔχειν; ὥστε θάρσει, ὡς ὁ γε σὸς πατήρ οὐτ' ἄλλον οὐδένα οὐτ' ἐμε πλεονεκτεῖν μαδόντα ἀποπέμψει. 25

BOOK VII. 2. § 1-29.

INTERVIEW OF CYRUS WITH CRÆSUS.

Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι ὥσπερ ἔδει ἐκοιμήθησαν. Κροῖσος μέντοι εὐθὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι· τὰ δ' ἄλλα φύλα ὅποι ἐδύνατο προσωτάτω ἐν τῇ νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει. Ἐπεὶ δὲ 30

ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγε Κῦρος. Ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, τὰς τε μηχανὰς ἀνίστη ὡς προσβαλὼν πρὸς τὸ τεῖχος καὶ κλίμακας παρεσκευάζετο. Ταῦτα δὲ ποιῶν κατὰ τὰ ἀποτομώτατα δο-
 5 κοῦντα εἶναι τοῦ Σαρδιανῶν ἐρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας. Ἠγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης δοῦλος γεγεννημένος τῶν ἐν τῇ ἀκροπόλει τινὸς φρουρῶν καὶ καταμεμαθηκὼς κατάβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν. Ὡς δὲ ἐγένετο
 10 τοῦτο δῆλον ὅτι εἶχετο τὰ ἄκρα, πάντες δὲ ἔφευγον οἱ Λυδοὶ ἀπὸ τῶν τειχῶν ὅπη ἠδύνατο ἕκαστος τῆς πόλεως. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῆει εἰς τὴν πόλιν καὶ παρήγγειλεν ἐκ τῆς τάξεως μηδὲνα κινεῖσθαι. Ὁ δὲ Κροῖσος κατακλεισάμενος ἐν τοῖς βασιλείοις Κῦρον ἐβόα· ὁ δὲ
 15 Κῦρος τοῦ μὲν Κροίσου φύλακας κατέλιπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν ὡς εἶδε τοὺς μὲν Πέρσας φυλάσσοντας τὴν ἄκραν ὥσπερ ἔδει, τὰ δὲ τῶν Χαλδαίων ὄπλα ἔρημα, καταδεδραμήκεσαν γὰρ ἀρπασόμενοι τὰ ἐκ τῶν οἰκιῶν, εὐθὺς συνεκάλεσεν αὐτῶν τοὺς
 20 ἄρχοντας καὶ εἶπεν αὐτοῖς ἀπιέναι ἐκ τοῦ στρατεύματος τάχιστα. Οὐ γὰρ ἄν, ἔφη, ἀνασχοίμην πλεονεκτοῦντας ὀρῶν τοὺς ἀτακτοῦντας. Καὶ εὖ μὲν, ἔφη, ἐπίστασθε ὅτι παρεσκευαζόμεν ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μακαριστοὺς ποιῆσαι· νῦν δ', ἔφη, μὴ
 25 θανμάζετε ἣν τις καὶ ἀπιούσιν ὑμῖν κρείττων ἐντύχη. Ακούσαντες ταῦτα οἱ Χαλδαῖοι ἔδειςάν τε καὶ ἰκέτευον παύσασθαι ὀργιζόμενον καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ δὲ εἶπεν ὅτι οὐδὲν αὐτῶν δέοιτο. Ἄλλ' εἰ με, ἔφη, βούλεσθε παύσασθαι ἀχθόμενον, ἀπόδοτε
 30 πάντα ὅσα ἐλάβετε τοῖς διαφυλάξασιν τὴν ἄκραν. Ἦν γὰρ αἰσθῶνται οἱ ἄλλοι στρατιῶται ὅτι πλεονεκτοῦσιν οἱ εὐτακτοὶ γενόμενοι, πάντα μοι καλῶς ἔξει. Οἱ μὲν δὲ Χαλδαῖοι οὕτως ἐποίησαν ὡς ἐκέλευσεν ὁ Κῦρος· καὶ ἔλαβον οἱ πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ

Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ ὅπου ἐδόκει τὸ ἐπιτηδειότατον εἶναι τῆς πόλεως μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Ταῦτα διαπραξάμενος ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, Χαῖρε, ὦ 5 δέσποτα, ἔφη· τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσι σοὶ καὶ ἐμοὶ προσαγορεύειν. Καὶ σύ γε, ἔφη, ὦ Κροῖσε· ἐπείπερ ἄνθρωποι γέ ἐσμεν ἀμφότεροι. Ἀτάρ, ἔφη, ὦ Κροῖσε, ἄρ' ἂν τί μοι ἐθελήσαις συμβουλευσαι; Καὶ βουλοίμην γ' ἂν, ἔφη, ὦ Κῦρε, ἀγαθόν τί σοι εὔρεῖν· 10 τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν κάμοι γενέσθαι. Ἀκουσον τοῖνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεπονηκότας καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιῶ ὠφεληθῆναι τοὺς στρατιώτας. 15 Γιγνώσκω γάρ, ἔφη, ὅτι εἰ μὴ τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν χρόνον πειδομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφεῖναι τὴν πόλιν οὐ βούλομαι· τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἔν τε τῇ ἀρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτή- 20 σειαν ἂν. Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἀλλ' ἐμέ, ἔφη, ἔασον λέξαι πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐθέλω ὅτι διαπέπραγμαι παρὰ σοῦ μὴ ποιῆσαι ἀρπαγὴν μηδὲ ἑᾶσαι ἀφανισθῆναι παῖδας καὶ γυναῖκας· ὑπεσχόμην δέ σοι ἀντὶ τούτων ἢ μὴν παρ' ἐκόντων Λυδῶν ἔσεσθαι πᾶν ὅτι 25 καλὸν κάγαθόν ἐστιν ἐν Σάρδεσιν. Ἦν γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἄξουσιν πᾶν ὅτι ἐστιν ἐνθάδε καλὸν κτήμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πλήρης ἡ πόλις ἔσται· ἦν δὲ διαρπάσης, καὶ αἱ τέχναι σοι, ἃς πηγὰς φασὶ τῶν καλῶν εἶναι, διε- 30 φθαρμέναι ἔσονται. Ἐξέσται δέ σοι ἰδόντι τὰ ἐλθόντα ἔτι καὶ περὶ τῆς ἀρπαγῆς βουλευσασθαι. Πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἐμούς θησαυροὺς πέμπε καὶ παραλαμβανέτωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων. Ταῦτα

μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κῦρος ὥσπερ ὁ ἔλεξεν Κροῖσος.

- Τάδε δέ μοι πάντως, ἔφη, Κροῖσε, λέξον πῶς ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ γὰρ δὴ
 5 λέγεται πάνυ γε τεθεραπεύσθαι ὁ Ἀπόλλων καὶ σε πάντα ἐκείνῳ πειδόμενον πράττειν. Ἐβουλόμην αἰ. ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ πάντα τὰναντία εὐθὺς ἐξ ἀρχῆς πράττων προσηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; ἔφη ὁ Κῦρος· δίδασκε· πάνυ γὰρ παράδοξα λέγεις. "Οτι
 10 πρῶτον μὲν, ἔφη, ἀμελήσας ἐρωτᾶν τὸν θεὸν εἴ τι ἐδεόμην, ἀπεπειρώμην αὐτοῦ εἰ δύναίτο ἀληθεύειν. Τοῦτο δέ, ἔφη, μὴ ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι καλοὶ κάγαθοὶ ἐπειδὰν γνῶσιν ἀπιστούμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας. Ἐπεὶ μέντοι ἔγνω καὶ μάλα ἄτοπα ἐμοῦ ποιούντος
 15 καὶ πρόσω Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ παίδων. Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναδήματα χρυσᾶ, πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων ἐξίλασάμην ποτὲ αὐτον, ὡς ἐδόκουν, τότε δὴ μοι ἀποκρίνεται ἐρωτῶντι τί ἂν μοι
 20 ποιήσαντι παῖδες γένοιτο· ὁ δὲ εἶπεν ὅτι ἔσονται. Καὶ ἐγένοντο μὲν, οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο, γενόμενοι δὲ οὐδὲν ὤνησαν. Ὁ μὲν γὰρ κωφὸς ὦν διετέλει, ὁ δὲ ἄριστος γενόμενος ἐκ ἀκμῇ τοῦ βίου ἀπώλετο. Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς πάλιν πέμπω
 25 καὶ ἐπερωτῶ τὸν θεὸν τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέστατα διατελέσαιμι· ὁ δέ μοι ἀπεκρίνατο

σαυτὸν γιγνώσκων εὐδαίμων, Κροῖσε, περάσεις.

- Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἥσθην ἐνόμιζον γὰρ τὸ ῥᾶστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν διδόναι.
 30 Ἄλλους μὲν γὰρ γιγνώσκειν τοὺς μὲν οἶόν τ' εἶναι τοὺς δ' οὐ· ἑαυτὸν δὲ ὅστις ἐστὶ πάντα τινὰ ἐνόμιζον ἄνθρωπον εἰδέναι. Καὶ τὸν μετὰ ταῦτα δὴ χρόνον ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις· ἐπειδὴ δὲ ἀνεπίσθην ὑπὸ τοῦ

Ἄσσυριόν ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον
 ἦλθον· ἐσώθην μέντοι οὐδέν κακὸν λαβών. Οὐκ αἰτιώ-
 μαι δὲ οὐδὲ τάδε τὸν Θεόν. Ἐπεὶ γὰρ ἔγνω ἔμαυτὸν
 μὴ ἱκανὸν ὑμῖν μάχεσθαι, ἀσφαλῶς σὺν τῷ Θεῷ ἀπῆλ-
 θον καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. Νῦν δ' αὖ πάλιν ὑπό 5
 τε πλούτου τοῦ παρόντος διαθρυπτόμενος καὶ ὑπὸ τῶν
 δεομένων μου προστάτην γενέσθαι καὶ ὑπὸ τῶν δώρων
 ὧν ἐδίδουσάν μοι καὶ ὑπ' ἀνθρώπων οἳ με κολακεύοντες
 ἔλεγον ὡς εἰ ἐγὼ ἐθέλοιμι ἄρχειν, πάντες ἂν ἐμοὶ πεί-
 θοιντο καὶ μέγιστος ἂν εἴην ἀνθρώπων, ὑπὸ τοιούτων δὲ 10
 λόγων ἀναφυσώμενος, ὡς εἴλοντό με πάντες οἱ κύκλω
 βασιλεῖς προστάτην τοῦ πολέμου, ὑπεδεξάμην τὴν στρα-
 τηγίαν ὡς ἱκανὸς ὧν μέγιστος γενέσθαι. Ἀγνοῶν ἄρα
 ἔμαυτόν, ὅτι σοὶ ἀντιπολεμεῖν ἱκανὸς ᾤμην εἶναι πρῶτον
 μὲν ἐκ Θεῶν γεγενοῦντι, ἔπειτα δὲ διὰ βασιλέων πεφυκότι, 15
 ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκοῦντι· τῶν δ' ἐμῶν προ-
 γόνων ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλέα
 καὶ ἐλεύθερον γενέσθαι. Ταῦτ' οὖν ἀγνοήσας δικαίως,
 ἔφη, ἔχω τὴν δίκην. Ἀλλὰ νῦν γ', ἔφη, ὦ Κῦρε, γιγνώ-
 σκω μὲν ἔμαυτόν· σὺ δ', ἔφη, δοκεῖς ἔτι ἀληθεύσειν τὸν 20
 Ἀπόλλω ὡς εὐδαιμόν ἔσομαι γιγνώσκων ἔμαυτόν; σὲ
 δ' ἐρωτῶ διὰ τοῦτο ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι τοῦτο
 ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

Καὶ ὁ Κῦρος εἶπε, Βουλὴν μοι δὸς περὶ τούτου, ὦ
 Κροῖσε· ἐγὼ γάρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν 25
 οἰκτείρω τέ σε καὶ ἀποδίδωμι ἤδη γυναικὰ τε ἔχειν ἣν
 ἔχεις καὶ τὰς θυγατέρας, ἀκούω γάρ σοι εἶναι, καὶ τοὺς
 φίλους καὶ τοὺς θεράποντας καὶ τράπεζαν σὺν οἷα περ
 ἐζήτε· μάχας δέ σοι καὶ πολέμους ἀφαιρῶ. Μὰ Δία
 μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι βουλεύου ἀπο- 30
 κρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι
 λέγω, ἣν ταῦτά μοι ποιήσης ἂ λέγεις, ὅτι ἦν ἄλλοι τε
 μακαριωτάτην ἐνόμιζον εἶναι βιοτήν καὶ ἐγὼ συνεγίγνω-
 σκον αὐτοῖς, ταύτην καὶ ἐγὼ νῦν ἔχων διάξω. Καὶ ὁ

Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην τῇ μακαρίαν βιοτὴν;
 Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκείνη γὰρ τῶν μὲν ἀγα-
 θῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ
 ἴσον μετεῖχε, φροντίδων δὲ ὅπως ταῦτα ἔσται καὶ πολέ-
 5 μου καὶ μάχης οὐ μετὴν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς
 ἐμὲ κατασκευάζειν ὥσπερ ἐγὼ ἦν ἐφίλουν μάλιστ' ἀν-
 δρώπων, ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια
 ὀφειλήσειν. Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ
 ἐθαύμασε μὲν τὴν εὐθυμίαν, ἤγετο δὲ τὸ λοιπὸν ὅποι καὶ
 10 αὐτὸς πορεύοιτο, εἴτ' ἄρα καὶ χρήσιμόν τι νομίζων αὐτὸν
 εἶναι εἶτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

BOOK VII. 5. § 1-31.

CONQUEST OF BABYLON.

Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε
 μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περι-
 ἤλυνε τὴν πόλιν σὺν τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν
 15 συμμάχων. Ἐπεὶ δὲ κατεδεάσατο τὰ τείχη, ἀπάγειν
 παρεσκευάσατο τὴν στρατιὰν ἀπὸ τῆς πόλεως· ἐξελθὼν
 δέ τις αὐτόμολος εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ,
 ὁπότε ἀπάγοι τὸ στράτευμα· καταδεωμένοις γάρ, ἔφη,
 αὐτοῖς ἀπὸ τοῦ τείχους ἀσθενὴς ἐδόκει εἶναι ἡ φάλαγξ.
 20 Καὶ οὐδὲν θαυμαστὸν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺ
 τεῖχος κυκλουμένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος
 γενέσθαι τὴν φάλαγγα. Ἀκούσας οὖν ὁ Κῦρος ταῦτα,
 στὰς κατὰ μέσον τῆς αὐτοῦ στρατιᾶς σὺν τοῖς περὶ αὐτὸν
 παρήγγειλεν ἀπὸ τοῦ ἄκρου ἐκατέρωθεν τοὺς ὀπλίτας
 25 ἀναπτύσσοντας τὴν φάλαγγα ἀπέναι παρὰ τὸ ἐστηκὸς
 τοῦ στρατεύματος, ἕως γένοιτο ἐκατέρωθεν τὸ ἄκρον καθ'
 ἑαυτὸν καὶ κατὰ τὸ μέσον. Οὕτως οὖν ποιοούντων οἳ τε
 μένοντες εὐθὺς θαρράλεώτεροι ἐγίγνοντο ἐπὶ διπλάσιον
 τὸ βάθος γιγνόμενοι, οἳ τ' ἀπιδόντες ὡσαύτως θαρράλεώ-
 30 τεροι· εὐθὺς γὰρ οἳ μένοντες αὐτῶν πρὸς τοῖς πολεμίοις

ἐγίγνοντο. Ἐπεὶ δὲ πορευόμενοι ἐκατέρωθεν συνήψαν
 τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγεννημένοι, οἳ τε ἀπελη-
 λιθότες διὰ τοὺς ἔμπροσθεν, οἳ τ' ἔμπροσθεν διὰ τοὺς
 ὀπίσθεν προσγεγεννημένους. Ἀναπτυχθείσης δ' οὕτω τῆς
 φάλαγγος ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς 5
 τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἢ δ'
 οὕτως ἔχουσα τάξις καὶ πρὸς τὸ μίχυσθαι ἐδόκει εὖ
 παρεσκευάσθαι καὶ πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἵππεῖς
 δὲ καὶ οἱ γυμνήτες οἱ ἀπὸ τῶν κεράτων αἰεὶ ἐγγύτερον
 ἐγίγνοντο τοῦ ἄρχοντος τοσούτῳ ὅσῳ ἡ φάλαγξ βραχυ- 10
 τέρα ἐγίγνετο ἀναδιπλουμένη. Ἐπεὶ δὲ οὕτω συνεσπει-
 ράθησαν, ἀπήεσαν, ἕως μὲν ἐξικνεῖτο τὰ βέλη ἀπὸ τοῦ
 τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στρα-
 φέντες, καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μετε-
 βάλλοντο ἐπ' ἀσπίδα καὶ ἴσταντο πρὸς τὸ τεῖχος βλέ- 15
 ποντες· ὅσῳ δὲ προσωτέρω ἐγίγνοντο, τοσῶδε μακρότερον
 μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι,
 ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν
 εἶναι, ξυνεῖρον ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.
 Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦ- 20
 ρος τοὺς ἐπικαιρίους καὶ ἔλεξεν. Ἄνδρες ξύμμαχοι,
 τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δὲ ὅπως μὲν ἔν-
 τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἔλοι
 οὐκ ἐνορᾶν μοι δοκῶ· ὅσῳ δὲ πλείονες ἄνθρωποι ἐν τῇ
 πόλει εἰσὶν, ἐπείπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν 25
 θάπτον λιμῷ αὐτοὺς ἡγοῦμαι ἀλῶναι. Εἰ μὴ τινα οὖν
 ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ
 εἶναι τοὺς ἄνδρας. Καὶ ὁ Χρυσάντας εἶπεν· Ὁ δὲ ποτα-
 μός, ἔφη, οὗτος οὐ διὰ μέσης τῆς πόλεως ρεῖ πλάτος
 ἔχων πλεῖον ἢ ἐπὶ δύο στάδια; Ναὶ μὰ Δί', ἔφη ὁ 30
 Γωβρύας, καὶ βάθος γε ὥς οὐδ' ἂν δύο ἄνδρες ὁ ἕτερος
 ἐπὶ τοῦ ἐτέρου ἐστηκὼς τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ
 ποταμῷ ἔτι ἰσχυρότερα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι.
 Καὶ ὁ Κῦρος, Ταῦτα μὲν, ἔφη, ὦ Χρυσάντα, ἐῷμεν ὅσα

κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους
 δὲ χρῆ ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν ὀρύττειν
 τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι ἐλαχί-
 στων ἡμῖν τῶν φυλάκων δέη. Οὕτω δὲ κύκλῳ διαμε-
 5 τρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσεσι μεγάλαις
 ἀπὸ τοῦ ποταμοῦ, ὥρυσσεν ἔνθεν καὶ ἔνθεν τοῦ τείχους
 τάφρον ὑπερμεγέδη καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτοὺς.
 Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ὠκοδόμει, φοί-
 νιξι θεμελιώσας οὐ μείον ἢ πλεθριαίοις· εἰσὶ γὰρ καὶ
 10 μείζονες ἢ τοσοῦτοι τὸ μῆκος πεφυκότες· καὶ γὰρ δὴ
 πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται, ὥσπερ
 οἱ ὄνοι οἱ κανθήλιοι. Τούτους δ' ὑπετίθει τούτου ἕνεκα
 ὅπως ὅτι μάλιστα εἰκοὶ πολιορκήσιν παρασκευαζομένῳ,
 ὡς εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι
 15 τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους
 ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλείστα φυλακτήρια
 εἶη. Οἱ μὲν δὴ ταῦτ' ἐποίουν· οἱ δὲ ἐν τῷ τείχει κατε-
 γέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ
 εἴκοσιν ἐτῶν. Ἀκούσας δὲ ταῦτα ὁ Κῦρος τὸ στράτευμα
 20 κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ ἕκαστον
 μέρος φυλάξον. Οἱ δὲ αὖ Βαβυλώνιοι ἀκούσαντες ταῦτα
 πολὺ ἔτι μᾶλλον κατεγέλων ἐννοούμενοι εἰ σφᾶς Φρύγες
 καὶ Λυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάξοιεν, οὓς
 σφίσιν ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσας.
 25 Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναί ἦσαν. Ὁ δὲ
 Κῦρος ἐπειδὴ ἑορτὴν ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι ἐν
 ἣ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμά-
 ζουσιν, ἐν ταύτῃ, ἐπειδὴ τάχιστα συνεσκότασε, λαβὼν
 πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους τὰς πρὸς
 30 τὸν ποταμόν. Ὡς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ κατὰ τὰς
 τάφρους ἐχώρει ἐν τῇ νυκτί, ἣ δὲ διὰ τῆς πόλεως τοῦ
 ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. Ὡς δὲ
 τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο παρηγγύησεν ὁ Κῦρος
 Πέρσας χιλιάρχους καὶ πεζῶν καὶ ἱππέων εἰς δύο ἄγοντας

τὴν χιλιοστὺν παρῆναι πρὸς αὐτόν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρὰν τούτων ἔπεσθαι ἢ πρὸςθεν τεταγμένους. Οἱ μὲν δὴ παρήσαν· ὁ δὲ καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέψασθαι εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν ὅτι πορεύσιμον εἴη, ἐν- 5 γαῦθα δὴ συγκαλέσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ππέων ἔλεξε τοιάδε.

Ἄνδρες, ἔφη, φίλοι ὁ μὲν ποταμὸς ἡμῖν παρακεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θάρρουντες εἰσίσωμεν 10 δὴ [μηδὲν φοβούμενοι] εἴσω, ἐννοούμενοι ὅτι οὗτοι ἐφ' οὓς νῦν πορευσόμεθα ἐκείνοί εἰσιν οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν. Νῦν δ' ἐπ' αὐτοὺς ἵμεν ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύ- 15 δουσιν, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί εἰσιν· ὅταν δὲ καὶ αἴσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι. Εἰ δέ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται φοβερὸν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν 20 ἔνθεν καὶ ἐνθεν, τοῦτο μάλιστα θάρρῆτε· ἦν γὰρ ἀναβῶσί γινες ἐπὶ τὰς οἰκίας ἔχομεν σύμμαχον θεὸν Ἡφαίστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἰ θύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμένα. Ἡμεῖς δ' αὖ πολλὴν μὲν δαῖδα ἔχομεν, ἢ ταχὺ πολὺ πῦρ τέξε- 25 σθαι, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ ἡ φλόγα· ὥστε ἀνάγκη εἶναι ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκῶν ἢ ταχὺ κατακεκαῦσθαι. Ἄλλ' ἄγετε λαμβάνετε τὰ ὅπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ὑμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δείκνυτε τὰς ὁδοὺς· 30 ἴστε γάρ· ὅταν δὲ ἐντὸς γενώμεθα τὴν ταχίστην ἄγετε ἐπὶ τὰ βασιλεια. Καὶ μὲν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θάυμαστον εἰ καὶ ἄκλειστοι αἱ πύλαι αἱ τοῦ βασιλείου εἴεν· ὥς ἐν κώμφῳ δοκεῖ γὰρ ἡ πόλις

πάντα εἶναι τῇδε τῇ νυκτί. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ αἰὲς τεταγμένη. Οὐκ ἂν ἀμελείν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἵεναι, ἵνα ἀπαρασκευoὺς ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.

- 55 Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν ἀπέθνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν εἴσω, οἱ δ' ἐβόων· οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασταὶ ὄντες καὶ αὐτοί· καὶ ἰόντες ἢ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγένοντο. Καὶ οἱ
10 μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένας εὐρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολὺ, καὶ εὐθὺς ὡς πολεμίοις ἐχρῶντο. Ὡς δε κραυγὴ καὶ κτύπος ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ
15 Δορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι τί εἴη τὸ πρᾶγμα, ἐκθέουσί τινες ἀνοίξαντες τὰς πύλας. Οἱ δ' ἀμφὶ τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλώσας, εἰσπίπτουσι καὶ τοῖς πάλιν φεύγουσιν εἴσω ἐφεπόμενοι καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἐστηκότα
20 αὐτὸν καὶ ἐσπασμένον ὃν εἶχεν ἀκινάκην εὐρίσκουσι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνησκον, ὁ μὲν προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δὲ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἵππέων τάξεις
25 κατὰ τὰς ὁδοὺς καὶ προεῖπεν οὓς μὲν ἔξω λαμβάνοιεν κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συρσοὺς ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξω ληφθῇ, ὧς θανατώσοιτο.

HOMER'S ILIAD.

BOOK V. vs. 719-756.

JUNO AND MINERVA ARMING FOR BATTLE.

Ὡς ἔφατ'· οὐδ' ἀπὶΐθησε θεά γλαυκῶπις Ἀθήνη.
 ἥ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνιο·
 Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα, ὀκτάκνημα, σιδηρέφ' ἄξονι ἀμφίς. 5
 τῶν ἦτοι χρυσήϊτος ἄφθιτος, αὐτὰρ ὑπερθευ
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
 πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
 δίφρος δὲ χρυσεόισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται· δοιαί δὲ περιδρομοὶ ἀντυγές εἰσιν. 10
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.
 Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο, 15
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο,
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρνώοντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν, 20
 δεινὴν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται·
 ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκὴ·
 ἐν δέ τε Γοργεῖη κεφαλῇ, δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον, 25
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο· λάζετο δ' ἔγχος

- βριδύ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 "Ἡρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόματα δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον ὦραι,
 5 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε
 ἡμὲν ἀνακλίνει πυκινὸν νέφος, ἥδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἤμενον ἄλλωι,
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 10 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρῃ,
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·

BOOK VI. vs. 369-502.

PARTING OF HECTOR AND ANDROMACHE.

- "Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάρχοντας,
 οὐδ' εὖρ Ἀνδρομάχην λευκώλενον ἐν μεγάροισι·
 15 ἀλλ' ἤγε ξύν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 "Ἑκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτι,
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·
 Εἰ δ', ἄγε μοι, δμωαί, νημερτέα μυθήσασθε·
 20 πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάρων·
 ἥ ἐ πη ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων,
 ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται·
 Τὸν δ' αὖτ' ὀτρηνὴ ταμίη πρὸς μῦθον ἔειπεν·
 25 "Ἑκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
 οὔτε πη ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων,
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμον δεινὴν θεὸν ἰλάσκονται·
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
 30 τεῖρεσθαι Τρώας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἢ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἡ ῥα γυνὴ ταμὴν· ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ,
τὴν αὐτὴν ὁδὸν αὐτῆς, εὐκτιμέναις κατ' ἀγυῖας.

εὖτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ, 5

Σκαιάς — τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε —

ἔνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα,

Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος,

Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῃ ὕληέσση,

Θήβῃ Ἰποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω· 10

τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.

ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,

παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,

Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·

τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι 15

Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.

ἦτοι ὁ μὲν μεῖδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·

Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,

ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις 20

παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ

σεῦ ἔσομαι· τάχα γὰρ σε κατακτανέουσιν Ἀχαιοί,

πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη,

σεῦ ἀφαμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη 25

ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπης,

ἀλλ' ἄχε' — οὐδέ μοι ἐστι πατὴρ καὶ πότνια μήτηρ.

ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετάωσαν,

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγῃ θυμῷ· 30

ἀλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν,

ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

Νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

οἳ δέ μοι ἔττ' αἰ κασίγνητοι ἔσαν ἐν μεγάροισιν,

- οἱ μὲν πάντες ἰὼ κίον ἤματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀτέσσῳ.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὕληέσση,
 5 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
 ἅψ' ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
 πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,
 ἥδ' ἐκασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 10 ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήης, χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
 15 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἴδομενῆα,
 ἥδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἣ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 ἣ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
 Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 20 ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 αἶ κε, κακὸς ὥς, νόσφιν ἄλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ, καὶ πρῶτοισι μετὰ Τρῳέεσσι μάχεσθαι,
 25 ἀρνύμενος πατρός τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή,
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρῳῶν τόσσον μέλει ἄλγος ὀπίσσω,
 30 οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σείῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας·

- καί κεν ἐν Ἀργεὶ ἐοῦσα, πρὸς ἄλλης ἰστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείμετ' ἀνάγκη·
καί ποτέ τις εἶπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
"Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 5
Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χῆτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 10
"Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατὸς φίλου ὄψιν ἀτυχθεῖς,
ταρβήσας χαλκόν τ' ἠδὲ λόφον ἵππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας· 15
ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὄγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσιν· 20
Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
ὦδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφι ἀνάσσειν·
καί ποτέ τις εἶπῃσι, πατὸς δ' ὄγε πολλὸν ἀμείνων·
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα, 25
κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.
"Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσίν ἔθηκεν
παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ,
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρὶ τε μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν· 30
Δαιμονίη, μή μοί τι λίην ἀκαχίζω θυμῷ!
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀἰδι προιάψει·
μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν ταπρῶτα γένηται.

- ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλῖφ ἐγγεγάασιν.
 5 Ὡς ἄρα φωνήσας κόρυθ' εἶλετο φαίδιμος Ἔκτωρ
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας·
 Ἔκτορος ἀνδροφόνοιο· κινήσατο δ' ἐνδοθι πολλὰς
 10 ἀμφιπόλους, τῆσιν δὲ γόον πάσησιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ.
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἕξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

ODYSSEY.

BOOK XII. vs. 142-453.

ADVENTURES OF ULYSSES.

- Ὡς ἔφατ'· αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἡώς
 15 ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·
 αὐτὰρ ἐγών, ἐπὶ νῆα κιών, ὥτρυνον ἐταῖρους,
 αὐτοὺς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἶψ' εἰσβαῖνον, καὶ ἐπὶ κληῖσι κάθιζον.
 [ἐξῆς δ' ἐξόμενοι, πολὴν ἄλα τύπτον ἐρετμοῖς.]
 20 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώριο
 ἵκμενον οὔρον ἵει πλησίστιον, ἐσθλὸν ἐταῖρον,
 Κίρκη ἐϋπλόκαμος, δεινὴ θεός, αὐδήεσσα.
 αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα,
 ἡμεῖς· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἵδυνεν.

δὴ τότε ἔγὼν ἐτάροισι μετηύδων, ἀχνύμενος κῆρ·

ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι, οὐδὲ δύ' οἴους,
θῆσθαθ', ἃ μοι Κίρκη μυθήσατο, διὰ θεάων·

ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἧ κε θάνωμεν,
ἧ κεν ἀλευάμενοι θάνατον καὶ Κῆρα φύγοιμεν.

5

Σειρήνων μὲν πρῶτον ἀνώγει θροεπέσιων
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα·

οἶον ἐμ' ἠνώγει ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῷ
δήσατ' ἐν ἀργαλέῳ—ὄφρ' ἔμπεδον αὐτόθι μίμνω—
ὄρθον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.

10

αἱ δέ κε λίσσωμαι ὑμέας, λῦσαί τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.

Ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφασκον·

τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργῆς
νησον Σειρήνοισιν· ἔπειγε γὰρ οὖρος ἀπήμων.

15

αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἡδὲ γαλήνη
ἔπλετο νηνεμίῃ· κοίμησε δὲ κύματα δαίμων.

ἀνστάντες δ' ἔταροι νεὸς ἱστίᾳ μηρύσαντο,
καὶ τὰ μὲν ἐν νητὶ γλαφυρῇ θῆσαν· οἱ δ' ἐπ' ἐρετμὰ
ἐξόμενοι, λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.

20

αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξείῃ χαλκῷ
τυτθὰ διατμήξας, χερσὶ στιβαρῆσι πιέζειν·

αἶψα δ' ἰαίνειτο κηρός, ἐπεὶ κέλετο μεγάλη ἱς,

Ἥελίου τ' αὐγῇ Ὑπεριονίδαο ἄνακτος·

ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.

25

οἱ δ' ἐν νητὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
ὄρθον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτουν·

αὐτοὶ δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.

ἀλλ' ὅτε τόσσον ἀπήμεν, ὅσον τέ γέγωνε βοήσας,
ρίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς

30

ἐγγύθεν ὀρнуμένη· λιγυρὴν δ' ἔντυνον ἀοιδὴν·

Δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν
νῆα κατάστησον, ἵνα νωϊτέρην ὅπ' ἀκούσης.

οὐ γάρ πώ τις τῇδε παρήλασε νητὶ μελαίνῃ,

- πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκούσας
 ἀλλ' ὅγε τερψάμενος νεῖται, καὶ πλείονα εἰδώς.
 ἴδμεν γάρ τοι πάνθ', ὅσ' ἐνὶ Τροίῃ εὐρείῃ
 Ἄργεῖοι Τρῶές τε θεῶν ἰότητι μόγησαν·
 5 ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.
 Ὡς φάσαν, ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
 ἦΐελ' ἀκουέμεναι, λῦσαι τ' ἐκέλευον ἑταίρους,
 ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε,
 10 πλείοσί μ' ἐν δεσμοῖσι δέον, μᾶλλον τε πιέζων.
 αὐτὰρ ἐπειδὴ τάσγε παρήλασαν, οὐδ' ἔτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν, οὐδέ τ' αἰοιδῆς,
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἑταῖροι,
 ὃν σφιν ἐπ' ὥσιν ἄλειψ' ἐμέ τ' ἐκ δεσμών ἀνέλυσαν.
 15 Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κύμα ἴδον, καὶ δοῦπον ἄκουσα·
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμά·
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
 νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον.
 20 αὐτὰρ ἐγὼ, διὰ νηὸς ἰών, ὥτρυνον ἑταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενές εἰμεν·
 οὐ μὲν δὴ τόδε μείζον ἔπι κακόν, ἢ ὅτε Κύκλωψ
 εἴλει ἐνὶ σπηΐ γλαφυρῷ κρατερῇφι βίηφιν·
 25 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νόφ τε,
 ἐκφύγομεν· καὶ που τῶνδε μνήσεσθαι οἶω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειδῶμεθα παντες.
 ὑμεῖς μὲν κώπησιν ἁλὸς ῥηγμῖνα βαδείαν
 τύπτετε κληϊδέσσι ἐφήμενοι, αἱ κέ ποδι Ζεὺς
 30 δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι.
 σοὶ δέ, κυβερνήτ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήϊα νωμᾶς·
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
 νῆα· σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσιν

κείσ' ἐξορμήσασα, καὶ ἐς κακὸν ἄμμε βύλησθα.

“Ὡς ἐφάμην· οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.

Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,

μή πῶς μοι δείσαντες ἀπολλήξειαν ἐταῖροι

εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.

5

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς

λανθανόμην, ἐπεὶ οὔτι μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα, καὶ δύο δοῦρε

υἰάκρ' ἐν χερσὶν ἐλών, εἰς ἱκρία νηὸς ἔβαινον

πρώρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι

10

Σκύλλην πετραῖν, ἣ μοι φέρε πῆμ' ἐτάροισιν.

οὐδέ πη ἀθρῆσαι δυνάμην· ἔκαμον δέ μοι ὅσσε

τάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.

Ἡμεῖς δὲ στενωπὸν ἀνεπλόομεν γοόωντες·

ἔνθεν μὲν γὰρ Σκύλλ', ἐτέρωθι δὲ διὰ Χάρυβδιδος

15

δεινὸν ἀνερρόιβδησε θαλάσσης ἀλμυρὸν ὕδωρ.

ἦτοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ,

τᾶσ' ἀνεμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη

ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν.

ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,

20

πᾶσ' ἔντοσθε φάνεσκε κυκωμένη· ἀμφὶ δὲ πέτρῃ

δεινὸν ἐβεβρύχει· ὑπένερθε δὲ γαῖα φάνεσκεν

ψάμμψ κυανέη· τοὺς δὲ χλωρὸν δέος ἤρει.

ἡμεῖς μὲν πρὸς τήνδ' ἴδομεν, δείσαντες ὀλεθρον·

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους

25

ἐξ ἔλεθ', οὐ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.

σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους,

ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν,

ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες

30

ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.

ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκεϊ ῥάβδῳ

ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων,

ἐς πόντον προΐησι βοὸς κέρας ἀγραυλοιο,

ἄσπαιροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε·

ὥς οὔγ' ἀσπαίροντες αἰείροντο προτὶ πέτρας·
αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊοτήτι.
οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσιν

5 πάντων, ὅσος ἐμόγησα, πόρους ἁλὸς ἐξερεείνων.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν, δεινὴν τε Χάρυβδιν,
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
ικόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ἑπείονος Ἥελιοιο.

10 δὴ τότε ἔγών, ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ,
μυκηθμοῦ τ' ἤκουσα βοῶν ἀυλίζομενάων,
οἴων τ' βληχῆν· καὶ μοι ἔπος ἔμπεσε θυμῷ
μάντιος Ἀλαοῦ, Θηβαίου Τειρεσίου,

Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλεν,

15 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελιοιο.

δὴ τότε ἔγών ἐτάροισι μετηύδων, ἀχνύμενος κῆρ·

Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,
ὄφρ' ὑμῖν εἴπω μαντήϊα Τειρεσίου,

Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλεν,

20 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελιοιο·

ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.

Ὡς ἐφάμην· τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

αὐτίκα δ' Εὐρύλοχος στῦγερῷ μ' ἡμείβετο μύθῳ·

25 Σχέτλιός εἰς, Ὀδυσεῦ· περὶ τοι μένος, οὐδέ τι γυναι-

κάμνεις· ἦ ῥά νῦ σοίγε σιδήρεα πάντα τέτυκται,

ὅς ῥ' ἐτάρους, καμάτῳ ἀδδηκότας ἠδὲ καὶ ὕπνῳ,

οὐκ ἑάας γαίης ἐπιβήμεναι· ἔνθα κεν αὐτε

νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον·

30 ἀλλ' αὐτῶς διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,

νήσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ.

ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,

γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,

ἦν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,

ἢ Νοτου ἢ Ζεφύροιο δυσαέος, οὔτε μάλιστα
 νῆα διαρῥαίουσι, θεῶν ἀέκητι ἀνάκτων ;
 ἀλλ' ἦτοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ,
 δόρπον δ' ὀπλισόμεσθα, θοῇ παρὰ νηὶ μένουτες·
 ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ. 5

ὦς ἔφατ' Εὐρύλοχος· ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 καὶ τότε δὴ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Εὐρύλοχ', ἡ μάλα δὴ με βιάζεστε, μοῦνον ἐόντα·
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον, 10
 εἴ κέ τιν' ἡὲ βοῶν ἀγέλην ἢ πῶῦ μέγ' οἴων
 εὕρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν
 ἢ βοῦν ἢ ἔτι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
 ἐσδίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.

ὦς ἐφάμην· οἱ δ' αὐτίκ' ἀπώμνουον, ὥς ἐκέλευον. 15
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε, τελεύτησάν τε τὸν ὄρκον,
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα,
 ἄγχ' ὕδατος γλυκεροῖο· καὶ ἐξαπέβησαν ἑταῖροι
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 20
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταῖρους,
 οὓς ἔφαγε Σκύλλη, γλαφυρῆς ἐκ νηὸς ἐλοῦσα·
 κλαίοντεςσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
 ὥρσεν ἐπὶ ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς 25
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανὸθεν νύξ·
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆα μὲν ὥρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·
 ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι· 30
 καὶ τότε ἔγων ἀγορὴν θέμενος, μετὰ πᾶσιν ἔειπε·

ὦ φίλοι, ἐν γὰρ ἡνὶ θοῇ βρώσις τε πόσις τε,
 ἐστίν, τῶν δὲ βοῶν ἔπεχώμεθα, μή τι πῖδωμεν·
 δεινο· γὰρ θεοῦ αἶδε θόες καὶ ἴφια μῆλα,

Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.

Ὡς ἐφάμην· τοῖσιν δ' ἐπεπεῖθετο θυμὸς ἀγῆνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος
γίγνεται ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.

5 οἱ δ' εἴως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,
τόφρα βοῶν ἀπέχοντο, λαλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥϊα πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη,
ἰχθύς, ὄρνιθάς τε, φίλας ὅ,τι χεῖρας ἴκοιτο,
10 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός.
δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταῖρους,
χεῖρας νιφάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
15 ἠρώμην πάντεσσι θεοῖς, οἱ Ὀλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·

Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι·
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,
20 λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.
ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας,
ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
αἰψά κεν Ἡελίῳ Ὑπερίονι πῖονα νηὸν
25 τεύξομεν, ἐν δέ κε θείμεν ἀγάλματα πολλὰ καὶ ἐσθλά·
εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων,
νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
βούλομ' ἄπαξ πρὸς κύμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
ἢ δηδὰ στρεύγεσθαι, ἐὼν ἐν νήσῳ ἐρήμῃ.

30 Ὡς ἔφατ' Εὐρύλοχος· ἐπεὶ δ' ἦνεον ἄλλον ἐταῖροι.
αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
ἐγγυῖθεν· οὐ γὰρ τῆλε νεὸς κυανοπρώοιο
βοσκέσκονθ' ἔλικες καλαὶ βοες, εὐρυμέτωποι·
τὰς δὲ περιστήσατο, καὶ εὐχετόωντο θεοῖσι.

φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρῖ λευκὸν ἐϋσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὖξαντο, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσση ἐκάλυψαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοδέτησαν· 5
 οὐδ' εἶχον μέδῃ λείψαι ἐπ' αἰδομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τ' ἄλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν.

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος· 10
 βῆν δ' ἰέναι ἐπὶ νῆα Δοῆν καὶ Δῖνα θαλάσσης·
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσσης ἀμφήλυθεν ἡδὺς αὐτμή·
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν·

Ζεὺ πάτερ, ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες, 15
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες!
 Ὠκέα δ' Ἡελίῳ Ὑπερίονι ἄγγελος ἦλθεν,
 λαμπετὴν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς.
 αὐτίκα δ' ἀθανάτοισι μετῆδα, χωόμενος κῆρ· 20

Ζεὺ πάτερ, ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 τίσαι δὴ ἐτάρους Λαερτιάδew Ὀδυσῆος,
 οἳ μεν βούς ἐκτειναν ὑπέρβιον· ἦσιν ἔγωγε
 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
 ἡδ' ὀπότε ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην. 25
 εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,
 δύσομαι εἰς Ἀἴδαο, καὶ ἐν νεκύεσσι φαίηνω.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 Ἡέλι', ἦτοι μὲν σὺ μετ' ἀθανάτοισι φάεινε,
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν· 30
 τῶν δέ κ' ἐγὼ τάχα νῆα Δοῆν ἀργῆτι κεραυνῷ
 τυτθὰ βαλὼν κεάσαιμι, μέσῳ ἐνὶ οἴνοπι πόντῳ.

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἡυκόμοιο·
 ἡ δ' ἔφη Ἑρμείῳ διακτόρου αὐτὴ ἀκοῦσαι.

- Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 νεῖκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἥδη.
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·
 5 εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖς ἐμεμύκει,
 ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγνεται φωνή.
 Ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι
 δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 10 καὶ τότε ἔπειτ' ἀνεμος μὲν ἐπαύσατο λαίλαπι θυῶν·
 ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ,
 ἰστὸν στησάμενοι, ἀνά θ' ἰστία λεύκ' ἐρύσαντες.
 Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνεται γαίῳ· ἀλλ' οὐρανὸς ἡδὲ θάλασσα,
 15 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
 νηὸς ὑπὲρ γλαφυρῆς· ἤχλυσε δὲ πόντος ὑπ' αὐτῆς.
 ἡ δ' ἔδει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε
 κεκληγῶς Ζέφυρος, μεγάλη σὺν λαίλαπι θυῶν·
 ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θυέλλα
 20 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα
 εἰς ἄντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
 πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικῶς
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
 25 Ζεὺς δ' ἄμυδις βρόντησε, καὶ ἔμβαλε νηὶ κεραυνόν·
 ἡ δ' ἐλελίχθη πᾶσα, Διὸς πληγεῖσα κεραυνῷ,
 ἐν δὲ θεοῖου πληῆτο· πέσον δ' ἐκ νηὸς ἐταῖροι.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο· θεὸς δ' ἀποαίνυτο νόστον.
 30 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.
 ἐκ δὲ οἱ ἰστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῇ
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.
 τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἡδὲ καὶ ἰστον·

έξόμενος δ' ἐπὶ τοῖς, φερόμην ὀλοοῖς ἀνέμοισιν.

Ἐνθ' ἦτοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων·

ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,

ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.

παννύχιος φερόμην· ἅμα δ' ἠελίῳ ἀνιόντι

5

ἦλθον ἐπὶ Σκύλλης σκόπελον, δεινὴν τε Χάρυβδιν.

ἢ μὲν ἀνεῖρροίβδησε θαλάσσης ἄλμυρόν ὕδωρ·

αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεῖς,

τῷ προσφὺς ἐχόμεν, ὥς νυκτερίς· οὐδέ πη εἶχον

οὔτε στηρίζαι ποσὶν ἔμπεδον, οὔτ' ἐπιβῆναι.

10

ρίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,

μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.

νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω

ἰστὸν καὶ τρόπιν αὐτῖς· ἐελδομένῳ δέ μοι ἦλθον

ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη,

15

κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,

τῆμος δὴ τάγε δοῦρα Χαρύβδιος ἐξεφαάνθη.

ἦκα δ' ἐγὼ καδύπερθε πόδας καὶ χεῖρε φέρεσθαι,

μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,

έξόμενος δ' ἐπὶ τοῖσι, διήρεσα χερσὶν ἐμῇσιν.

20

[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Ἐνθεν δ' ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ

νῆσον ἐς Ὀλυγίην πέλασαν θεοί· ἐνθα Καλυψὼ

ναίει εὐπλόκαμος, δεινὴ θεός, αὐδήεσσα,

25

ἢ μ' ἐφίλει τ', ἐκόμει τε. τί τοι τάδε μυθολογεύω ;

ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ

σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν,

αὐτῖς ἀριζήλας εἰρημένα μυθολογεύειν.

ANACREON'S ODES.

1. THE LYRE.

Θέλω λέγειν Ἀτρείδας,
 θέλω δὲ Κάδμον ᾄδειν·
 ἃ βάρβιτος δὲ χορδαῖς
 ἔρωτα μῦνον ἤχει.
 ἤμειψα νεῦρα πρώην,
 καὶ τὴν λύρην ἄπασαν·
 καὶ γὰρ μὲν ἦδον ἄλλους
 Ἑρακλέους· λύρη δὲ
 ἔρωτας ἀντεφώνει.
 χαίροιτε λοιπὸν ἡμῖν,
 Ἑρως· ἡ λύρη γὰρ
 μόνους Ἑρωτας ᾄδει.

5

10

2. BEAUTY.

Φύσις κέρατα ταύροις,
 ὅπλα δ' ἔδωκεν ἵπποις,
 ποδωκίην λαγωοῖς,
 λέουσι χάσμ' ὀδόντων,
 τοῖς ἰχθύσιν τὸ νηκτόν,
 τοῖς ὀρνέοις πέτασθαι,
 τοῖς ἀνδράσι φρόνημα·
 γυναιξὶν—οὐκ ἔτ' εἶχε·
 τί οὖν δίδωσι ;—κάλλος,
 ἀντ' ἀσπίδων ἀπασῶν,
 ἀντ' ἐγχείων ἀπάντων.
 νικᾷ δὲ καὶ σίδηρον,
 καὶ πῦρ, καλὴ τις οὔσα.

15

20

25

3. CUPID.

Μεσονυκτίοις ποθ' ὥραις
 στρέφεται ὅτ' Ἄρκτος ἤδη
 κατὰ χεῖρα τὴν Βοώτου,
 μερόπων δὲ φύλα πάντα
 κέεται, κόπῳ δαμέντα· 5
 τότε Ἑρως ἐπισταθείς μεν
 θυρέων ἔκοπτ' ὀχῆας.
 τίς, ἔφην, θύρας ἀράσσει ;
 κατὰ μεῦ σχίσεις ὀνείρους.
 ὁ δ' Ἑρως, Ἄνοιγε, φησι, 10
 βρέφος εἰμὶ, μὴ φόβησαι·
 βρέχομαι δέ, καὶ σέληνον
 κατὰ νύκτα πεπλάνημαι.
 ἐλέησα ταῦτ' ἀκούσας,
 ἀνὰ δ' εὐδὺ λύχνον ἄψας 15
 ἀνέψα, καὶ βρέφος μὲν
 ἐσορῶ, φέροντα τόξον,
 πτέρυγας τε, καὶ φαρέτρην.
 παρὰ δ' ἰστίην καδίξας,
 παλάμαισι χεῖρας αὐτοῦ 20
 ἀνέδαλπον, ἐκ δὲ χαίτης
 ἀπέθλιβον ὑγρὸν ὕδωρ.
 ὁ δ', ἐπεὶ κρύος μεδῆκε,
 φέρε, φησί, πειράσωμεν
 τόδε τόξον, ἐς τί μοι νῦν 25
 βλάβεται βραχεῖσα νευρῇ.
 τανύει δέ, καὶ με τύπτει
 μέσον ἦπαρ, ὥσπερ οἷστρος.
 ἀνὰ δ' ἄλλεται καχάζων,
 ξένε, δ' εἶπε, συγχάρηθι· 30
 κέρας ἀβλαβὲς μὲν ἐστι,—
 σὺ δὲ καρδίην πονήσεις.

4. BREVITY OF LIFE.

Ἐπὶ μυρσίναις τερείναις,
 ἐπὶ λωτίταις τε ποίαις
 στορέσας, θέλω προπίνειν·
 ὁ δ' Ἔρως, χιτῶνα δήσας
 ὑπὲρ αὐχένος παπύρῳ, 5
 μέθυ μοι διακονεῖτω.
 τροχὸς ἄρματος γὰρ οἷα
 βίος τρέχει κυλισθεῖς·
 ὀλίγη δὲ κεισόμεσθα
 κόνις, ὀστέων λυθέντων. 10
 τί σε δεῖ λίθον μυρίζειν;
 τί δὲ γῇ χέειν μάταια;
 ἐμὲ μᾶλλον, ὥς ἔτι ζῶ,
 μύρισον, ῥόδοις δὲ κῶτα
 πύκασον, κάλει δ' ἑταίρην. 15
 πρὶν, ἐρῶ σε, δεῖ μ' ἀπελθεῖν
 ὑπὸ νερτέρων χορείας,
 σκεδάσαι θέλω μερίμνας.

5. THE ROSE.

Τὸ ῥόδον τὸ τῶν Ἑρώτων
 μίξωμεν Διονύσῳ· 20
 τὸ ῥόδον τὸ καλλίφυλλον
 κροτάφοισιν ἁρμόσαντες,
 πίνωμεν ἀβρὰ γελῶντες.
 ῥόδον, ὃ φέριστον ἄνδρος,
 ῥόδον εἶαρος μέλημα· 25
 ῥόδα καὶ θεοῖσι τερπνά.
 ῥόδα παῖς ὁ τῆς Κυθήρης
 στέφεται καλοῖς ἰούλοις,

Χαρίτεσσι συγχορεύων.
 στέψον οὖν με, καὶ λυρίζων
 παρὰ σοῖς, Διόνυσσε, σηκοῖς,
 μετὰ κούρης βαθυκόλπου,
 ῥοδίνοισι στεφανίσκοις
 πεπυκασμένος, χορεύσω.

5

6. THE DOVE.

Ἐρασμὶή πέλεια,
 πόθεν, πόθεν πέτασαι ;
 πόθεν μύρων τοσούτων,
 ἐπ' ἡέρος θέουσα,
 πνέεις τε καὶ ψεκάζεις ;
 τίς εἷς ; — τί σοι μέλει δέ ;
 Ἄνακρέων μ' ἔπεμψε
 πρὸς παῖδα, πρὸς Βάδυλλον,
 τὸν ἄρτι τῶν ἀπάντων
 κρατοῦντα καὶ τύραννον.
 πέπρακέ μ' ἡ Κυθήρη,
 λαβοῦσα μικρὸν ὕμνον·
 ἐγὼ δ' Ἄνακρέοντι
 διακονῶ τοσαῦτα.
 καὶ νῦν, ὄρῳ, ἐκείνου
 ἐπιστολὰς κομίζω·
 καὶ φησιν εὐδέως με
 ἐλευθέρην ποιήσειν.
 ἐγὼ δέ, κῆν ἀφῆ με,
 δούλη μενῶ παρ' αὐτῷ.
 τί γάρ με δεῖ πέτασθαι
 ὄρη τε καὶ κατ' ἀγρούς,
 καὶ δένδρεσιν καδίζειν,
 φαγοῦσαν ἄγριόν τι ;
 τανῦν ἔδω μὲν ἄρτον,

10

15

20

25

30

ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ·
 πιεῖν δέ μοι δίδωσι
 τὸν οἶνον, ὃν προπίνει.
 πιούσα δ' ἂν χορεύω
 καὶ δεσπότην ἐμοῖσι
 πτεροῖσι συσκιάζω.
 κοιμωμένη δ' ἐπ' αὐτῷ
 τῷ βαρβίτῳ καθεύδω.
 ἔχεις ἅπαντ'· ἄπελθε.
 λαλιστέραν μ' ἔδηκας,
 ἄνθρωπε, καὶ κορώνης.

5

10

7. OLD AGE.

Λέγουσιν αἱ γυναῖκες,
 Ἐνακρέων, γέρων εἰ·
 λαβὼν ἔσοπτρον, ἄθρει
 κόμας μὲν οὐκ ἔτ' οὔσας
 ψιλὸν δέ σευ μέτωπον.
 ἐγὼ δὲ τὰς κόμας μὲν,
 εἴτ' εἰσὶν, εἴτ' ἀπήλθον,
 οὐκ οἶδα· τοῦτο δ' οἶδα,
 ὥς τῷ γέροντι μᾶλλον
 πρέπει τὰ τερπνὰ παίζειν,
 ὅσῳ πέλας τὰ Μοίρης.

15

20

8. CUPID.

Θέλω, θέλω φιλήσαι·
 ἔπειθ' Ἔρως φιλεῖν με,
 ἐγὼ δ' ἔχων νόημα
 ἄβουλον, οὐκ ἐπέισθην.

25

ὁ δ' εὐδὺν τόξον ἄρας
 καὶ χρυσέην φαρέτρην,
 μάχη με προῦκαλεῖτο.
 καγὼ λαβὼν ἐπ' ὤμων
 δώρηχ', ὅπως Ἀχιλλεύς, 5
 καὶ δοῦρα, καὶ βοείην,
 ἐμαρνάμην Ἑρωτι.
 ἔβαλλ', ἐγὼ δ' ἔφευγον
 ὥς δ' οὐκ ἔτ' εἶχ' ὀϊστούς,
 ἥσχαλλεν· εἶδ' ἑαυτὸν 10
 ἀφῆκεν εἰς βέλεμνον·
 μέσος δὲ καρδίας μευ
 ἔδυνε, καὶ μ' ἔλυσε.
 μάτην δ' ἔχω βοείην·
 τί γὰρ βαλώμεθ' ἔξω, 15
 μάχης ἔσω μ' ἐχούσης.

9. THE SWALLOW.

Σὺ μὲν, φίλη χελιδών,
 ἐτησίη μολοῦσα,
 θέρει πλέκεις καλὴν·
 χεიმῶνι δ' εἰς ἄφαντος 20
 ἢ Νεῖλον ἢ ἑπὶ Μέμφιν.
 Ἑρως δ' αἰὲ πλέκει μευ
 ἐν καρδίῃ καλὴν.
 πόθος δ' ὁ μὲν πτεροῦται,
 ὁ δ' ὦόν ἐστιν ἀκμήν, 25
 ὁ δ' ἡμίλεπτος ἦδη.
 βοή δὲ γίνετ' αἰεὶ
 κεχρηνότην νεοττῶν.
 ἐρωτιδεῖς δὲ μικροῦς
 οἱ μείζονες τρέφουσιν. 30

οἱ δὲ τραφέντες εὐδὺς
 πάλιν κύουσιν ἄλλους.
 τί μῆχος οὖν γένηται ;
 οὐ γὰρ σθένω τοσούτους
 ἔρωτας ἐκσοβῆσαι.

5

10. THE SPRING.

Ἴδε, πῶς ἔαρος φανέντος
 Χάριτες ῥόδα βρύουσιν·
 ἴδε, πῶς κύμα θαλάσσης
 ἀπαλύνεται γαλήνη·
 ἴδε, πῶς νῆσσα κολυμβᾷ·
 ἴδε, πῶς γέρανος ὀδεύει·
 ἀφελῶς δ' ἔλαμψε Τιτάν.
 νεφελῶν σκιαὶ δονοῦνται·
 τὰ βροτῶν δ' ἔλαμψεν ἔργα,
 καρποῖσι γαῖα προκύπτει·
 καρπὸς ἐλαίας προκύπτει·
 Βρομίου στέφεται νᾶμα.
 κατὰ φύλλον, κατὰ κλῶνα,
 καθελὼν ἤνθησε καρπός.

10

15

11. CUPID STUNG.

Ἔρωσ ποτ' ἐν ῥόδοισι
 κοιμωμένην μέλιτταν
 οὐκ εἶδεν, ἀλλ' ἐτρώδη.
 τὸν δάκτυλον δὲ δαχθεῖς
 τᾶς χειρὸς ὠλόλυξε·
 δραμὼν δὲ καὶ πετασθεῖς
 πρὸς τὴν καλὴν Κυθήρην

20

25

ὄλωλα μᾶτερ, εἶπεν
 ὄλωλα κάποθνήσκω.
 ὄφεις μ' ἔτυψε μικρὸς
 πτερωτὸς, ὃν καλοῦσι
 μέλιτταν οἱ γεωργοί.
 ἅ δ' εἶπεν, Εἰ τὸ κέντρον
 πονεῖ τὸ τᾶς μελίττας,
 πόσον, δοκεῖς, πονοῦσιν,
 ἔρω, ὅσους σὺ βάλλεις ;

5

12. THE CICADA.

Μακαρίζομέν σε, τέττιξ,
 ὅτι δενδρέων ἐπ' ἄκρων,
 ὀλίγην δρόσον πεπωκώς,
 βασιλεὺς ὅπως, αἰεῖδεις.
 σὰ γὰρ ἐστὶ κεῖνα πάντα,
 ὅποσα βλέπεις ἐν ἀγροῖς,
 χ' ὅποσα φέρουσιν ὕλαι.
 σὺ δὲ φίλος γεωργῶν,
 ἀπὸ μηδενός τι βλάπτων·
 σὺ δὲ τίμιος βροταῖσι,
 δέρεος γλυκὺς προφήτης.
 φιλέουσι μὲν σε Μοῦσαι·
 φιλέει δὲ Φοῖβος αὐτός,
 λιγυρὴν δ' ἔδωκεν οἴμην·
 τὸ δὲ γῆρας οὐ σε τείρει,
 σοφέ, γηγενής, φίλυμνε,
 ἀπαθής, ἀναιμόσαρκε·
 σχεδὸν εἰ θεοῖς ὅμοιος.

10

15

20

25

13. THE OLD MAN.

Φιλῶ γέροντα τερπνόν,
φιλῶ νέον χορευτάν.
γέρων δ' ὅταν χορεύῃ,
τρίχας γέρων μέν ἐστι,
τὰς δὲ φρένας νεάζει.

5

NOTES.

827234

NOTES.

FABLES OF ÆSOP.

THE life of Æsop is involved in much obscurity. He is supposed to have been a native of Phrygia, and to have lived about B. C. 570. We are told that he was originally a slave, and that he received his freedom from Iadmon, a Samian, to whom in the change of masters he had been sold. He spent some time at the court of Croesus, where he was treated with great honor. It was here that he reprov'd Solon's freedom of speech with the king, by saying to him, "that one should discourse with kings either not at all, or in the manner most agreeable to them." To this Solon replied, "one should discourse with kings either not at all, or in the manner most agreeable to truth." The accounts of his death are various and conflicting. Plutarch says that he was sent by Croesus to Delphi, to distribute four minæ a-piece to the citizens. A dispute, however, taking place on the subject, he refused to give any money at all, whereupon he was thrown by the enraged Delphians down a precipice and killed. According to another account, the Delphians took umbrage at his fable of the Log, which he composed during the embassy, and which the priests applied to themselves, and this was the cause of his being condemned to death.

Modern critics are pretty nearly united in the opinion, that the fables in prose bearing the name of Æsop are spurious. Bentley inclines to the opinion, that he never left any written works at all. Whether this conjecture be true or not, fables bearing his name were quoted and referred to in the most intellectual age of Athens. In their transmission from one age to another, they have lost gradually their original costume, but most unquestionably retain many sentiments and turns of thought, which rendered them so celebrated and attractive to the greatest minds of Greece. For sprightliness and point, simplicity and beauty, they have in modern times been deemed very appropriate for the study of youth, and generally form the first portion of selections in most of the Greek Readers.

Page. Line.

1 1. Λάαινα, fem. of λέων, is the subject of ἔφη. — ονειδίζομαι η, pass. part. fem. of ονειδίζω from the noun ονειδος. S. § 143. — ἀλώπεκος gen. of ἐλώπηξ. S. § 47. — τδ—τίκτειν. The infinitive often has the force of a noun. In such cases it oftentimes takes the article, especially when it depends on a preposition. Cf. S. § 222. 2; K. § 173. 1. — διὰ παντός. Fully written it would be διὰ παντός τοῦ χρόνου, *throughout all time, always*. — ἔνα before ἔφη depends on a verb understood, to be supplied from the previous context.

3—5. ἰδών, 2 aor. part. from εἶδω obsol. The participle is often equivalent to a verb with a relative pronoun, or a relative adverb of time (S. § 225. 2; K. § 176. 1. c.), *seeing = when he saw*. — ἐσθίοντας. The participle has here a complementary use, i. e. it completes the verbal idea requiring an action, which as an attribute belongs to the object of the verb. K. § 175. 1. — ἡλίκος—ἂν ἦν θόρυβος, *how great a tumult there would be*. The indicative in the apodosis (S. § 215; K. 185. 1) takes the modal adverb ἄν, when the consequence is considered as certain. The indicative is employed here both in the protasis and apodosis, because there is reference to time past. S. § 215. 2; K. § 185. 2 (2). — τοῦτο refers to the idea contained in ποιμένας ἐσθίοντας.

6—9. κρεμαμένους, *hanging*. See κρεμάννυμι. — ἐπειῶτο, indic. imperf. of πειράω. The imperfect tense here denotes continued or repeated action. S. § 211. 5; K. § 152. R. 4. b. — πολλά, *much*, is taken adverbially. S. § 135. 2. — καμῶσα (see κάμνω) denotes the relation of time. See N. on 1. 3. — δυνηθεῖσα, 1 aor. part. of δύναμαι. — ὑμφακες ἔτι εἰσίν, *they* (S. § 152. 2. a; K. § 142. R. 2) *are yet unripe grapes*.

10—13. ἐκαδέσθη καὶ ἤλλει, *sat down and was buzzing* (literally, *pipino*). Notice the use of the tenses. Cf. S. § 211. 5. 6; K. § 152. 10. — οὔτε . . . μοι, *nor will it concern me (= nor shall I care) if you remain*. ἔὰν μένῃς is equivalent to the genitive of the thing after μελήσει. S. § 201. N. 4; K. § 158. I. b. For the enclitic μοι, cf. S. § 37. a.

2 1—3. χειμῶνος ὥρα, *in the time of winter = in the winter season*. S. § 204; K. § 161. 1. b. — εὐρών, 2 aor. part. of εὐρίσκω. — πεπηγότα, 2 perf. part. of πήγνυμι. — ὑπὸ κόλπου κατέθετο, *placed it away (κατα-) in his bosom*. The mid. voice here signifies *to place away for one's self = to deposit in safety*. S. § 209. 2; K. § 150. 3. b. — δερμανδελς denotes time. See N. on p. 1. 1. 3. — τὴν ἰδίαν φύσιν, *its own nature*, i. e. the mischievous disposition which had become dormant through cold. — ἐπληξε, 1 aor. act. of πλήσσω.

5—9. γυνή, gen. γυναικός. S. § 56. — καθ' ἐκάστην ἡμέραν, *each day, every day*. The preposition is here used distributively. The article is omitted in this phrase, because the idea is intended to be general. καθ' ἐκάστην τὴν ἡμέραν would have been *every single day*. — αὐτῇ,

for her, limits *τίκτουσαν*, and is what grammarians call the Dativus 2 Commodi, i. e. the dative for the advantage of which the action of the verb was performed. — *τίκτουσαν*, *laying* or *which laid*, as the participle may often be translated by the relative. S. § 225. 2; K. § 176. 1. f. — *εἰ . . . παραβάλοι* contains the protasis. — *πλείους*, contracted for *πλείονας*, comparative of *πολύς*. S. § 65. — *δ्वι—τῆς ἡμέρας*, *twice a day*. For this distributive use of the article, cf. Kühner § 244. 5. For the gen. cf. S. § 196. — *τέζεται*. The fut. indicative in the apodosis is seldom accompanied by the modal adverb *ἔν*. S. § 215. N. 2; K. § 185. 2 (3). — *τοῦτο* refers to the idea implied in *εἰ . . . παραβάλοι*. — *οὐδ'—ἡδύνατο*, *was unable*.

10—13. *ἐγγὺς φρέατος*. The genitive depends on adverbs of place. S. § 187. 4; K. § 158. R. 1. d. — *ἐντεῦθεν*, *thence*, i. e. from the well. — *μὴ . . . πέσης*, *lest perchance you fall down into the well*. *φρέατος* depends on *κάτωθεν*, according to the construction noticed in *ἐγγὺς φρέατος*.

14—16. *ποτε*, *once upon a time*, *once*. — *ἀετοῖς* depends up *πολεμοῦντες*. S. § 202. 1; K. § 161. 2. β. — *εἰς συμμαχίαν*, *to an alliance*. — *ἐβοηθήσαμεν ἂν ὑμῖν*, *we would have helped you*. For the indicative mood in the apodosis, see N. on p. 1. l. 5. For the construction of *ὑμῖν*, cf. S. § 201; K. § 161. 2. c. γ.

17—22. *καὶ—καὶ*, *both—and*. — *μείζων*, compar. of *μέγας*, is followed by *κυνῶν* in the genitive, *greater than dogs*. S. § 198. 1; K. § 158. 7. β. — *πρὸς τοῦτοις*, *in addition, besides*. — *τί δὴ ποτ' οὖν*, *why in the world then?* *δὴ* confirms, *ποτ'* gives intensity, and *οὖν* shows the dependence of what follows upon that which has gone before. — *οὕτω*, *thus* as you are always seen to be. — *κάκεινος*, i. e. *καὶ ἐκεῖνος*. S. § 20. 2. — *γελῶν* denotes manner, *he spoke laughing*. — *μὲν* is followed by *δ'*, showing that the clauses are opposed to each other. — *ἐν δ' οἶδα*, *but I know one thing*. *ἐν* is explained in *ἐπειδὴν . . . ἐκφέρομαι*. — *ἐπειδὴν*, *whenever*. — *πρὸς φυγὴν* depends on *ἐκφέρομαι*. — *οὐκ οἶδ' ὅπως*, *I know not how*, i. e. I am ignorant of the cause.

2, 3. *παρόντα*, *passing by*. This participle is complementary. See 3 N. on p. 1. l. 3. — *ἐλαιδόρει*, *began to rail*. This inceptive use of the imperfect is quite frequent. — *ὦ οὗτος*, *you there! ho there!* The expression is here to be taken in an angry or scornful sense. — *ὁ τόπος*, *sc. λοιδορεῖ*.

5—8. *τῇ μητρὶ*, *his mother*. The article often takes the place of the possessive pronoun, when the substantive with which it is connected, naturally belongs to a particular person spoken of in the sentence. — Cf. K. § 148. 3. — *εὔχου* is the imperative of *εὔχομαι*. The dative after verbs of praying may be referred to S. § 202. 1; K. § 161. 2. α. — *δοῦναι* is the contracted imperative of *δρηνέω*. — *καὶ τίς—τῶν θεῶν*.

8 and who of the goats. καὶ stands at the beginning of a question, when the absurdity of the preceding statement is intended to be shown by the interrogator. — *τίνος* . . . ἐκλάπη, for *what one of them is there, whose victims have not been stolen by you*; literally, *for the flesh of what one of them has not been*, etc. ἐκλάπη, 2 aor. pass. of κλέπτω.

9—13. προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον, *but the wolf calling out to the lamb*. This gen. abs. denotes time. — τῷ δεῶ depends on δυοῖς, as the Dat. Commodi. See N. on p. 2. l. 6. — ἀλλ' by elision for ἀλλὰ. S. § 21. — αἰρετώτερον is neuter in agreement with δεῶ . . . διαφθαρῆναι the subject of ἐστὶ. S. §§ 153; 157. l. d; K. § 145. 3. This word takes two accents, because ἐστὶ is an enclitic. § 37. 2. — διαφθαρῆναι, 2 aor. infin. pass. of διαφθείρω.

14—19. κατὰ. S. § 20. N. 1. — τῶν ὤμων ἀρήμενος, *having raised it (i. e. the wood) upon his shoulders*. The genitive is local (S. § 196; K. § 167. 3. A), or perhaps instrumental. S. § 200. 1. — πολλὴν ὁδόν, *a great way*, is the abstract accusative after ἐβάδισεν. S. § 181. 2; K. § 159. 3 (6). — ἀπειρηκώς, perf. part. of ἀπειρέω. — ἀπέθετο, *he laid down* (ἀπο- down from his shoulders). — ἐλθεῖν. The subject of the infinitive is omitted, when it is the same as the object of the proposition on which it depends. — ἐπεκαλεῖτε, *began to invoke*. For this inceptive use of the imperfect, see N. on p. 3. l. 2. — ἐπιστάντος, 2 aor. act. part. of ἐφίστημι. — ἦν refers to αἰτίαν. — καλοῖη is a varied optative form for καλοῦ. S. §§ 117. 3. c; 119. — ἵνα, *in order that*. — ἔρας, *having taken up*.

20—24. λουόμενος, *who was bathing*. See N. on p. 2. l. 6. — ἐκινδύνευσεν ἀποπνιγῆναι, *was in danger of being drowned*. The infinitive denotes that in which the danger expressed in ἐκινδύνευσεν consisted. — ὡς τολμηρῶ, *as rash = for his rashness*. — σωθέντι, *having been saved = when I am saved*. See N. on p. 1. l. 3. — μέμψη, *you may blame*, a softer form of expression than the imperative. The protasis, *if you please*, may be supplied.

1—5. δορὰν λέοντος ἐπενδυθεὶς, *being clothed in the skin of a lion*. For the construction cf. S. §§ 184. 1; 177. 3; K. § 160. 4. § R. 4. — λέων is the predicate. — πᾶσι is the dative of the agent of the action. S. § 206. 4; K. § 161. 2. d. — βιαίτερον, *more strongly than when he first put on the lion's skin*. The second member of the comparison is frequently to be implied. — τοῦ προκαλύμματος is the genitive of the remote object in dependence on ἐγύμνου. S. § 197. 2; K. § 157. — τότε, *then*, is the correlate of ὡς. — ἐπιδραμόντες, 2 aor. part. of ἐπιτρέχω. — ἔπαιον. The action is inceptive. See N. on p. 3. l. 2.

6—14. κοινωνίαν ποιησάμενοι, *having formed an alliance = having entered into partnership*. — συλληφθείσης, 1 aor. pass. part. of συλλαμβάνω. — διελεῖν (infin. 2 aor. of διαίρῶ), sc. τὴν θήραν. —

ἐκ τῶν ἴσων = *equally*. — ἐκλέξασθαι τοὺτους προῦτρέπετο (i. e. προε- 4
ρέπετο), *bid them choose for themselves*. — ἐαυτῇ. Dat. Commodi. —
βραχύ τι, *some little* — *a very little*. The indefinite pronoun serves to
weaken the adjective. — τοῦ θνους συμφορὰ, *the misfortune of this ass*.
The article has here the force of a demonstrative, the speaker being sup-
posed to point towards the dead ass.

15—17. ἤσθῃ, 1 aor. pass. of ἔδομαι. — τί . . . ἀφίετε, *feeding*
upon what do you send forth such a voice? — *what do you feed upon that*
you have such a voice? — δρόσον, sc. σιτῶ.

19—25. ἀκοκπέσης τῆς οὐρᾶς, *his* (see N. on p. 3. l. 5) *tail having*
been cut off. S. § 226. — διαδρᾶσα, 2 aor. part. of διαδιδράσκω. —
ἀβίωτον. S. § 58. 2. — τὸν βίον is to be referred to the abstract accu-
sative. — — ἔγνω, 2 aor. of γινώσκω. — τὰς . . . νουδετῆσαι, *to advise*
the other foxes (to do) *this same thing*. τοῦτ' αὐτὸ is the accusative of
the object aimed at. The infinitive is the more usual construction after
νουδετέω. Cf. Kühner § 306. 1. a. — ὥς, *so that*. — σὺγκαλύψειν.
The optative is used, because the verb of the proposition (ἔγνω) on which
it depends is one of the secondary tenses. S. § 212; K. § 163. 3. —
ὥς . . . ὃν, *inasmuch as this member was not only uncomely*. S. § 226. a. —
καί, *also*. προσηρτημένον, *hanging to them*, perf. pass. part. of προσαρτάω.
— ὡ αὖτη. See N. on p. 3. l. 3. — τοῦτο, i. e. the loss of the tail.
— οὐ—συνέφερεν, *had not happened*. — οὐκ . . . συνεβούλευες, *you*
would not have recommended it to us. For the use of the secondary tenses
of the indicative both in the protasis and apodosis, and the employment
of ἄν in the apodosis cf. S. § 215. 2; K. § 153. 2. a.

4—12. πλείω contr. for πλείονα, accus. plur. neut. of πάλυς, governed 5
by ἐπεφόρτισε, which is here followed by two accusatives. S. § 184. 1;
K. § 160. 4. ζ. — λάβε ἀπὸ τοῦ βάρους, *take from my* (see N. on p. 3.
l. 5) *burden*, i. e. take a portion of my load. — ὀλίγον, *a little*. For
this adverbial use of neuter adjectives, cf. S. § 135. 2. — γὰρ intro-
duces the reason of the foregoing request of the ass. — βούλει, indic.
2 pers. sing. of βούλουαι. — ζήσομεν = *I shall live*. — ὄψει με τεθνη-
κυῖαν, *you will see me dead*. The participle is complementary. See N.
on p. 1. l. 3. — τοῦ δὲ κυρίου δέντος, *but his master having placed*. —
τί μοι συνέβη ἄρτι, *what has now befallen me?* — *what a lot is now mine?*
— μὴ is employed in a negation uncertain or merely supposed.
— Δελήσας denotes cause, *because I was unwilling*. S. § 225. 4;
K. § 176. 1. b. — σὺν τῷ σάκκῳ, *together with his sack*, i. e. his hide.

13—18. νοσοῦντα. The substantive is frequently omitted, when it
can be readily supplied from the context. S. § 180. — τοῦ δὲ νο-
σοῦντος ἀποθανόντος is a gen. abs. denoting time. S. § 226; K. § 176. 2.
— πρὸς τοὺς ἐκκομίζοντας, *to those who were carrying him forth for*
burial. The participle preceded by the article may be translated as

5 though written *ἐκεῖνος* *ὅς*, *he who*, *ἐκεῖνοι* *οἱ*, *they who*, etc. and the finite verb. S. § 225. 1. — *οὗτος* is employed here *δεικτικῶς*, i. e. as though the speaker pointed with his finger to the dead man. K. § 169. R. 1. — *οἴνου* is the separative genitive. S. § 197. 2. — *ἀπείχετο*, imperf. mid. of *ἀπέχω*. — *κλυστήρσιν* after *ἐχρήτο* is to be referred to the dative of the instrument. S. § 206. N. 2; K. § 161. 3. — *οὐκ ἂν ἐτεδνήκει* (pluperf. of *δνήσκω*). See N. on p. 5. l. 1. — *τῶν δὲ παρόντων* (see N. on *τοὺς ἐκκομίζοντας*) is the partitive genitive (S. § 188. 1; K. § 158. 3. R. 1. c.) depending on *τις*, *one of those who were present*. — *ἔδει* has for its subject *σε . . . λέγειν*. S. § 153. a. — *τότε* is opposed to *νῦν* in the preceding clause. — *παρανεῖν*, sc. *ἔδει σε ταῦτα λέγειν*.

19—23. *ἐαυτὸν . . . χειροτονεῖν*, *thought himself worthy to be chosen* (literally, *for them to choose*) *on account of his beauty*. *χειροτονεῖν* follows *ἡξίου* as the genitive of the thing. S. § 200. N. 2; K. § 158. 7. γ. — *τῶν ἄλλων* in reference to *ὁ κολοῖς* who dissented from the choice. — *σοῦ βασιλεύοντος*, *while you are king*. The genitive absolute here denotes time. — *ἐπιχειρήσει*, *shall attempt*. — *ἐπαρκέσεις*. This verb, in the sense of *to help*, is followed by the dative.

24, 25. *ἐπεθύμησε καὶ αὐτὴ πετάσαι*, *desired herself also to fly*. — *ἐφ' ᾧ βούλεται μισθῷ*, *at whatever hire he wished*.

6 2—4. *καὶ . . . ἐπικειμένης*, *and she still pressing upon him*. — *ἀρδεῖς*, 1 aor. pass. part. of *αἶρω*, *mounting up*. — *ὅθεν*, *whence*, i. e. from the height to which he had been carried by the eagle. — *διεβράγη*, 2 aor. pass. of *διαβρῆγγμι*.

5—17. *δι' ἀλκῆς*, *by his strength*, is opposed to *δι' ἐπινοίας* in the next line. — *τοῦτο* refers to *τροφὴν πορίζειν*. — *προσεποιεῖτο νοσεῖν χαλεπῶς*, *he pretended to be very sick*. — *ἐπισκέψεως χάριν*, *for the sake of seeing him*. *χάριν* is an accusative used adverbially. S. §§ 187. 4; 135. 1. — *ἀναλωθέντων*, 1 aor. pass. part. of *ἀναλίσκω*. — *τέχνασμα*. S. § 139. Such nouns denote the effect of the verb. — *συνεῖσα καὶ γνοῦσα*, *having perceived and comprehended*. The former of those participles is used metaphorically, in reference to perception by the external senses; the latter refers to the knowledge, which the inward sense derives from this external perception. — *τοῦ σπηλαίου*. S. § 187. 4; K. § 157. — *αὐτοῦ* is the genitive of that from which the thing heard proceeds. *πῶς ἔχοι*, *how he was* (literally, *how he had himself*) is the accusative of the thing. S. § 192. N. 3; K. § 158. 5. b. — *καλῶς*. Supply the verb from *πῶς ἔχοι*. — *κάτεισι* to the cave. — *ἐγωγε*, *I indeed, I too* as well as the other animals. S. § 68. N. 3. — *εἰσῆλθον ἂν*, *would have entered*. See N. on p. 1. l. 5. — *εἰ μὴ ἑώραν* (imperf. 1 pers. sing. of *ὁράω*), *if I had not seen*. — *οὐδενός*, sc. *ἵχνη*.

18—29. *ἐπαύλεως*, gen. of *ἐπαυλῖς*. S. § 47. — *ἐπιδραμόντος*, 2 aor. part. of *ἐπ.τρέχω*. — *βρῶμα . . . αὐτόν*, *being about to kill him for food*.

For the double accusative, cf. S. § 185; K. § 160. 3. — *ἂν δὲ μικρὸν 6 ἀναμείνης*, but if you will wait a little. — *κἀγώ*, i. e. *καὶ ἔγω*. — *μεθ' ἡμέρας*, some time after; literally, after days. — *ὑπομνήσκων αὐτὸν τῶν συνθηκῶν*, reminding him of his agreement. — *τὸ ἀπὸ τοῦδε*, from this time, hereafter. The article gives to *ἀπὸ τοῦδε* taken adverbially, the sense of an adjective, *χρόνου* being understood. — *ἀναμείνης, γοῦ* would wait. The optative with *ἂν* generally follows *εἰ* with the optative in the apodosis. The substitution of the subjunctive imparts emphasis and vivacity to the thought. Buttmann (Gram. § 139. 30) says that the apodosis of conditional clauses considered as independent clauses, is limited to no particular or fixed construction.

2—9. *τὴν ἔρημον*, sc. *χώραν*. — *διέτριβεν ἐρευῶν*, he spent his time 7. in searching after the calf. The participle here contains the leading idea of the expression. Cf. S. § 225. 8; K. § 175. 3. — *τὸν λαβόντα μόσχον ἐλέπτην*, the thief who had taken the calf. — *προσάξειν*, he would lead. The infinitive is here employed in the apodosis instead of a finite mood. S. § 215. 5. — *κατεσθίοντα* is the complementary participle. See N. on p. 1. l. 3. — *μέγα*, greatly. — *ταῦρον* as opposed to *ἐρίφον* must be read with emphasis.

JESTS OF HIEROCLES.

These witticisms have been usually ascribed to Hierocles the New Platonist, who flourished in Alexandria, about the middle of the fifth century, but they are now considered as the production of a person of the same name, living at a later period. These *Ἀστεῖα* being quite easy and amusing, form a portion of the Greek preparatory course, highly popular with the young student.

11—13. *σχολαστικός*, a pedant. Some think that the design of 7 these jests, was to ridicule men who made great pretensions to learning, but were really very stupid in all that pertains to the common doings of life. — *παρὰ μικρόν*, nearly, almost. The preposition here denotes comparison. — *ἔμοσεν*, 1 aor. 3 sing. of *ὑμνῶμι*. — *ἔδατος*. S. § 192. 1. — *ἐὰν μὴ*, unless. — *πρῶτον*, first, before, is used adverbially. S. § 135. 2.

14—16. *φίλω*. S. § 202. 1; K. § 161. 2. a. β. — *καθ' ὕπνου*, in sleep. — *σε ἰδὼν προσηγόρευσα*, I saw you and addressed you; literally, seeing you I addressed you. — *ὁ δέ*, sc. *εἶπε*. — *μοι* may be referred

7 to S. § 201. — *ὅτι οὐ προσέσχον* (sc. *τὸν νοῦν*), *that I did not attend to you*.

17—19. *νοσοῦντα*. See N. on p. 5. l. 13. — *ὁ δέ*, i. e. the sick man. — *ἀποκριθῆναι*, *to reply*. — *καὶ ἐγώ* (i. e. *καὶ ἐμε*), *myself also*. — *ἀποκριθῆναι* depends on *ἐλπίζω*, *I hope not to answer* (= *I shall not answer*) *you when you come to visit me*. *ἐλδόντι* denotes time.

21, 22. *συγχώρησόν μοι*, *pardon me*. — *μὴ—μέμψῃ*. In prohibitions the subjunctive is sometimes used after *μὴ*. S. § 218. 3; K. § 153. R. 3.

23—26. *μὴ τρώγειν* depends upon *διδάξει* as the second accusative. S. §§ 181. 1; 222. 3; K. § 160. 4. B. — *τῷ λιμῷ* is the dative of the means. — *μέγα ἐζημιώθην*. *I have suffered a great loss*. — *ἔμαδε*, 2 aor. of *μανθάνω*.

8 1, 2. *πωλῶν*, pres. part. of *πωλέω*. — *εἰς δεῖγμα περιέφερε*, *carried about for a sample*.

3, 4. *πρέπει αὐτῷ*, *it became him*. The subject of *πρέπει* is *κοιμᾶσθαι*. — *καμύσας* (for *καταμύσας*. S. §§ 21. N. 1; 13. 11), *having closed his eyes*.

5—8. *ἦλον πεπατηκένα*, *had trod upon a nail*. — *τὸν πόδα* is the synecdochical accusative limiting *ἀλγεῖν*. — *περιεθῆσατο* (from *περιδέω*), *bound something around it = bandaged it up*. — *διὰ . . . κοιμᾶσαι*, *well then, why did you sleep barefoot?*

9—11. *ἐκρύβη* (2 aor. pass. of *κρύπτω*) *concealed himself, hid*. — *τινὸς πυθομένου* is a genitive absolute denoting time. — *καιρὸν ἔχω μὴ ἀσθενήσας*, *I have not been sick in a long time*. *ἔχω* with a participle, forms a sort of periphrasis for the finite verb from which the participle comes, denoting the continued action of the verb.

14—16. *ἐθαύμαζεν*, sc. *ὁ σχολαστικός*. — *τῶν . . . ὄντων*, *while the seals were safe*. This genitive absolute denotes time. — *ἐλαττοῦτα*, *was diminishing*. — *ἀφηρέθη*, 1 aor. pass. of *ἀφαιρέω*. — *τὸ κάτωθεν*, *the bottom part, or the part which is below*. The adverb has the force of an adjective (see N. on p. 6. l. 28), and the noun *μέρος* may be easily supplied from the following clause.

19, 20. *ὑφαπλώσατο τὸν κόλπον*, *he spread open his bosom*. — *ὡς ὑποδεξιόμενος τὰ στρουθία*, *in order to catch the sparrows*. The future participle after verbs of motion denotes purpose. In such cases it is often preceded by *ὡς*, which is not to be rendered, *as though, as if*. K. § 178. 1. e; S. § 225. 6.

22—24. *ὁρᾷς με ἔτι ζῶντα* (= *ὁρᾷς ὅτι ἔγω ἔτι ζῶ*), *you see that I am yet living*. — *ὁ εἰπών*, *he who told*. For the use of the article followed by the participle, see N. on p. 5. l. 16. — *πολλῷ σου ἀξιοπιστότερος*, *far more worthy of credit than you*. *πολλῷ* may be referred to S. § 206. 2; K. § 161. 3; and *σου* follows the comparative. S. § 198. 1.

25—29. *ἠρώτα . . . φέρεται*, *inquired for water to drink, if it was good*

in the well there, i. e. he wished to drink, if the water was good. Some, 8 however, give it the turn: *he inquired if the water was good to drink*. This is implied in the question, but is not the precise shade of thought. — *ὅτι καλόν*. The answer, as was natural, refers to the protasis *εἰ καλὸν ἐν τῷ αὐτόδιδι φέρεται* as containing the condition on which the pedant wished to drink. The ellipsis may therefore be easily supplied. — *ἐξ*, *from* or *of*, not *out of*, as the pedant conceived the sense to be. — *πηλίκους εἶχον τραχήλους*, *what long necks they had*. — *ὅτι . . . ἡδύναντο*, *that they were able to drink from* (literally, *to*) *such a depth*. The force of *εἰς* may be seen in the free translation: *that they were able to put their heads down to such a depth and drink*. See N. on p. 28. l. 3.

32—34. *εἰς χειμῶνα*, *in a storm*. Here again *εἰς* by what is called the *constructio prægnans* of the preposition, is used, because the idea of coming into the storm, as well as acting in it, is intended to be conveyed. S. § 235. — *τῶν συμπλεόντων*, *of those who were sailing with him*. This genitive is partitive and depends on *ἐκάστου*. — *πρὸς τὸ σωθῆναι*, *in order to be saved = to save himself*. — *περιεπλέετο*, *he clasped, clung to*.

2. *σὺ ἀπέθανες*, *did you die?* = *was it you who died?* 9

4, 5. *ναυαγεῖν μέλλων*, *being about to suffer shipwreck*. — *ἵνα διαθήκας γράφῃ*, *in order that he might write his will*. — *ἐλευθερῶ γὰρ ὑμᾶς*, *for I am going to free you*. This of course would do them no service, as they were about to perish together, pedant, slaves, will, and all.

7—9. *ἀνῆλθεν ἐς τὸ πλοῖον ἐφιππος*, *went into the boat on horseback*. — *ἔφη*, *σπουδάζειν*, *he said he was in haste*. For the omission of the subject of the infinitive, see N. on p. 3. l. 16.

11, 12. *ἐπίπρασκε*, *kept selling off*. Notice the force of the imperfect. — *σὺγχαίρε ἡμῖν*, *rejoice with us, congratulate us*. The dative is governed by the force of *σὺν* in the verb.

14—16. *ὑπέσχετο . . . ἀγαγεῖν*, *promised to bring back the head of one of the enemy*. — *χωρὶς κεφαλῆς*, *without a head*, meaning a head of the enemy, but so expressed as if it were the head of his son, which followed by *μόνον ὑγιῇ*, *but only well* (i. e. safe and sound), would be absurd. — *εὐφρανθῆναι*, *and may rejoice in seeing you thus*, i. e. *χωρὶς κεφαλῆς μόνον ὑγιῇ*.

18—20. *ἀγοράσαι* denotes the object or purpose of *ἔγραψεν*. — *τοῦ δέ*, sc. *σχολαστικοῦ*. — *μετὰ χρόνον*, *after a time, in process of time*. — *τῷ φίλῳ συνώφθη*, *he was seen by his friend*. For the dative, cf. S. § 206. 4; K. § 161. 2. d.

22—26. *συνοδοῦντες*, *while journeying together*. — *συνέθεντο* (2 aor. mid. of *συντίθημι*), *made an agreement*. — *ἔλαχεν*, *it fell by lot* (to watch). *τῷ κουρεῖ* limits this verb. — *μετεωρίζομενος*, *amusing himself; keeping up his spirits*. — *κοιμώμενον*, *while sleeping*. This participle denotes time S. § 225. 2; K. § 176. 1. a. — *τῶν ὥρων* of his watch.

- 9 — διύπνισεν, sc. τὸν σχολαστικόν. — ἀφ' ὕπνου, *from sleep*, i. e. when aroused from sleep. — μέγα κάδαρμα ὁ κουρεύς, *a great rascal, this barber*. ἔστι is to be supplied in the construction, although not necessary in the translation.

APOPTHHEGMS.

These apophthegmata are generally ascribed to Plutarch, the celebrated author of the *Parallel Lives* (Βίοι Παράλληλοι) of forty-six Greeks and Romans. He was born in Chæroneia in Bœotia, in the first century. He spent some time in Italy, after which he returned to Greece and passed the last years of his life in his native city. Some critics, for reasons, which for the sake of brevity must be omitted, deny that Plutarch was the author of these apophthegms.

Page. Lines.

10 1—4. Φίλιππος, *Philip*, King of Macedon and father of Alexander the Great. — μακαρίζειν, *were fortunate*. — καδ' ἑκάστον ἐνιαυτόν, *each year*. κατὰ is here used in a distributive sense. — αἰρεῖσθαι . . . ἐδρίσκουσιν, *they found ten generals to choose*. A verb may be followed by one or more nouns, and yet be followed by an infinitive, denoting cause, motive, or purpose. S. § 222. 5. — γὰρ introduces the reason why he pronounced the Athenians to be fortunate. — ἐν πολλοῖς ἔτεσιν (from ἔτος) is opposed to καδ' ἑκάστον ἐνιαυτόν, and ἓνα στρατηγὸν τοῖς δέκα στρατηγούς. — Παρμενίων, *Parmenio*, one of his most renowned and skilful generals, who also served with great reputation under Alexander.

6, 7. φρουραῖς τὰς πόλεις κατέχειν, *to hold the cities with garrisons*. — μᾶλλον—ἢ, *rather—than*. — πολὺν χρόνον, *a long time*. S. § 186. 2; K. § 159. 6. — ἐθέλειν—καλεῖσθαι, *he wished to be called*. — ὀλίγον, sc. χρόνον.

9—12. δημαγωγοῖς, *demagogues*, limits χάρον ἔχειν, *to thank, feel grateful to*. — λοιδοροῦντες denotes means, *by abusing him*. S. § 225. 3; K. § 176. 1. d. — τῷ λόγῳ and τῷ ᾗθει, *in word and action* (literally, *habit, disposition*) limit βελτίονα. S. § 206. 2. — γὰρ shows why he was made better. In such cases it is called γὰρ *causal*. — ἅμα serves to connect more closely the nouns before which it is here placed. — τοῖς ἔργοις shows that τῷ ᾗθει is to be taken in the sense of *in action*. — ψευδομένους ἐλέγχειν, *to prove them false*. For the construction, cf. S. § 225. 7.

13—16. ἀδελφοῖν is the partitive genitive depending upon τὸν μὲν 10 and τὸν δέ, S. § 188. 1; K. § 158. 3. R. 1. c. — ἀμφοτέρων is the predicate. S. § 149.

19—24. ἐν ὁδῷ, *in the way*, i. e. along with him. — δορυβούμενον, *troubled, in a confused state*. The reason is given in the parenthesis introduced by γὰρ *causal*. — τὰ παρασκευασμένα, *the things which had been prepared*. — πλακοῦντι χώραν—ἀπολιπεῖν, *to leave a place for the cake*. — προσδοκῶντες the cake. — οὕτως refers to οὐκ ἥσδιον πολλά. — ἤρκεσεν, *there was enough*. πᾶσιν is the limiting dative. For the omission of the subject, when any thing general or indefinite is expressed, cf. S. § 152. 2 (a); K. § 146. R. 2. b.

25—28. Ἀντιπάτρου, *Antipater*, one of Philip's generals, who on the departure of Alexander upon his Asiatic expedition, was left regent in Macedonia. He died B. C. 320. — κατατάξας εἰς τοὺς δικαστάς, *having appointed to the office of judge*; literally, *to or among the judges*. — εἴτα, i. e. after his appointment. — βαπτόμενον, *died, colored*. — ἀνέστησεν, *he removed him from office*. — τὸν ἄπιστον ἐν θριξί, *one faithless in his hair, or false as to his hair*. Opposed to ἐν θριξί is ἐν πράγμασι.

29—31. ἔτι παῖς ὢν, *when he was yet a boy*. S. § 225. 2; K. § 176. 1. a. — πρὸς τοὺς συντρεφομένους παῖδας, *to those boys who had been brought up with him*. S. § 225. 1; K. § 176. 1. f. — οὐδέν, *nothing to do*.

1. ταῦτά σοι κτᾶται, *he is acquiring these things for you*. σοι is the 11 dat. commodi.

4, 5. Ὀλύμπια δραμεῖν στάδιον, *to run at the Olympic games*; literally, *to run a stade*. The race-course was a stade in length. Ὀλύμπια is the accusative synecdochical (S. § 182; K. § 159. 2. 7), and στάδιον is the abstract accusative after δραμεῖν. S. § 181. 2; K. § 159. 2. — εἴγε implies an ellipsis: *I would indeed if I was about to have*, etc. — ἀνταγωνιστὰς is in apposition with βασιλεῖς, denoting character or purpose, *kings as competitors*.

6—8. μάχην μάχεσθαι. Abstract accusative. S. § 181. 2; K. § 159. 2. — δειπνεῖν. For the omission of the subject of the infinitive, see N. on p. 3. l. 16. — εἰς μέσον, *into the midst*, i. e. into the public stock, to be freely eaten by all. — ὥς—δειπνήσοντας, *inasmuch as they would sup*. The accusative is often put after ὥς instead of the genitive absolute. S. § 226. a; K. § 176. 3.

11—14. ὅσον ἂν αἰτήσῃ, *as much as he might ask*. — When the antecedent is indefinite it is followed by the subjunctive with ἂν. The tense of the leading proposition required here the optative, but the subjunctive is frequently put for the optative, at the pleasure of the writer. Cf. S. §§ 217. 2; 212. N. — γινώσκων, *inasmuch as he knows*. S. § 225. 4 — βουλόμενον. Repeat mentally τηλικάυτα δωρεῖσθαι.

- 11 16—19. μή τι πρὸς τοῖς ἑτέροις, *whether* (he would command) *anything else in addition to those things* (which he had before commanded) = *whether he would issue any further orders*. μή has the force of an interrogative particle. — οὐδέν. The ellipsis may be supplied as in the preceding question. — ἡ ξυρᾶν, *than to shave*. The infinitive has the force of a substantive in the accusative, having the same construction as οὐδέν. — πάγωνος depends on βελτίων, *better than the beard*. S. § 198. 1.

21—25. κατ' Ἀντιπάτρου, *against Antipater*. See N. on p. 10. l. 25. ἔχουσιν, *which had*. See N. on p. 1. l. 3. — ἄμα is here an adverb of time. — ὥσπερ εἰώθει, *as he was accustomed to do*. — ἐκώλυσεν Hephaestion to read. Hephaestion was a favorite general of Alexander. — ὡς, *when*. — ἀφελόμενος, 2 aor. mid. part. of ἀφαιρέω. — τὸν ἑαυτοῦ. The article is repeated when an adjunct follows a noun. — τῷ . . . ἐπέθηκεν as an injunction of secrecy. — ἐκείνου refers to Hephaestion.

27—29. ὡς οὐκ ἐδέξατο, *when he* (i. e. Xenocrates) *did not accept the gift*. — ἠρώτησεν, sc. δ' Ἀλέξανδρος. — ἐμοὶ limits ἤρκεσεν. — γὰρ implies an ellipsis: he would stand in need of the money, if he had a friend, *for the wealth of Darius*, etc.

31—34. τὴν μάχην at the river Hydaspes. Porus was king of the Indian provinces east of this river, and here as forming his western boundary, he made a stand against the invaders. — μή τι ἄλλο, *whether* (shall I treat you) *in any other manner?* See N. on μή, l. 16 supra. — πάντα . . . ἐνεστι, *every thing is embraced in this expression, like a king*. — ἧς = ἐκείνης ἦν, of which equivalent, the antecedent depends on the comparative πλείονα, and the relative is governed by εἶχε. ἧς is here put by attraction in case of its omitted antecedent. Cf. S. §§ 175. 1; 172. 4; K. § 182. 6.

- 12 1—6. Θεμιστοκλῆς, *Themistocles*, was the celebrated Athenian commander and statesman, through whose prudence and valor Xerxes was foiled in his attempt to subjugate Greece. — ἔτι μείρακιον ὢν. See N. on p. 10. l. 29. — ἐν πότοις ἐκυλινδεῖτο, *spent his whole time in carousals*; literally, *rolled in drinking-bouts*. — τοὺς βαρβάρους, i. e. the Persians. All other people than themselves were denominated barbarians by the Greeks. — οὐκ ἔτι ἦν ἐντυχεῖν, *no longer was it possible to find*. ἔστι, in the sense of *it is possible*, may refer to physical as well as moral possibility. The subject of ἦν is ἐντυχεῖν. — ἐγὼ (contr. of ἐδῶ) has τρόπαιον for its subject.

7—9. Ἀχιλλεύς is the predicate, and ἐκεῖνος understood (S. § 152. 2, K. § 146. 4. R. 2. a) is the subject of ἐβούλετ', which with ἂν is to be translated *would wish*. — δ νικῶν, *the one who conquers*, is the predicate after εἶναι. — Ὀλυμπιάδιν. See N. on p. 11. l. 4.

10. Εὐρυβιάδου, *Eurybiades*, was the Spartan commander at the battle

of Salamis. — ὡς πατάξοιτο, *in order to strike Themistocles*. See N. 12 on p. 8. l. 20.

12—19. ἐν τοῖς στενοῖς, *in the straits between Salamis and the mainland*. — κρύφα, i. e. unbeknown to the Greeks. — μὴ . . . δεδῖεναι (2 perf. infin. of δῖω), *not to fear the Greeks running away*. — οὐκ οὐκ συνέφερε τοῖς Ἕλλησι, *where it was advantageous to the Greeks*. — ἐπεμψε refers to Themistocles. — τὴν ταχίστην (sc. ὁδόν), *the shortest way*. S. § 168. 2. — ὡς, *inasmuch as*. S. § 226. a. — τὴν γέφυραν, *the bridge of boats which Xerxes had thrown across the Hellespont*. — ἵνα . . . σώξῃ, *so that while saving the Greeks he seemed to be saving himself*.

20—23. δι' αὐτόν, *on account of himself*. — τὴν πόλιν, *his city*, i. e. Athens. For the use of the article, see N. on p. 3. l. 5. — ἂν belongs to ἐγενόμην. S. § 215. 2. The protasis is contained in ἐγὼ Σερίφιος ὢν, *if I were a Seriphian*. S. § 225. 6. — σύ, sc. ἂν ἐγένου ἐνδοξος. — Ἀθηναῖος, sc. ὢν. The point is that the Seriphian was so destitute of talent, that even Athens could give him no renown, and Seriphos was so mean a city, that Themistocles could receive no honor from being one of its citizens.

24—27. τὸν υἱόν (see N. on p. 3. l. 5) is the subject of δύνασθαι. — πλείστον Ἑλλήνων. S. § 188. 1; K. § 158. 3. R. 1. b. — τῶν Ἑλλήνων ἔρχειν. This verb takes the genitive by the force of the noun implied in it. Sometimes it is followed by the dative. S. § 189; K. § 158. 7. a. — ἑαυτόν, sc. ἔρχειν. — ἐκείνου refers to Themistocles. — μητέρα. The ellipsis both here and with ἐκείνον referring to the boy, may be easily supplied by recurring to ἑαυτόν.

28—30. Ἀριστείδης, *Aristides*, the great rival of Themistocles, and so celebrated for his high sense of justice, that he received the epithet δ δίκαιος. — καθ' αὐτόν, *by himself*, without putting himself under the influence of others. Notice the difference between αὐτόν and αὐτόν. S. §§ 68. 1; 69 (end). — ὡς . . . ἐπαιρούσης, *inasmuch as* (S. § 226. a.) *power derived from friends excites to injustice*; literally, *excites (one) to act unjustly*.

31—34. τὸν ἐξοστρακισμόν, *the banishment (of Aristides) by ostracism*. — ἄγροικος, *clownish, boorish*. — γάρ. In questions, this particle has much the same use as our *now, indeed*, etc. *Do you know now this Aristides?*

1—3. οὐ φήσαντος, *denying*; literally, *not saying*. With ἔχθεσθαι 13 supply φήσαντος without the negative. — προσηγορία is the dative of cause. — σιώπησας, *in silence*. This participle denotes manner. S. § 225. 3. — ἀπέδωκεν, *gave it back to the rustic*.

4—6. πρεσβευτὴς ἐκπεμφθείς, *being sent forth (from Athens) as an ambassador*. S. § 149. N. 1. — βούλει—ἀπολίπωμεν, *let us leave behind*; literally, *will thou that we leave behind?* S. § 219. 3. — ἐπὶ τῶν ὄρων,

13 *at the boundaries of our state.* — αὐτήν, i. e. τὴν ἐχθραν. — ἐπανιόντες denotes time, *when we return.* S. § 225. 2.

10—14. Ἀθηναίους is the dative of possession. S. § 201. 3. — ταῖς . . . γνώμαις, *opposed to the opinions* (S. § 202. 1) *of all.* — ὅστις ἐστὶ, *who he was.* — ἔφησε τοῦτον εἶναι, *said that he* (Phocion) *was this person.* — ὧν = ἐκείνων &, of which equivalent, the antecedent depends on μηδέν, and the relative is governed by the following verbs. See N. on p. 11. l. 34.

15—18. πρὸς τὸν δῆμον depends on λέγων, which participle stands in the relation of cause to εὐδοκίμει. S. § 225. 4; K. § 176. 1. b. — πάντας—ἀποδεχομένους = ὅτι πάντες ἀπεδέχοντο. S. § 225. 7. — οὐ . . . λέληθα, *have I not somehow inadvertently said something wrong?* literally, *have I not been concealed from myself while saying something wrong?* Cf. S. §§ 181. 1; 225. 8; K. § 175. 3.

20, 21. εἰάν μανῶσι, *if they become excited, are in a state of frenzy* Opposed to this is σωφρονῶσι. — ἐμέ. Repeat ἀποκτενοῦσι.

22, 23. τῶν μελλόντων is the partitive genitive after ἐνός. — ἀποδανούμενος, which forms the object of ἀγαπᾶς, may be translated as an infinitive, *do you not love to die.* In this construction the participle, when it refers to the subject of the sentence, is put in the nominative. S. § 225. 7.

25—27. κύλικος, *the bowl of hemlock*, which was the poison used by the Athenians in putting criminals to death. — σοι refers to his son. — μηδέν, *not at all, by no means*, is properly a synecdochical accusative. S. § 182.

28, 29. ἐλευθέρους and δούλους are in partitive apposition with τοὺς κατοικοῦντας. These are the subjects, and κακοὺς and ἀγαθοὺς the predicates of εἶναι.

32. φευγόντων, *of those fleeing* = *of soldiers to run away.* — μενόντων, *of those remaining*, i. e. of soldiers to stand and fight. These genitives limit χρεῖαν.

14 1—3. οὐδενός. S. § 200. 3. — διαπορεύεται. For the use of the subjunctive, when the verb of the main proposition would require the optative, see N. on p. 11. l. 11.

4—7. τὸ αὐτὸ ἐρώτημα, i. e. πότερον ὥς φίλιαν ἢ ὥς πολεμίαν διαπορεύεται τὴν χώραν. — βουλευέσθαι, *that he would deliberate* on the reply he should make. — ἐκέλευσεν refers to the Macedonian king.

9—14. γεγονέναι, 2 perf. infin. of γίγνομαι. — περί, *near.* — παντάπασιν ὀλίγους, *a few in all* = *a very few.* Opposed to this is παμπόλλους. — αὐτοῖς is put for the subjective genitive. S. § 201. 5. — ὥφθῃ, sc. δ' Ἀγησίλαος. — καί, *even.* — φεῦ τῇ Ἑλλάδος, *alas for Greece.* S. § 138. — ὑφ' αὐτῆς, *by herself*, i. e. by intestine war. — ὅσοις responds to τοσοῦτους, *as many as.* — ἀρκεῖ, *would suffice.*

17—21. δοκούντας εἶναι, *being held in estimation*. — Ὀλυμπιάδων. 14
See N. on p. 11. l. 4. — ὡς οὐδεμιᾷς ἐστὶν ἀρετῆς—τὰ τοιαῦτα, *how that such things were by no means the part of virtue*. For the genitive, cf. S. § 190. οὐδεμιᾷς ἀρετῆς, literally, *of no virtue*.

25. οὐδ' οἱ πάντες ἀνδριάντες (sc. μου μνημεῖα εἰσὶ), *all the images in the world are no memorials of me*. "When the substantive to which πᾶς belongs, is to be considered as a whole in distinction from its parts, it takes the article, as οἱ πάντες πολῖται, *all citizens without exception*." Kühner § 246. 5. β.

28, 29. μόνοι γοῦν . . . ὑμῶν, *at any rate then (γοῦν) we alone have learned no evil from you (Athenians)*.

31, 32. τοῦ Κηφισσοῦ, *the Cephissus*, a river of Attica. — ἡμεῖς . . . Εὐρώτα (a river of Laconia). The point of the reply is that the Athenians had never even invaded the Lacedæmonian territory.

34. γὰρ implies an ellipsis: (why pronounce upon him an encomium) *for who is there that blames him?*

1—3. ἥδιστα, *most pleasantly*. — ὠφελιμώτατα δὲ προσφέροίτο, and 15 *should behave himself (towards them) most usefully*, i. e. consult their advantage.

5—8. τὰ διδασκάλια. Antalcidas sarcastically calls the defeat which Agesilaus has suffered, *teacher's fees*. The next clause shows what kind of instruction he had given the Thebans. — γὰρ explains how it was that Agesilaus had instructed the Thebans in the art of war. — ἐπ' αὐτοὺς, *against them*. — γεγονέναι depends upon ἐδόκουν.

9—11. ὅτι in indirect questions is put for *why is it that?* Hence it is here followed in the answer by διότι, *because*. — ἐγχειριδίους—χρῶνται. S. § 206. N. 2. — πλησίον τοῖς πολεμίοις, *near to our enemies*.

12—15. ὁ Ἀναξανδρίδα, *the son* (S. § 168. end) of *Anaxandridas*. This is the old Æolic form for the genitive. S. § 44. — πλὴν τοῦ βασιλεύειν, *except in your being a king*. — ἡμῶν depends upon the comparison implied in διαφέρεις. Cf. S. § 198. 2. — ἀλλ' οὐκ ἂν—ἐβασίλευον, *but I should (ἂν) not have been a king*. For the indicative with ἂν in the apodosis, see N. on p. 1. l. 5.

16—18. ἀπὸ, *on account of*. — ἐστίν. The subject is ἰδεῖν. — οὐκοῦν, *therefore, then*. — χάριεν, sc. ἐσται. — αὐτοῖς (i. e. the Persians) depends on μαχεσόμεθα. S. § 202. 1.

19, 20. παρῖσιν refers to the Persians. — ἡμῶν. S. § 187. 4. — καί, *also*.

21—26. μὴ θεομαχοῦντι, *not fighting against the gods*. In this way Xerxes arrogantly spoke of his own power. The participle here contains the protasis, *if you do not fight*, etc. — μετ' ἐμοῦ, *with me*, i. e. as my ally or subject. — ἀπέστης . . . ἐπιθυμίας, *you would refrain from longing after the possessions of others*. For the mood, see N. on p. 1. l. 5.

15 for the genitive, cf. S. § 197. 2. — τοῦ μοναρχεῖν (S. § 222. 2) depends on κρείσσων. — τῶν δημοφύλων is to be referred to S. § 189.

28. μολὼν λάβε, *coming take them* = *come and take them*. The participle may often be rendered as a finite verb, especially when its action is concomitant with that of the verb. Cf. p. 7. l. 15.

30—32. διὰ τί, *on account of what, why*. — νόμων limits οὐδένα. — παρ' αὐτοῖς, *with them*. — τῶν ἀνδρῶν depends on κυρίους understood. — δεῖ. S. § 153. a.

31, 32. μετὰ τὴν φυγὴν, *after his exile*. — τοὺς Λακεδαιμονίους is governed by ἐπαινοῦντος.

16 1, 2. ἀλλ' ἐφυγες is an affirmative expression of that, which is negatively asserted in οὐκ ἔμενες ἐν Σπάρτῃ. This fullness of expression promotes emphasis. — ὅπου δὲ οἱ νοσοῦντες, *but where the sick (are)*. Pausanias thus playfully tells the Tegeans, that the reason he left Sparta, was to administer to them the medicine of advice and instruction.

8. οὐδὲν κακὸν ἔχεις, *you have no disease* = *you look very healthy*. — γάρ. The ellipsis may be supplied thus: (very probably) *for I have not*, etc.

10—12. πείραν οὐκ ἔχων αὐτοῦ, *having no experience of him*, i. e. when he had not put his skill to the trial or proof. — τι is the accusative synecdochical. — οὐκ ἂν ἔζων, *I should not have been living*.

DIALOGUES OF LUCIAN.

Lucian (Λουκιανός) was a voluminous Greek writer, born of Syrian parentage at Samosata, the capital of Commagene. There is some doubt as to the precise time in which he lived, but the conjecture of Reitz seems to be most probable, which places his life from the year 120 to the end of the second century. At an early age he was apprenticed to his maternal uncle, who was a statuary, but having been chastised by him for some fault, he ran away and returned to his parents. He then devoted some attention to literature, and became an advocate by profession, and according to Suidas practised at Antioch. He afterwards travelled through the greater part of Greece, Italy, and Gaul. About the fortieth year of his age, he returned to his native country by the way of Macedonia. At this time, he abandoned his profession, and gave himself up to the production of those compositions, by which his name has been handed down to us. In his old age, he was made procurator of Egypt by the emperor Commodus.

Lucian's fame rests chiefly on his Dialogues, the object of which appears to have been to ridicule the heathen philosophy and religion. In this he

has most happily succeeded, and his strokes of satire must have had prodigious effect, in bringing into contempt the pagan systems of belief that were tottering through their inherent weakness, and the aggressive movements of Christianity, which was then rapidly advancing to universal sway.

DIAL. I. This dialogue contains a humorous account of the settlement between Mercury and Charon. The latter demurs at the price paid by the former for some of the articles procured for mending the ferry-boat. In this Charon shows his ability to drive a close bargain. His pressing demand for immediate payment shows also that Mercury did not intend to become bankrupt, by having too many outstanding debts.

13—15. λογισώμεθα, *let us reckon*. The first person of the subjunctive is often used in exhortations. S. § 218. 2; K. § 153. 1. b. a. — ἔσθι, *now, at the present time*. — ὅπως, *in order that*. — περὶ αὐτῶν, *concerning these things*, i. e. the points of settlement.

16. ἔμεινον is the predicate, ἐστὶ being omitted of which the infinitive is the subject. S. §§ 153. a; 157. d.

18, 19. ἐντειλαμένῳ (sc. σοι), *for you directing = at your direction*. This is the Dat. Commodi, i. e. the dative for the advantage of which a thing is done. — δραχμῶν is the genitive of price. S. § 200. 4; K. § 158. 7. γ.

20. πολλοῦ = *a high price, too much*. Another genitive of price.

21, 22. ἢ τὸν Ἀΐδωνα, *by Pluto*. ἢ is used in affirmative, and μὴ in negative protestations. S. § 183; K. § 159. 3 (4). — τροπῶτῆρα, *things by which the oars were fastened to the pegs between which they worked*.

23. τίθει, *put down = make a charge of*.

24. ἀκέστραν, sc. ὠνησάμην. — ὑπὲρ τοῦ ἱστίου, i. e. to be used in mending the sail. — κατέβαλον, *I put down*. So we speak of laying down money for an article, when we wish to give emphasis to our assertion.

26. τοῦτους, i. e. the price of the needle, viz. seven oboli. — προστίθει, *put down in addition*.

27. ὥς, *in order to*, is often followed by the infinitive. S. § 223. 1.

1, 2. καλώδιον. The καλώδια are supposed to be the ropes by which the mast was fastened to both sides of the vessel. — ἀφ' οὗ, *from which*. — τὴν ὑπέραν. The ὑπέραι were the two ropes attached to the two ends of the sail-yard, and passing thence to the stern of the ship. — ἅπαντα, *in all*, is in apposition with the preceding accusatives κηρόν, ἥλους, etc.

3. ἔξια ταῦτα ὠνήσω, *you have bought these things worth (the money), i. e. reasonable, cheap enough*. ὠνήσω, 1 aor. mid. 2 sing. of ὠνόμααι.

4, 5. ταῦτα refers to the articles purchased by Mercury. — εἰ μὴ,

17 *unless*. — ἡμᾶς διέλαθεν, *has escaped us*. — ἀποδώσειν. The subject of the infinitive is omitted, when it is the same as that of the verb on which it depends.

6—9. ἀδύνατον, sc. ἀποδιδόναι. — ἀδρόους τινάς, *some crowds = great numbers*. S. § 165. N. 2. — ἐνέσται τότε, *then it will be possible = one can*. — παραλογιζόμενον, *by reckoning falsely (= by overcharging)*, denotes the means. S. § 225. 3. This participle agrees with ἐμέ, the omitted subject of ἀποκερδάναι.

10, 11. τὰ κάκιστα refers to λοιμός τις, ἡ πόλεμος in l. 7. — ἀπὸ τούτων ἀπολαύοιμι, *that I may gain something from these things*.

12, 13. οὐκ ἔστιν ἄλλως, *it is not possible otherwise*. Unless the calamities spoken of take place, Charon declares it impossible for him to pay Mercury. — εἰρήνη γάρ, *for it is* (the time of) *peace*, denotes the reason of what is asserted in νῦν . . . ἡμῖν.

14—22. οὕτως refers to what Charon had just said about the fewness of numbers to be ferried over in time of peace. — εἰ καί, *if also = provided that*. — τὸ ὄφλημα is the subject of παρατείνοντο. — πλὴν . . . παρεγίγνοντο, *the ancients, however, O Charon, you know what sort of persons they came = you know, however, O Charon, what sort of persons the ancients were who came*. — αἵματος ἀνάπλεω, *full of blood*. S. § 200. 3. — οἱ πολλοί, *the many*. γαστέρα and σκέλη are synecdochical accusatives. — ἐκείνοις refers to οἱ παλαιοί. For the dative, cf. S. § 202. 1; K. § 161. 2. b. — αὐτῶν referring to the persons last mentioned, is the partitive genitive depending on αὐτῶν. — διὰ χρήματα is to be constructed with ἐπιβουλεύοντες. — ὥς ἐοίκασι, *as they seem*.

23. γὰρ implies an ellipsis which may be thus supplied: (and no wonder) *for these things are very much desired*. πᾶν is strengthened by περὶ in περιπόδητα. — ἔστι ταῦτα. S. § 151. 1.

24. δόξαιμι ἂν ἁμαρτάνειν, *I should not seem to err, I seem not to err*. — ἀπαιτῶν, *in seeking*, denotes that in which ἁμαρτάνειν consists.

DIAL. II. Charon having ferried Menippus, a cynic philosopher, over the Styx, demands his fare, for the non-payment of which Menippus pleads his poverty. A violent altercation ensues, in which the extreme eagerness of Charon for his pay, and the imperturbable and provoking coolness manifested by Menippus, in his replies to the enraged ferryman, are set off with much spirit and quiet humor. This dialogue is evidently intended as a satire on the parsimony of Charon, and to ridicule the notion that the dead pay for their passage over the Styx.

27. εἰ τοῦτό σοι ἥδιον, *if this is more pleasant to you than keeping silence*.

28. ἀνδ' ὦν σε διεπορδμευσάμην, *for which I ferried thee over.* ὦν 17 refers to τὰ πορδμία to be supplied after ἀπόδος.

29. οὐκ . . . ἔχοντος, *you would not take from him who has nothing.* For the participle preceded by the article, see N. on p. 5. l. 14.

31. τις. Supply ἐστί. — ἔχω, sc. ὀβολόν.

1, 2. μὴν is a confirmative adverb, often used with oaths, protestations, or solemn promises. — ἦν μὴ ἀποδῶς, *if you do not pay me.* ἀποδῶς, 2 aor. subj. 2 pers. sing. of ἀποδίδωμι.

3. τῷ ξύλῳ is to be taken with πατάξας.

5. ἔσῃ πεπλευκώς, *will you have sailed; literally, will you be having sailed.* These periphrastic tenses are used for the sake of emphasis. S. § 89. 1.

8. νῆ Δία ὀναίμην (pres. opt. mid. 2 aor. of ὀνύνημι. S. § 123), *by Jupiter I should derive great benefit = I should be a great gainer.* — ὑπερεκτίτειν, *to be paymaster for.* This verb is followed by the genitive, by the force of the preposition with which it is compounded. S. § 233.

11, 12. τούτου γε ἕνεκα, *as for this matter, as far as this is concerned.* τούτου refers to the threat just made by Charon, that he would not quit Menippus, until he was paid the fare. — ὃ γε = τούτο δ (S. § 172. 4), of which equivalent the antecedent is the object of λάβοις.

13. ὥς κομίζειν δέον, *that it was necessary to bring (money) along with you.* δέον is an accusative absolute, the subject of the sentence being an infinitive. S. § 226. b; K. § 176. 3. Some prefer, however, to regard it in such cases, as put for a noun, ᾗ being understood.

14, 15. οὐκ εἶχον δέ, *but I had no money.* — τί οὖν, *what then?* — ἐχρῆν, *was it necessary.* The subject is ἀποδανεῖν. — τούτο refers to the want of money for the fare.

16. Charon finding that threats are ineffectual, now begins to reason the matter with Menippus. — προῦκα, *freely, without expense.*

18, 19. τῆς κώπης συνελαβόμεν, *I took part in the oar, i. e. I assisted in rowing.* The genitive may be referred to S. § 192. 2. — καὶ οὐκ . . . ἐπιβατῶν, *and I alone of the other passengers did not weep.* For the genitive, cf. S. § 188. 1; K. § 158. R. 1. c.

20, 21. ταῦτα (sc. ἐστὶ) refers to the services, which Menippus had rendered in his passage over the Styx. — οὐ γὰρ δέμεις ἄλλως γενέσθαι, *since it is not lawful for it to be otherwise.* γενέσθαι is the subject, ἐστὶ being understood.

25. μὴ ἐνόχλει οὖν, *then do not trouble me.*

26. πῆρα, *wallet.* This and a staff were all that the cynics carried about with them. It is a happy stroke of humor, that Menippus is made to take his wallet along with him to the infernal regions.

27. Ἑκάτης, *Hecate*, was a powerful goddess of the lower world. She must not, however, be confounded with Proserpine.

- 18 28—31. τοῦτον τὸν κύνα, *this dog = this impudent fellow*. — ἤγαγε, 2 aor. act. 2 pers. sing. of ἄγω. S. § 133. A. — καί, *also*. — ἐλάλει, *he kept saying*. The imperfect denotes continued action. — τῶν ἐπιβατῶν depends upon καταγελῶν. S. § 193; K. § 158. 5. c. — οἰμωζόντων ἐκεῖνων, *while they were lamenting*. The genitive absolute here denotes time.

33. ἐλεύθερον, *free*, i. e. not restrained by forms or usages. — κοῦ δυνός, i. e. καὶ οὐδένος. The genitive depends on μέλει, *there is care to him for nothing = he cares for nothing*. S. § 201. N. 4; K. § 158. 6. R. 6.

- 19 1. καὶ . . . ποτέ, *and indeed if I ever catch you*. The apodosis containing the threat is to be mentally supplied, the speaker probably indicating it by some gesture of the hand or head.

2. δις . . . λάβοις, *but you will not take me twice*, i. e. I shall never return to life to die again, and so you will not have an opportunity of again taking me. For the construction of ἂν λάβοις, cf. S. § 215. 3.

DIAL. III. This dialogue contains the reflections of Menippus, on being shown by Mercury the bones and skulls, which were all that remained of the beautiful men and women who had been so celebrated on the earth.

5. νέηλυν ὄντα, *inasmuch as I am a new-comer*. The participle here denotes the reason or cause. S. § 225. 4; K. § 176. 1. b.

6—9. οὐ σχολή, *sc. ἐστὶ*. — πλὴν κατ' ἐκεῖνο αὐτό, *yet in respect to this very thing*. Mercury has no time to take Menippus about to show him the beautiful men and women, but opportunely some are in sight, and he pauses with Menippus a few moments to point them out. — ὡς ἐπὶ τὰ δεξιὰ (*sc. μέρη*), *to the right*. ὡς strengthens the preposition. — βλως, *in short, in a word*.

11, 12. τῶν σαρκῶν γυμνά, *destitute of flesh*. σαρκῶν is the separative genitive. S. § 200. 3; K. § 157. — τὰ πολλὰ, *in most respects*, is the accusative synecdochical.

13, 14. μὴν adds force to the assertion. — ἐκεῖνα in the predicate takes the same gender, as τὰ ὄντα the subject. — ὧν σὺ ξοικας καταφρονεῖν, *which you seem to despise*. For the construction, cf. S. § 193; K. § 158. 5. d.

15. οὐ γὰρ ἂν διαγνοίην ἑγώγε, *for I myself cannot distinguish her*. S. § 215. 1.

17. τοῦτ' is an emphatic form for τοῦτο, *this here*. S. § 77. 1.

18—21. αἱ χίλια νῆες (Ion. plur. of ναῦς), *the thousand ships*. The number of ships in the Grecian armament to Troy, was according to the Scholiast 1166. Eustathius finds in the catalogue of Homer 1186. The later poets of Greece spoke in round numbers of *a thousand ships* sent to

Troy, and thus they are referred to generally by writers. — *βάρβαροι* 19 refers to the Trojans and their allies. — *γεγόνασιν*, perf. mid. of *γίγνομαι*.

22—27. *ζῶσαν*, while living. S. § 225. 2. — *γάρ*. Supply the ellipsis: for (if you had) *you yourself would say*. — *ἀνεμίσητον*, not censurable = not to be wondered at. — *τοιῇδ' ἀμφὶ γυναικί*, about such a woman. This line which is quoted from Hom. Il. 3. 156, is the subject of *εἶναι*. With *πάσχειν* the subject *Ἀχαιοὺς* may be supplied. — *καί*, also. — *τὰ ἄνθη* is the subject of *δόξει*. — *ὅντα* denotes time. See N. on *ζῶσαν* supra. — *ἀποβεβληκότα*, perf. act. part. accus. of *ἀποβάλλω*. — *δηλονότι*, of course. — *ἀνδεῖ* (from *ἀνδέω*) takes its subject from *τὰ ἄνθη*.

28—30. *εἰ μὴ συνίεσαν οἱ Ἀχαιοί*, if the Greeks did not understand that they were laboring (*πονοῦντες*). When the participle refers to the subject of the sentence, it is put in the nominative. S. § 225. 7. — *οὕτως*, thus.

31. *συμφιλοσοφεῖν* limits *σχολή*, there is no leisure to philosophize with you. S. § 222. 6. *σοι* depends on the preposition with which the verb is compounded.

1, 2. *ἐπιλεγάμενος*, having chosen for yourself. — *κεῖσο καταβαλὼν* 20 *σεαυτὸν*, throwing yourself down sit (there) = sit at your ease. — *νεκροῦς* is the terminal accusative after *μετελεύσομαι*.

DIAL. IV. Tantalus having incurred the displeasure of Jupiter, was condemned in the lower regions to perpetual hunger and thirst in the midst of food and water, which would elude his grasp, whenever he undertook to bring them to his mouth. In this dialogue Menippus tries to convince him, that he stands in no real need of water, and ought not to grieve therefore that he is unable to obtain it. The absurdity of the punishments of the dead, related in pagan mythology, are here made the subject of ridicule.

4, 5. *τι* is the accusative synecdochical. — *ἐπὶ τῇ λίμνῃ ἑστῶς*, standing 20 *by the lake*. Homer (Odys. 11. 583) represents Tantalus, as standing in the lake (*ἑσταότ' ἐν λίμνῃ*).

6. *ἀπόλωλα*, I am perishing, 2 perf. of *ἀπόλλυμι*.

7, 8. *ἀργός*, indolent. — *ὥς μὴ ἐπικύψας πιεῖν*, as not to drink, having stooped down. *ὥς* responds to *οὕτως* in the sense of *so—as*. *πιεῖν* follows *ὥς* and *ὥστε*, so that, so as, that, to denote result or effect. S. § 223. 1. — *καί*, even, is employed because it introduces a less usual mode of drinking, than the one referred to in the former clause. — *χειρὶ* is the instrumental dative.

9—13. *οὐδὲν ὕφελος* (sc. *ἐστὶ*), it is of no use. — *ἐπειδὴν . . . με*, whenever it perceives me approaching. *ἐπειδὴν* is put for *ἐπειδὴ ἂν*, and therefore takes the subjunctive. Cf. S. § 217. 2. The participle is com-

20plementary. See N. on p. 1. l. 3. — οὐ . . . χεῖλος, *before I moisten the tip of my lip*. “οὐ φθάνειν followed by καί, may be translated by *scarcely—when, no sooner—than*.” Kühner, § 310. 4. l. Cf. S. § 225. 8. — οὐκ οἶδ’ ὅπως, *I do not know how*. — ξηρὰν is the predicate; *my hand dry*.

16—19. τί . . . πειν, *what need can there be of your drinking?* γὰρ implies some such ellipsis as: *why this desire for water for what need, etc.* — τοῦ πειν, used as a noun, depends on δέη. S. § 200. 3; K. § 158. 5. a. — γὰρ before σῶμα introduces a reason for the preceding query. — που, *somewhere*. — πεινῆν and διψῆν are contracted infinitives from πινάω and διψάω, after the analogy of the Doric dialect. S. § 121. N. 3. — σὺ δέ, ἡ ψυχὴ, πῶς κ.τ.λ., *but how can you, the soul, thirst or drink any more (ἔτι)?*

20. τοῦτ’ αὐτό, *this very thing*, is explained by τὸ . . . ὡς σῶμα οὔσαν (*as though it were a body*). S. § 226. a; K. § 176. 3).

22—26. οὕτω, *thus as you say*. — τί δ’ . . . ἔσται, *but why is this terrible to you?* — ἡ δέδιας, *do you fear?* For the perfect used as a present, cf. S. § 211. N. 6. — ἐνδεῆ, *through want*. — γὰρ implies a negative answer to the preceding question; you cannot surely fear this, *for I do not see*. — θάνατον (sc. ἀγόντα) . . . τόπον, i. e. death can never again lead away the souls that have descended to Hades.

27, 28. τοῦτο is explained by τὸ ἐπιθυμεῖν πειν, *my desiring to drink*. — μηδὲν δεόμενον, *when I do not need it*. S. § 225. 2; K. § 176. 1. a. μηδὲν is used adverbially, but is properly an accusative synecdochical. — ὡς ἀληθῶς, *very truly*. ὡς before adverbs has a strengthening force. — ἐλλεβόρου is in explanatory apposition with ποτοῦ. — δστις—πέπον-δας (2 perf. of πάσχω), *inasmuch as you suffer; literally, who suffer*. — τοῖς—δεδεγμένοις (perf. pass. part. of δάκνω), *to those who have been bitten*. — πεφοβημένος, *because you fear*. S. § 225. 4; K. § 176. 1. b.

21 2. γένοιτό μοι μόνον, *would only that I had it*. S. §§ 216. 2; 201. 3; K. § 153. b. β.

4—6. πίνεται fut. of πίνω. S. § 133. II. — ἐκ καταδίκης, *by way of punishment*. — τοῦ . . . ὑπομένοντος, *the water not abiding there*. ἐκ καταδίκης is to be mentally supplied with this genitive absolute, *inasmuch as the inability to raise water to his mouth, was a part of the punishment of Tantalus*.

DIAL. V. In this dialogue Protesilaus is humorously described, as successively venting his wrath upon Helen, Menelaus, and Paris, for being the cause of his premature death in the Trojan exhibition. Æacus, however, interferes in the dispute, and shows Protesilaus, who at the suggestion of Paris was disposed to throw the blame upon Cupid, that to his own foolhardiness he should impute his misfortunes. Protesilaus then casts the blame upon Fate and thus the matter ends.

8. *προπεσών*, *having fallen upon her*. This participle is added to 21 the verb *ἄγχεις*, to show the suddenness and violence of the assault.

9, 10. *ἡμιτελῇ τὸν δόμον*, *my house unfinished*, or according to some, *incomplete*, as being deprived of its owner and lord. Others suppose that Protesilaus means, that he left behind him no children of his own. The first is the more usual and natural interpretation, it being the custom on his marriage for the bridegroom to build a new house. On account of his sudden departure for Troy, Protesilaus left his house unfinished. — *χήραν* is the second and *γυναῖκα* the first accusative after *καταλιπών*.

12. *τὸν Μενέλαον*, *this Menelaus*. The article is here used in a demonstrative sense, the speaker probably pointing to the person spoken of. Cf. Kühner § 244. 6.

14. *ἐκείνον* depends upon *αἰτιατέον*, which with *ἐστὶ* understood has the force of *δεῖ αἰτιάσθαι*, *one must blame him*. S. § 178. 1. & 2. For the construction of *μοι*, cf. S. § 206. 4.

15—19. *ἐμέ*. The ellipsis may be easily supplied from *ἐκείνόν μοι αἰτιατέον*. — *δικαιότερον*, *more justly*. — *τὸν Πάριον*, *this Paris*. See N. on l. 12. — *παρά*, *contrary to*. — *ἔχετο ἄρκτας*, *carried off*; literally, *went away having seized*. Cf. S. § 225. 8. — *τοσούτοις θανάτου αἴτιος γεγενημένος*, *having been the cause of death to so many*. The participle here denotes cause.

20, 21. *ἄμεινον*, sc. *ἐστί*. — *οὕτω*, *thus*, as Menelaus had said. — *Δύσπαρι*, *unhappy Paris*! i. e. author of misfortune. The epithet is taken from Hom. II. 3. 39. — *οὐκ—ποτε*, *never*. — *τῶν* = *my*. See N. on p. 3. l. 5.

22—26. *ἄδικα ποιῶν*. Supply *οὐκ ἀφήσεις ποτὲ ἀπὸ τῶν χειρῶν* from the preceding context, *acting unjustly you will not release me from your hands* = *if you do not release me you will act unjustly*. — *καὶ . . . σοι* (sc. *ποιήσεις*), *and you will do these things to one who is* (see N. on p. 1. l. 3) *of the same trade with yourself*. For the double accusative, cf. S. § 184. 1; K. § 160. 2. *καὶ* in this clause may be rendered *especially as*, inasmuch as it introduces a heightening circumstance to the injustice referred to in the former clause. — *καὶ αὐτός*, *I myself also*. — *τῷ αὐτῷ θεῷ*, *to the same* (S. § 160. 5) *god*, i. e. Cupid. — *ὥς ἀκούσιν τί ἐστι* (sc. *τὸ ἐρᾶν*), *how that to love is something compulsory*. — *ἐστὶν* has for its subject *ἀντιτάττεσθαι*. — *αὐτῷ* refers to *δαίμων*. Reference appears to be had here to the conversation detailed in Xen. Cyrop. VI. 1. § 36—44, between Cyrus and Araspes on the power of love.

27. *εἴθε—δυνατὸν ἦν*, *would that it were possible*. S. § 216. 2. The subject of *ἦν* is *λαβεῖν*.

29—32. *τοῦ ἐρᾶν* depends on *αἴτιος*. — *τῷ Πάριδι* limits *γεγενῆσθαι* (perf. inf. of *γίγνομαι*), the subject of which is omitted, because it is the same as that of *φήσει* on which it depends. See N. on p. 3. l. 16. —

21 τοῦ θανάτου depends on αἴτιον, which, with γεγενῆσθαι, is to be supplied from the preceding clause. — δς introduces a reason or confirmation of what has just been asserted, and may, therefore, be rendered, *inasmuch as you*, etc. — ἐκλαδόμενος, 2 aor. part. of ἐκλανθάνω, which takes the genitive. S. § 192. 1.

22 2, 3. προεπήδησας τῶν ἄλλων, *leaping forth before the others*. The genitive may be referred to S. § 233 or § 198. 2. — ἐρασθεῖς denotes cause. For its construction with the genitive, cf. S. § 193. — πρῶτος . . . ἀπέθανες. Protesilaus was the first to land on the Trojan shore, and was killed by Hector.

5—7. ὑπέρ, *in behalf of*. — δικαιότερα than you have spoken. — τούτων refers to the calamities referred to in the speech of Æacus, as having befallen Protesilaus. — καὶ τὸ . . . ἐπικεκλῶσθαι, *and its having been so ordained from the beginning*. This is a substantive clause, the copula ἐστὶ being understood.

8. τούτους refers to Helen, Menelaus, and Paris.

DIAL. VI. Xanthus was a river-god, whose stream passed through the Trojan plain. Achilles having pursued the Trojans into the river, made a dreadful slaughter of them there, which so exasperated Xanthus, that he strove to overwhelm him with his waters, whereupon Vulcan hastened to the aid of the hero, in the manner here described in Xanthus's complaint to the Sea. The quarrels and bickerings of the divinities, which is so fruitful a theme of ridicule with Lucian, are here set forth.

9, 10. δέξαι, imperat. 2 sing. aor. of δέχομαι. — πεπονθότα, perf. part. accus. masc. of πάσχω. It denotes cause, *for I have suffered*. S. § 225. 4. — κατὰβesson, 2 aor. imperat. of κατασβέννυμι.

11. τί τοῦτο, sc. ἐστὶ. — κατέκαυσεν, 1 aor. of κατακαίω.

12. ἀπηνδράκωμαι ὅλως, *I am altogether burnt to a cinder*. — ὁ κακοδαίμων is in apposition with the omitted subject of ἀπηνδράκωμαι.

14. ἐνέβαλε, sc. ἐκεῖνος referring to ὁ Ἥφαιστος.

15 —25. τὸν υἱὸν τῆς Θέτιδος, *the son of this Thetis* (see N. on p. 21. l. 12), i. e. Achilles. — τοὺς Φρύγας depends on φονεύοντα. — τῆς ὀργῆς is the separative genitive. — τῶν νεκρῶν of the Trojans whom he was slaughtering. — μοι. The dative is put for the subjective genitive after τὸν ροῦν, *my current*. S. § 201. 5. — τοὺς ἄλλους, i. e. the Trojans. — ἐπικλῦσαι Achilles. — ὥς, *in order that*. — φοβηθεῖς denotes cause, *being afraid=through fear*. — τῶν ἀνδρῶν is the separative genitive. — ἐτυχε . . . ὦν, *for he happened to be somewhere near*. For the construction of τυγχάνω with the participle, cf. S. § 225. 8. — πᾶν ὅσον—πῦρ εἶχε, *all his fire, as much as he had*. — καὶ—καί, *both—and*. — εἴποδι ἄλλοδι, *every where else*. — φέρων. The object is πῦρ, with which τοσοῦτον, the omitted antecedent of ὅσον, agrees. — αὐτὸν ἐμέ, *me my*

self. S. § 160. b. — μικροῦ . . . ἐργασται, *has made me to want little 22 of being wholly dry.* For the construction of μικροῦ δεῖν (= almost), cf. S. § 223. 2; 200. 3. ἐργασται, perf. 3 sing. of εἰργάζομαι. — ὅπως δὶδ-κειμαι, *how I am affected = in what state I am.*

27—31. *δολερός*, sc. εἶ. — ὥς εἰκός (sc. ἐστὶ), *as it is likely.* — τὸ αἷμα μὲν—ἡ δέρις δὲ (sc. ἐποίησαν τοῦτο) refer, the former to *δολερός*, and the latter to *δερός*. — ἀπὸ denotes source or origin, and hence causation. — ὅς—ἔρμησας, *since you made an attack.* The relative sentence often denotes the cause or reason of what goes before. — γείτονας ὄντας, *being my neighbors.*

DIAL. VII. The fabled birth of Minerva from the skull of Jupiter is the subject of this dialogue. The petulance of Jupiter whose head is racked with pain, and the straight-forward simplicity of Vulcan, who, in obedience to the command imposed upon him, strikes a reluctant yet vigorous blow, are set forth with great beauty and artlessness.

4. εἰ . . . διατεμεῖν, *if it was necessary to cut through stones at one 23 blow = (sharp enough) to cut through stones at a blow, if it were necessary.*

6, 7. δίελε, *divide*, 2 aor. imper. of διαίρω. — κατενεγκών, *bringing (the axe) down.*

8, 9. *πειρᾶ μου*, εἰ μέμνη, *do you try me* (S. § 192. 1) *whether I am mad.* — ὅν, *therefore*, since you cannot be in earnest. — τὰληθές for τὸ ἀληθές, *in very truth, in earnest.*

10—14. διαρεδῆναι. Supply θέλω from the preceding context. — οὐ . . . μου, *not now for the first time will you have experience of me* (S. § 192) *being angry*; i. e. you have already experienced the effect of my anger, and know the penalty of disobedience. Vulcan had been thrown from Olympus by Jupiter, and had become lame in consequence of the fall, which was from such a height, that he was a whole day descending, and in the evening came down to the island of Lemnos. — *χρὴ καθικνεῖσθαι*, *it is necessary that it should be brought down = you must bring it* (i. e. the axe) *down.* — αἰ . . . ἀναστρέφουσιν, *which turn my brain upside down.*

15—17. *μὴ κακόν τι ποιήσωμεν*, *lest we do some evil.* S. § 214. a. — *ἀναμωτί*, *bloodless*, i. e. an instrument which will not shed blood. The litotes renders the expression emphatic. — *κατὰ τὴν Ἑλείδουαν*, *after the manner of Lucina*, i. e. in an easy gentle way.

19. τὸ συμφέρον, *what is expedient.* This neuter participle is used for a noun, and therefore takes the article.

20—29. *ἄκων μὲν.* With this clause, which is opposed to *κατόλω δέ*, we may supply *τοῦτο ποιήσω*, *I do this reluctantly, but yet I will strike.* — τί γὰρ . . . κελεύοντος, *what then is it necessary for one to do* (if not) *at thy command? = every thing commanded by you must be done.* —

23 ὑπὸ τὴν μὴνιγγα, *under the membrane of your brain*. — καὶ ταῦτα, *and that too*. — ἤπου, *truly, doubtless*. — ἐλελήθεις ἔχων, *you had unknown to yourself = you was not aware that you had*. S. § 225. 8. — πυρρίχιζει, *dances the Pyrrhic dance*. The movements of this war-dance were very light and rapid. Hence the name of the Pyrrhic foot (υ υ). Its origin is to be traced to the Doric States, where it served as a preparative for war. — καὶ τὸ μέγιστον, *and what is greatest*. — ἀκμαία, *in full bloom*. — ἐν βραχεῖ (sc. χρόνῳ), *in a short time*. S. § 158. 1. — γλαυκῶπις, as an epithet of Minerva, is commonly rendered *blue-eyed*. To this τοῦτο in the next clause refers. — μαίωτρα is in apposition with αὐτήν. — ἐγγυήσας, *by betrothing*.

31. τό γε ἐπ' ἐμοί, *as far at least as it depends on me*. This is an adverbial phrase, the infinitive εἶναι, before which τὸ is put, being usually expressed. Kühner, § 308. R. 3.

24 1. ἐμοί μελήσει τὰ λοιπά, *the rest shall be a care to me = I will take care of the rest*.

4. ἀδυνάτων. S. § 193; K. § 158. 6. I. a.

DIAL. VIII. In this dialogue Hercules and Æsculapius contend for precedence at the table of the gods. With many angry words and opprobrious epithets, each party endeavors to establish his claim to the honor by recounting his deeds, until Hercules being worsted in this kind of contest by the father of medicine, threatens to inflict personal chastisement upon his adversary, if he does not stop reviling him. At this point Jupiter peremptorily orders them to cease quarreling, or he will send them both away from the table. He decides, however, in favor of Æsculapius, on the ground that he died first.

5—7. παύσασθε—ἐρίζοντες, *cease quarreling*. S. § 225. 7. — Ἀσκληπιέ. He was the son of Apollo and Coronis, and the god of medicine. ἄνθρωποι, sc. ἐρίζουσι. — τοῦ συμποσίου depends on ἀλλότρια, *foreign from the symposium*. S. § 198. 2; K. § 157.

8. τουτονί. See N. on p. 19. l. 17. — μου depends on πρὸ in προκατακλίνεσθαι. S. § 233.

10. καὶ . . . εἰμι, *and (with reason) for I am better*. The ellipsis implied in γὰρ can generally be supplied by a reference to the context.

11, 12. κατὰ τί, *in what (are you better)?* — ἃ μὴ δέμις ποιοῦντα = ποιοῦντα ἐκεῖνα ἃ ἐστὶ μὴ δέμις ποιεῖν. Æsculapius was struck with lightning by Jupiter, because he restored Hippolytus to life. — κατ' ἔλεον, *through pity* of Jupiter.

14, 15. ἐπιέλησαι γὰρ καὶ σὺ—καταφλεγείς, *have you also forgotten that you were burned?* For the construction, cf. S. § 225. 8; K. § 175. 3. b. The examples of the ellipsis implied in γὰρ, which have already been given, will enable the student to supply the omitted phrase. — Οἷτη was a moun-

tain in Thessaly, where Hercules burned himself. — *ὅτι . . . πῦρ, that 24*
you reproach me with fire. S. § 201. 1.

16—21. οὐκουν is a negative particle. When accented οὐκοῦν, it is an illative adverb. — *ἴσα . . . ἡμῖν, we have not lived in an equal and similar manner.* ἴσα and ὁμοία are neuter adjectives used adverbially. S. § 135. 2. βεβίωται is used impersonally. For the dative ἡμῖν, cf. S. § 206. 4. — *τοσαῦτα* may be regarded as the accusative synecdochical, or perhaps better as the cognate accusative of the verb πεπόνηκα. S. § 181. 2; K. § 159. 2. What sort of labor is referred to, is explained by the following participles. — *τὸν βίον = the world.* — *ρίζοτόμος, a root-cutter = a gatherer of roots.* — *ἀνδράποις* limits ἐπιδήσειν. — *χρήσιμος ἐπιδήσειν τῶν φαρμάκων, useful to administer of your drugs.* For the infinitive, cf. S. § 226. The genitive may be referred to S. § 191. 1; K. § 158. R. 2. — *ἐπιδεδειγμένος* perf. mid. part. of ἐπιδείκνυμι.

22—28. εἰ λέγεις is spoken ironically. — *πρώην, lately, just now.* ὑπ' ἀμφοῖν refers to τοῦ χιτῶνος and τοῦ πυρός. — *τῷ σώματι, in your body,* limits διεφθαρμένος. S. § 206. 2. — *τοῦ χιτῶνος, i. e. the tunic given to Hercules by his wife Dejanira, which had been dipped in the poison of the hydra.* — *μετὰ τοῦτο, after this.* — *τοῦ πυρός* refers to the funeral pile, which Hercules built for himself on Mount Ceta. — *εἰ καὶ μηδὲν ἄλλο (sc. ἐποίησα), even if I did nothing else.* — *σύ, sc. ἐδούλευσας.* — *οὔτε ἔξαινον κ.τ.λ.* Hercules was enslaved to Omphale, queen of Lydia for three years, during which time she compelled him to engage in the feminine labors here referred to. — *πορφυρίδα ἐνδεδικώς, having put on a purple robe.* The participle is from ἐνδύω. — *τῆς Ὀμφάλης* is the voluntary agent, and therefore takes the preposition; *χρυσῷ σανδάλῳ* is the instrument. S. § 206. 1. — *μελαγχολήσας, in a fit of melancholy.* Allusion is made to the story that Hercules in a fit of madness killed his wife and children.

30, 31. παύσῃ λουδορούμενος. See N. on l. 5. — *μοι.* S. § 202. 1. — *αὐτίκα μάλα εἰσπ, you shall know very quickly.* μάλα is sometimes written after the word it qualifies. — *ὥς, how that.*

1, 2. ἀράμενός σε, *having taken you up.* — *ἐπὶ κεφαλὴν, by the head 25*
= headlong. — *ὥστε, so that.* — *τὸν Παιήονα, this Pæon (i. e. Apollo).* See N. on p. 21. l. 12. — *τὸ κρανίον συντριβέντα, being broken as to your skull (S. § 182) = your skull being broken.*

4—7. ἡμῖν τὴν συνουσίαν, *our feast, or more literally, our assembly.* — *τοῦ συμποσίου* depends on ἀπο— in ἀποπέμψομαι. — *καίτοι εὖ γνωμον (sc. ἐστί), although it is fair.* — *σου.* See N. on p. 24. l. 9. — *ἄτε—ἀποθανόντα, inasmuch as he died.* S. § 226. a.

DIAL. IX. In this dialogue, Mercury complains to his mother of the hard labor he has to perform. He enumerates his daily tasks, and concludes by

wishing himself, if it were possible, in the condition of the most miserable slave on earth, whereupon his mother advises him to patience and diligence, as the more prudent course to be pursued.

25 9, 10. γάρ. The ellipsis may be supplied by supposing a previous conversation: why should I not complain, *for is there a god in heaven.* — ἐμοῦ. S. § 198. 1.

12—19. τί μὴ λέγω, *why should I not speak.* The first person of the subjunctive is used in expressing indignation. — ὅς is followed by ἔχω in the first person, because the antecedent is the first person. S. § 172. a. — μόνος, *alone* of all the gods — πρὸς, *by.* — διασπώμενος, *torn asunder, distracted.* — γὰρ in ἔωθεν μὲν γὰρ serves to introduce the circumstantial account of his labors, by which Mercury proves the truth of his foregoing declaration, that he is distracted with toil. — διαστρώσαντα, *having arranged.* — παρῑσταναι τῷ Διὶ in order to receive his commands. — τὰς παρ' αὐτοῦ, *those from him*, i. e. his messages. When an adjunct follows the noun, the article is repeated. — ἔτι κεκονιμένον, *being yet covered with dust*, i. e. before I have had time to brush the dust from myself. — πρὶν . . . ἐνέχεον, *and before this newly bought cup-bearer* (i. e. Ganymede) *came, I had to pour out* (literally, *I was pouring out*) the nectar also (καί).

20—32. τὸ δὲ πάντων δεινότατον (sc. ἐστὶ), *but the worst of all is.* — μόνος τῶν ἄλλων (θεῶν). S. § 188. 1. — καὶ τότε, *even then*, i. e. at night while others are enjoying repose. — παρῑσταναι τῷ δικαστηρίῳ of Pluto. — τὰ—ἔργα is explained by the following clauses. — ἐν παλαίστραις εἶναι. Mercury was the patron of gymnastic exercises and contests. — ταῖς ἐκκλησίαις κηρύττειν. As the herald of the gods, he presided over the calling of assemblies, and taught the heralds and orators eloquence (ρήτορας ἐκδιδάσκειν). — ἀλλ' . . . μεμερισμένον, *but I must besides* (ἔτι) *manage the affairs of the dead*; literally, *it is assigned* μεμερισμένον, sc. ἐστὶ *me to manage*, etc. Some translate μεμερισμένον, *distracted as I am.* The verb μερίζω signifies *to divide, distribute*, and then *to allot, appoint.* Either meaning would be suitable to the passage. τὰ μὲν τῆς Λήδας (gen. of Λήδα) τέκνα, *the sons of Leda*, i. e. Castor and Pollux. — παρ' ἡμέραν, *during the day*, i. e. they alternately passed the whole day in heaven and in Hades. — ἐν Ἀΐδου (sc. δόμοις), *in the palaces of Hades = in Hades.* — καθ' ἑκάστην ἡμέραν, *each day, every day.* — καὶ ταῦτα κάκεινα, *both these and those things*, i. e. labors both in the upper and lower regions. When οὗτος and ἐκεῖνος refer to two things before mentioned, οὗτος refers to the latter, and ἐκεῖνος to the former. — ἀναγκαῖον, sc. ἐστὶ. The subject is ποιεῖν. — οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, *the sons* (S. § 168. 2 end) *of Alcmena and Semele*, i. e. Hercules and Bacchus. — γενόμενοι is concessive, *although born*.

S. § 225. 6; K. § 176. 1. c. — δ δὲ Μάλας τῆς Ἀτλαντος, *but I the son 25 of Maia daughter* (S. § 168. 2) *of Atlas*. *νίος*, which is understood after the article, is here in apposition with ἐγὼ the omitted subject of διακονοῦμαι. — αὐτοῖς is to be referred to S. § 201. 1. — ἔρτι ἤκοντα, *having just now come*.

1—6. πέπομφε, sc. δ Ζεύς. — ὀψόμενον, *in order to see*. The future 26 participle after verbs of motion denote purpose. S. § 225. 5. — δ τι πράττει ἡ παῖς, *how the damsel does*. — ἐπισκεψόμενον, *to look upon = to visit*. — φησὶν refers to Jupiter. — ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ, *look in by the way upon Antiope*. — ἂν ἤξιωσα πεπρᾶσθαι, *I would desire to be sold*.

8—11. πάντα, *in all respects*. Accusative synecdochical. — νεανίαν ὄντα, *since you are a youth*. — μὴ . . . λάβῃς, *not delaying lest you receive blows*.

DIAL. X. This dialogue is made up of the dispute between Nireus and Thersites, as to which of them was the more beautiful, and the decision of Menippus to whom the matter was referred. It has much humor, and admirably sets off the folly of those who pride themselves on so frail a quality as personal beauty.

12, 13. Μένιππος οὗτος δικάσει, *this Menippus shall judge*. For οὗτος, see N. on p. 19. l. 17. — οὐ . . . δοκῶ, *do not I seem to you the more beautiful?*

15. τίς is the predicate. — πρότερον, *before I can pass judgment on the subject of dispute*.

17. Νιρεύς. According to Homer (Iliad. 2. 671—675), Nireus was the handsomest man, next to Achilles, who came to Troy. — Θερσίτες. Thersites was represented by Homer (Iliad. 2. 211 et seq.) as the ugliest-looking man in the whole Grecian army. This gives point to the present dispute.

18. This inquiry of Menippus, virtually decided the question, for if he could not distinguish one from the other, they could neither of them claim precedence in beauty, the one over the other. Thersites immediately seizes upon this as a decision against Nireus, as he himself was satisfied with being considered not inferior in beauty to his opponent.

20—24. ἐν-τούτῃ, *this one thing*, is explained in the following ὅτι ὁμοίός εἰμι, κ.τ.λ. — οὐδὲν τηλικούτον—ἡλίκον, *nothing so much as, by no means so much as*. S. § 76. — Ὅμηρος ἐκεῖνος δ τυφλός, *that blind Homer; literally, Homer, he the blind one*. S. § 169. N. 2. — ἀπάντων is the partitive genitive. — δ φοξὸς ἐγώ, *I the conical*, i. e. I whom he called φοξός. He refers to the epithets bestowed upon him by Homer (Iliad 2. 219). — ψεδνός, *having thin locks, bald*. — χείρων, sc. σοῦ. — τῷ δικαστῇ limits ἐφάνην.

- 26 26, 27. τὸν... Χάροπος, *the son of Aglaia and Charops*. See N. on p. 25. l. 29. — δι... ἥλθον, *who came to Troy the handsomest man = the handsomest man who came to Troy*. This is quoted from Hom. Il. 2. 673.

29—32. καί, *also*. — ἐπὶ γῆν, *under ground = in Hades*. — κάλλιστος ἦλθες, *you have come the handsomest = you are the handsomest*. — ταύτη, *in this respect, thus*. S. § 135. 1. — ἀλαπαδόν, *weak, unwarlike*. Another Homeric word. Cf. Il. 2. 675.

- 27 3, 4. ἐγὼ... ἔχεις, *but I see those (qualities) which you now have = but I see you even (καί) as you now are*. δ = ἐκεῖνα δ, of which equivalent, the antecedent is governed by ἔχεις. — ἐκεῖνα refers to what was said of Nireus by Homer. — οἱ τότε, *the men of that time*. S. § 168. 2.
5. οὐκοῦν... εἰμι, *I am the more beautiful here—am I not? Is it not true that I am the more beautiful here?* For this use of οὐκοῦν in a question, cf. Kühner § 324. K. 7.

9. ἐμοὶ μὲν καὶ τοῦτο ἱκανόν. See N. on p. 26. l. 18.

EXTRACTS FROM XENOPHON.

ANABASIS.

Xenophon the son of Gryllus was born about B. C. 444. and died at an advanced age, as it is generally supposed at Corinth. About the time of the death of Socrates, he was banished from Athens, on the ground of favoring the Lacedæmonian interest, and attached himself to the army of Agesilaus. After the battle of Coroneia, he settled in Scillus in Eleia, where he resided above twenty years, and composed most if not all his historical works, which have given to his name immortal renown.

Before his banishment, he was induced by the desire of bettering his fortunes, to join the army of Cyrus the younger, and was present at the battle of Cunaxa where that prince lost his life. He accompanied the Greek forces in their return from Babylonia, as a private individual, until the treacherous capture of the five principal generals, when he was chosen commander of the division led by his friend Proxenus. It was to his prudence, sagacity, and military skill, that the army owed its safety, and it would be hard to say in which capacity he most deserves our praise, whether as the consummate commander in that immortal retreat, or the historian whose pure, polished, and graphic style has rendered it one of the most interesting military treatises which has ever been written.

Had Xenophon wished to have composed a book easy to be read and

understood by the youthful student in the Greek language, he could not have succeeded more admirably than in the History of the Expedition of Cyrus, and hence it has ever been, and probably will continue to be, one of the first books put into the hands of the young beginner in the classical course.

The first extract here given is the account of the march of Cyrus's army from Sardis, where his forces had been assembled, to Tarsus the capital of Cilicia. Many pleasing incidents are introduced, and the style is remarkably simple, flowing, and easy.

10—1. ἐπεὶ.... αὐτῷ, *when now it seemed good to him* = *when he* 27 *had now determined.* ἐδόκει = καλὸν ἐδόκει. — ἄνω, *upward*, i. e. into the upper countries of Asia, or those removed from the sea-board. — τὴν μὲν πρόφασιν ἐποιεῖτο ὡς—βουλόμενος, *he pretended that he wished, or, that his design was.* Krüger says that μὲν here responds to something understood, viz. τῇ δ' ἀληθείᾳ ἐπὶ τὸν βασιλέα ὁ στόλος ἦν. — ὡς in ὡς ἐπὶ τοὺτους is used *de re prætecta*. — ἐνταῦθα probably refers to Sardis. Cf. p. 28. l. 11. — παραγγέλλει is here followed by the dative with the infinitive. The construction is sometimes varied by putting the participle in the accusative. Cf. S. § 222. 3. a; K. § 172. R. 2. — συναλλαγέντι, *having become reconciled* either by asking pardon, or, as here, by granting it. — ὃ εἶχε στρατεύμα. In case of attraction the antecedent is often placed after the relative, and in the same case. S. § 175. 2; K. § 186. 6. — ὃς αὐτῷ προσεσθῆκει (K. § 90. 1), *who commanded for him.* αὐτῷ, *Dativus Commodi.* See N. on p. 2. l. 6. προσεσθῆκει has the signification of the imperfect. S. § 211. N. 6. — ἐν ταῖς πόλεσι refers to certain cities, which had revolted from the satrapy of Tissaphernes, and put themselves under the protection of Cyrus. — ξενικοῦ (sc. στρατεύματος). K. § 158. 7. a. — λαβόντα. See N. on l. 14.

20—24. δὲ καί, *and also.* — ἐκέλευσε. Cyrus summoned (ἐκάλεσε) his troops from Miletus; but the exiles over whom he had no authority, he incited (ἐκέλευσε) by promises to join him in his expedition. — ἔστρατεύετο, *if he was successful in the object of his expedition.* The object of καταπράξειεν is ἐκείνα the omitted antecedent of αἱ — παύσασθαι. The aorist is here used for the future to denote the certainty of the action. S. § 222. 4. b. — οἴκαδε. S. § 134. 3; K. § 53. R. 2.

1—10. παρῆσαν, *came.* The verb of rest is followed here by εἰς a 22 preposition of motion, to communicate the idea of previous motion to the verb. Sometimes a verb of motion is followed by a preposition of rest, when the predominant idea is intended to be the state of rest which follows the motion. This is called the *constructio prægna*ns. Cf. S. § 235; K. § 164. P. 2. — Ξενίας μὲν δὴ *so then Xenias.* The particles μὲν δὴ

28 are used in entering upon a subject after something premised or prefatory. — *παρεγένετο* (sc. αὐτῷ, i. e. to Cyrus) εἰς is another example of the *constructio prægriana*. — *ὀπλίτας*. The Grecian infantry was composed of, 1. *ὀπλίται*, *heavy-armed*, who, in addition to their full armor, were distinguished for a large shield (*ὄπλον*) which they bore; 2. *κελτασταί*, *targeteers*, bearing lighter arms and small round bucklers (*πέλται*); 3. *ψιλοί*, *light-armed*, who used missile weapons and were employed chiefly as skirmishers. — *εἰς τετρακισχιλίους*, *to the number of four thousand*. — *γυμνήτας*, *light-armed*, from *γυμνός*, *naked*, *poorly clad*, and hence applied to troops who were naked in respect to the shield and thorax, which protected the *ὀπλίται*. — *ὡς πεντακσίους*, *about five hundred*. *ὡς* joined with numerals signifies *nearly*, *about*. — *ὁ Μεγαρεύς*. Megaris was a small district situated between Athens and Corinth, of which Megara was the capital. — *οὗτος* refers to Pasion. — *τῶν στρατευομένων* follows *ἦν*, because the sense of the verb is limited to a part. S. § 190; K. § 158. 3. (a).

10—15. *οὗτοι.... ἀφίκοντο*. Some auxiliary forces joined him on the march. Cf. p. 29. l. 13. — *Σάρδεις*, *Sardis*, the capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus. Cyrus made it the capital of his satrapy. — *δὲ* in *Τισσάφερνης δὲ* is adversative, i. e. it introduces something opposed to what has gone before. Diodorus attributes to Alcibiades the betrayal of the design of Cyrus, and both Plutarch and Cornelius Nepos repeat the same in their histories of his life. — *μείζονα*. The Attics not unfrequently use the uncontracted form of the comparative. — *τὴν παρασκευὴν*, *the armament*. — *ὡς βασιλέα*, *to the king*. *ὡς* in the sense of *εἰς* is always placed before nouns considered as persons. S. § 136. N; K. § 165. 3. — *ἥ ἐδύνατο τάχιστα* = *ὡς ἐδύνατο τάχιστα*, *as speedily as possible*. — *καὶ βασιλεὺς μὲν δὴ*, *and then indeed the king*.

17—20. *εἶρηκα*. K. § 126. 7. — *ὥρμῳτο* happily expresses the haste with which Cyrus commenced his long and perilous expedition. — *ἐξελαύνει*. K. § 119. 2. — *σταθμούς* (accusative of time. S. § 186. 2; K. § 159. 6), *day's marches*; literally, *stations*, *halting places* where travellers or soldiers rest for the night. — *παρασάγγας*. Accusative of distance. S. § 186. 2; K. § 159. 6. The parasang was a Persian measure of about 30 stadia. — *καὶ δύο*. This is a deviation from the rule, that when the greater of two numbers is placed first, the connective is omitted. Thus we say *two and twenty*, or *twenty-two*. — *τὸν Μαίανδραν ποταμόν*. The Mæander has its sources near Celænxæ, and forming a common boundary between Lydia and Caria, falls into the Ægean sea, below the promontory of Mycale. Its windings are so numerous, that it has become a common epithet for whatever is winding or mazy. Its modern name is Mender. — *πλέθρα*. The plethron was 100 feet. — *ἐτῆρ*

ἔξευγμένη *had been constructed* (literally, *joined*). A participle with *εἰμι* 28 or its compounds is sometimes used for the verb of the participle, in order to impart strength or fulness to the expression. Cf. S. § 89. 1. — *πλοίοις* is the dative of instrument or means.

21—26. *εἰς Κολοσσάς*. Collosæ was a city of Phrygia Major, at the junction of the river Lycus with the Ak-sû and the Chonos. — *πόλιν οἰκουμένην*, *an inhabited city*. This epithet is added, because on the route of Cyrus were many deserted towns. — *ἡμέρας*. Accusative of time ‘how long.’ — *Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους*. The Dolopians and Ænians were Thessalian tribes separated by Mt. Othrys. The Olynthians were a people of Macedonia.

27—31. *Κελαϊνὰς*. The rich and populous city of Celænæ, lay in the south-western part of Phrygia, and was the chief residence of Cyrus as satrap of that part of Asia Minor. — *βασίλεια*, *palace*, takes the plural with reference to the pile of buildings of which it was composed. — *παράδεισος*, *pleasure-garden, park*. This is an oriental word having the general signification, *a garden* planted with grass, herbs, trees for ornament and for use, and is more specifically applied to the pleasure-gardens and parks with animals around the residences of the Persian monarchs and princes. These paradises were frequently of great extent, as is evident from the fact that Cyrus reviewed his army in the one here spoken of, and in another (cf. Xen. Anab. II. 4. § 16) the Greeks heard that a large army was assembled. — *θηρίων* depends on *πλήρης*. S. § 200. 3; K. § 158. 5. a. — *ἐθάρυνεν*. The imperfect tense here denotes habit or custom. K. § 152. R. 4. c. — *ἀπὸ ἵππου*, *on horseback*. — *γυμνᾶσαι*, *to exercise*; literally, *to exercise naked*, as was done by those who practised in the public or private gymnasia, unless as was in some instances the case, they were merely covered by the short *χιτών*. A zeugma operates in this verb, since with *ἑαυτὸν*, it is to be rendered, *to exercise*, and with *τοὺς ἵππους* (*his horses*. See N. on p. 3. l. 5) *to train*. — *ὅποτε—βούλοιτο*, *whenever he wished*. The optative follows *ὅποτε* and other particles of time to denote indefinite frequency, the imperfect generally standing in the principal sentence. K. § 183. 3. c; S. § 217. 2. ⁴

31—34. *διὰ μέσου τοῦ παραδείσου*, *through the midst of the park*. Had *μέσου* been placed between the article and its substantive, it would have been, *through the middle park*, in contrast with other parks. K. § 148. 9. R. 9. — *ἐκ τῶν βασιλείων*, *in the palace*, i. e. in the enclosure of the palace. *ἐκ* is used by accommodation or attraction, because the source (*πηγαί*) is not only a *spring* but a *running stream*. See N. on the *constructio prægnaans*, p. 28. l. 1. — *μεγάλου βασιλέως*, *of the great king*, a title given κατ’ ἐξοχὴν by the Greeks to the Persian king. Xerxes, on his return from Greece, is supposed to have built the fortified palace here spoken of.

29 1—6. ἐπὶ ταῖς πηγαῖς, *near the sources*. — τοῦ Μαρσίου ποταμοῦ "The names of rivers are usually placed as adjectives, between the article and the word ποταμός." K. § 148. R. 7. So we often say, *the Connecticut river, the Hudson river*, etc. — ὑπὸ τῇ ἀκροπόλει, *under the citadel*. Xerxes also built a citadel, which, as it appears from this passage, overlooked the palace and served for its defence. — ἐμβάλλει is an active transitive used as a neuter. In such cases εἰαυτὸν may be supplied. — ποδῶν is the genitive of quality. K. § 154. R. 1. d. — ἐκδεῖραι. K. § 111. 4. — οἱ refers to Apollo and followers ἐρίζοντα. S. § 202. 1. — περὶ σοφίας, *concerning music*, i. e. in a trial of musical skill. Pindar and other ancient poets, called every art σοφία, and poets, musicians, painters, etc. σοφισταί. — κρεμάσαι. K. § 139. a. 2. — ὅθεν, *whence*. K. § 53. R. 2.

8—18. ἡττηθεὶς, *having been vanquished*, 1 aor. part. depon. pass. or ἡττάομαι. Reference is had to his defeat at Salamis, which, caused him to hasten across the Hellespont. — τῇ μάχῃ. S. § 206. 1; K. § 161. 3. — τὲ—καί, *both—and*. — ἔμεινε . . . τριάκοντα in order to be joined by some additional forces. — Κρήτας. The Cretans were celebrated for their skill in archery. — ἅμα . . . παρῇν, *and also at the same time Sosias came*. — οἱ σύμπαντες, *all together, in all*. — ἀμφί, *about*, im parts indefiniteness to the number. K. § 167. 1.

19—25. Πέλτας. Peltæ was situated N. of the Mæander, in the valley and plain formed by the western branch of that river. — τὰ Λύκαια, *the Lupucalian sacrifice*, is the cognate accusative after ἔθηκε. S. § 181. 2; K. § 159. 2. These sacrifices were called *Lycæan*, from Mt. Lycæus in the south-western angle of Arcadia, which was sacred to Pan. — ἀγῶνα, *contests, games*. — ἔθηκε. K. § 131. 2. — σκληρογίδες, *flesh-scrapers*, used in baths for rubbing off the sweat and filth from the body. Krüger after Schneider understands by this word a kind of ribbon or fillet. — Κεραμῶν ἀγορὰν, *the market of the Ceramians or Cramians*. Maj. Rennell identifies this with the modern Kútáhiyeh, but Ainsworth is disposed to doubt the correctness of this πρὸς τῇ Μυσίᾳ, *next to Mysia*.

27—31. Καῦστρου πεδίων, *the plain of Caystrus*. Ainsworth conjectures that this is the same as the plain of Sürmeneh, a high and arid upland, about 120 geographical miles N. W. of Iconium. — μισθὸς πλέον. The gender of the adjective conforms to that implied in the substantive. S. § 157. 1. c. — ἐπὶ τὰς θύρας, *to the gates*, i. e. to the headquarters of Cyrus. — ἐλπιδας λέγων διῆγε, *was continually expressing his hopes of being soon able to pay them*. For the construction of διὰ with the participle, cf. S. § 225. 8; K. § 175. 3. — δῆλος ἦν ἀνιῶμενος = δῆλον ἦν ἐκείνον ἀνιῶσθαι = δῆλον ἦν ὅτι ἠνιῶτο, *it was evident that he was troublea*. By a species of attraction, δῆλόν ἐστιν loses its impersonal

form, and takes the subject of the following verb as its own subject. 29 The verb of the dependent clause then becomes a participle. Cf. S. § 225. 7; K. § 175. R. 5. — οὐ γὰρ . . . τρόπου, *for it was not in accordance with the character of Cyrus*, or more briefly, *it was not the character of Cyrus*. For this use of πρὸς, cf. K. § 167. 6. The genitive of quality, custom, etc. is sometimes found without the preposition. — ἔχοντα agrees with ἐκείνον the omitted subject of ἀποδιδόναι, and may be rendered, *when he had*. See N. on p. 1. l. 8.

1—4. δ' οὖν introduces the consequence of the munificence of Epyaxa, 30 viz. the payment of the troops. — Ἀσπενδίους, *Aspendians*. Aspendus was a populous city of Pamphylia, W. of Cilicia, situated on both banks of the river Eurymedon. Here Thrasybulus the Athenian general was slain. — ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον. The subject of the infinitive may be changed into that of the principal verb, or remain unaltered as in the present instance. — τῇ Κιλίσσῃ. K. § 161. 2. a (a).

5—8. Θύμβριον, *Thymbrium*. This is conjectured by Ainsworth to have occupied the site of the present Isháklí. — παρὰ τὴν ὁδόν, *by the way*. An instance of the *constructio prægnaus* referred to in N. on p. 28. l. 1, a previous coming to the place being strictly implied. — Μίδου, gen. of Μίδας, limits κρήνη understood. How this Phrygian king had for a time the power of converting into gold whatever he touched, and how his ears were changed into those of an ass, the student will be informed in his Classical Dictionary. Some have supposed that he was king of the Βρίγες in Thrace, and having migrated with his subjects to Asia Minor, the place where they settled, by a slight alteration of the letters, was called Phrygia. — ἐφ' ᾧ, *at which place, where*. — Σάτυρον, . e. Silenus. — οἷνῳ κεράσας αὐτήν, *having mixed it with wine* (K. § 161. 2. a, a), or as we express it, *having mixed wine with it*. κεράσας, 1 aor. act. part. of κεράννυμι.

10—12. Τυριαῖον, *Tyriæum*, which Ainsworth thinks occupied the site of the present Arkút Khán, a small town of about two hundred houses. — δεηθῆναι—Κύρου, *to have requested of Cyrus*. S. § 200. 3; K. § 158. 5. a. — βουλόμενος, *willing*, i. e. consenting. — ἐπιτεῖλαι, sc. τὸ στράτευμα αὐτῇ. — ἐξέτασιν, *a review*.

14—18. ὥς . . . μάχην (sc. τάττεσθαι), *as they were accustomed to be marshalled for battle*. αὐτοῖς depends on ᾗν understood, as the dative of the possessor. S. § 201. 3; K. § 161. 2. d. — στήναι, *to stand in marshalled array*. — ἕκαστον, sc. στρατηγόν. Reference is had to the generals, such as Clearchus, Proxenus, Menon, etc. — ἐπὶ τεττάρων, *by fours, four deep*. The depth of a battalion is its extent from front to rear, and is determined by the number of men in each file or the number of ranks. The number of men in a rank constituted the width of a battalion. — ὃ μὲν δεξιόν, *the right wing*. This honor was probably conferred upon

80 Menon to keep him in good temper. In the battle of Cunaxa, the right wing was commanded by Clearchus. — τὸ δὲ εὐάνυμον, *the left wing*. εὐάνυμος (εὖ, ὄνομα) is euphemistically used for ἀριστερός, *left, sinister*, a word of ill omen, because that in taking auguries, the Greek stood with his face to the north, which would bring the unfavorable quarter of the heavens upon his left. — τὸ δὲ μέσον, *the centre*.

16—23. οὖν, *then, so then*. — παρήλαννον, *rode by*, used in reference to horses and chariots. With κατὰ τάξεις it may be rendered, *marched by*. The ἴλη was a troop of horse drawn up by the Thessalians in the form of an egg. An ἴλη numbered 64, although the term is often used for a party of horse of any number. Two such troops constituted the ἐπιλαρχία, and eight of them the ἵππαρχία. Four of the last-named made up the τέλος of the cavalry = 2048 men, and two τέλη the ἐπίταγμα = 4096 men. A τάξις was a division of the infantry = 128 men; a σύνταγμα or two τάξεις = 256 men; a πεντακοσιάρχια or two συντάγματα = 512 men; a χιλιαρχία or two of the last-named = 1024; a μεραρχία or τέλος twice the preceding or 2048, which doubled made a φάλαγξ = 4096 men, the commander of which was called στρατηγός. Divisions, however, of very different numerical strength were at various times designated by the name φάλαγξ. Cf. Man. Clas. Lit.; Smith's Dict. Gr. and Rom. Antiq. p. 91. — εἶτα δὲ τοὺς Ἕλληνας. In compliment to the Greeks Cyrus rode along their ranks, instead of having them march by him in review. — ἐφ' ἄρματος, *in a chariot*. — ἄρμαδῆς. The *harmamaza* was a four-wheeled carriage, covered overhead and inclosed with curtains, used for the conveyance of women and children, and oftentimes men of high rank, when they wished to consult their ease and pleasure. It was in a magnificent harmamaza, the construction of which occupied two years, that the body of Alexander the Great was conveyed from Babylonia to Alexandria. — κράνη, *helmets*, accusative plural of κράνος — eos. K. § 29. R. c. Sometimes the helmet was made of leather. When the leathern basis of the helmet was strengthened or adorned with bronze or gold, it was called χαλκήρης, χρυσεῖη, etc. When the basis was wholly metal, the helmet received the epithet κράνη χαλκῇ, Lat. *cassis*. It was usually adorned with a crest (λόφος) of hair or a tuft of feathers, according as the wearer wished to look terrible or handsome. — χιτῶνας, *tunics*. This was an inner garment, reaching usually to the knees, and kept in its place by a girdle. — κνημίδας, *greaves*. These extended from the foot to the knee, and were made of brass, or some more precious metal. The Roman *ocrae* were usually plated with iron, and in later times were placed only upon the right leg. — ἀσπίδας, *shields*. The Grecian shield was usually round, and made of hides covered with plates of metal. — ἐκκεκαθαυμένας, *burnished*, from καθαίρειν *to cleanse*, and ἐκ, *from*. When a condition or state as resulting from the

completion of the action is denoted, the Greek perfect is to be usually 30 translated into English by the present tense. K. § 152. R. 2.

24—31. *στήσας τὸ ἄρμα, stopping his chariot.* Ἰστημι has a causative or transitive as well as an intransitive sense. S. § 133; 207. 2. — *φάλαγγος, phalanx,* here refers to the army drawn up in array. — *στήσας—πέμφας.* The omission of the connective (called *asyndeton*) gives vivacity to the narration. This omission is very frequent between participles. — *προβαλέσθαι τὰ ὅπλα, to present their weapons,* i. e. hold them forward as if they were going to fight. — *ἐπιχωρῆσαι, to advance,* as though against the enemy. — *ἐσάλπιγγε* (K. § 105. 4), sc. *δὲ σάλπιγκτής.* S. § 152. 2. b; K. 146. R. 2. b. A later form of this aorist is *ἐσάλπισα.* S. § 133. — *ἐκ δὲ τούτου, then, after this.* — *προϊόντων, sc. αὐτῶν.* The subject of the participle is omitted when it can be easily supplied from the context. The participle might have been written *προϊούσι* in agreement with *στρατιώταις*, but would have been less emphatic. — *ἐπὶ τὰς σκηνάς.* Cf. l. 34 infra.

31—34. *βαρβάρων* is the partitive genitive after *ἄλλοις* (K. § 158. R. 1. c), which is used in reference to the Cilician queen who is particularly mentioned. — *ἔφυγεν ἐκ τῆς ἁρμαμάξης, fled away in her harmamaza.* Some translate, *leaped from her harmamaza* in order to accelerate her flight. — *οἱ ἐκ τῆς ἀγορᾶς—ἔφευγον = οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφευγον, those in the market* (i. e. the market-people) *began to flee away from the market,* or more briefly, *those in the market began to flee away.* S. § 235; K. § 167. R. The *ἀγορὰ* was a place in the camp, where the suttlers or victuallers exposed their commodities for sale. The imperfect tense here denotes inceptive action. — *σὺν γέλῳτι, with laughter,* on account of the panic and flight of the barbarians.

1—3. *ἰδοῦσα, when she saw.* See N. on p. 1. l. 3. — *τὴν λαμπρότητα, the splendor of the arms and uniform.* — *τὴν τάξιν, the order, martial appearance.* — *Κῦρος δὲ ἤσθη.* The terror with which this sham-fight of the Greeks struck the barbarians, gave to Cyrus an earnest of victory over the undisciplined hosts of his brother.

5—8. *Ἰκόνιον, Iconium.* This was a very ancient and renowned city. Pliny styles it *urbis celeberrima Iconium.* — *Λυκαονίας, Lycaonia,* lay S. E. of Phrygia, and was included in the basin formed by the Taurus and its branches. It was made a Roman province under Augustus. — *διαρπάσαι* denotes the cause or motive. S. § 222. 5. — *ὥς πολεμίαν οὔσαν, because it was hostile.* *ὥς* here denotes an alleged cause. S. § 226. a. The Lycaonians as well as the Pisidians did not acknowledge the authority of the Persian kings.

9—16. *τὴν ταχίστην ὁδόν, the shortest way.* K. § 159. 3 (6). The Cilician queen took the direct route to Tarsus by the S. E., while Cyrus with the main army took the N. E. route, which was circuitous and

31 more than twice the distance, in order to cross the Taurus at Dana or Tyana, where was the celebrated Cilician gate, the Tauripylæ of Cicero and the Gölük Boghaz of the Turks. — στρατιώτας οὓς Μένων εἶχε. Under cover of being a guard of honor to Epyaxa, a body of troops was thus introduced into the heart of Cilicia. Its effect upon Syennesis is given in l. 22 et seq. — Καππαδοκίας, *Cappadocia*, an interior country of Asia Minor, N. of Cilicia, celebrated for the excellence of its wheat and horses, and the dullness and vice of its inhabitants. — ἐν φ, sc. χρόνῳ. — φοινικιστήν, *a wearer of purple*, i. e. an officer or courtier of high rank. — δυνάστην, *a high officer*; literally, *one in power*. — αἰτιασάμενος ἐπιβουλεύειν αὐτῷ, *having accused them of plotting against him*. The infinitive here stands in place of the genitive denoting the crime. S. §§ 194. 4; 221; K. § 158. II.

18—26. Κιλικίαν, *Cilicia*, lay S. of Cappadocia, W. of Syria, and E. of Pamphylia. It was divided into two parts; the western of which was called Trachea (τραχεῖα, *rough*), the eastern Campestris (πεδινή, *level*). — ἡ δὲ εἰσβολή, *the pass*. This account of the narrowness of the pass is verified by Ainsworth and other modern travellers. — ἀμήχανος εἰσελθεῖν στρατεύματι, *inaccessible to an army*; literally, *difficult for an army to pass through*. Krüger observes that ἀμήχανος εἰσελθεῖν is put by attraction for ἦν ἀμήχανον ἢ εἰσελθεῖν. For στρατεύματι, cf. K. § 162. 5. a. — λελοιπῶς εἶη, *had abandoned*. Cf. N. on ἐπὶ ἔξφυγμένη, p. 28. l. 20. — ἐπεὶ ᾗσδετο τό τε Μένωνος στρατεύμα ὅτι ἤδη—ἦν, *when he perceived that the army of Menon was now, etc.*; literally, *when he perceived the army of Menon, that it was now*. The subject of dependent propositions is often wanting, because by attraction it is construed with the verb of the principal proposition. — εἴσω, *within* in respect to Tarsus the capital. — ὁρέων is an uncontracted form for the gen. plur. frequently used by the Attics. It depends on εἶσω. S. § 187. 4; K. § 158. R. 1. d. — καὶ ὅτι . . . Κύρου. The order is: καὶ ὅτι (= διότι, i. e. διὰ τοῦτο ὅτι, *on this account, because*) ἦκουε Ταμῶν ἔχοντα (= ὅτι Ταμῶς εἶχε) τριήρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν. Krüger says that the writer intended to have joined ἦκουε with τριήρεις περιπλεούσας, but wishing to name the admiral of the fleet, he connected it with Ταμῶν. On the construction of the participle after ἀκούω, cf. K. § 175. 1. a. — αὐτοῦ Κύρου. When αὐτὸς is followed by a proper name, the article may be omitted, especially if the article can be dispensed with, the pronoun being omitted. If αὐτὸς is followed by a common substantive, the article usually is retained.

28—32. οἱ οἱ Κίλικες ἐφύλαττον (K. § 152. R. 4. 6), *where the Cilicians kept guard, or used to keep guard*. K. § 158. 4. The Cilicians always kept a guard in this place for the protection of the country. — ἐπιβρυτον. Cilicia Campestris was watered by the Pyramus and Cydnus.

— ἐμπλεων, neut. accus. of ἐμπλεως, and followed by the genitive δέν- 81
δρων. K. § 158. 5. a; S. § 200. 3. — ὅρος δ' αὐτὸ περιέχει κ.τ.λ., but a
strongly fortified and lofty mountain environs this (i. e. Cilicia Campestris)
on every side from sea to sea.

1—5. Ταρσούς. This city, situated on the banks of the Cydnus not 32
far from its mouth, ranked with Athens and Alexandria in learning and
refinement. It is celebrated in ecclesiastical history, as being the birth-
place of the apostle Paul. — ἡσαν—βασιλεία. The general rule that the
neuter plural takes the singular verb (K. § 147. d), is often transgressed
by the Attics themselves. — Κύδνος, *Cydnus*, a river remarkable for
the coldness of its waters, which almost cost Alexander his life, and ac-
cording to some writers proved fatal to Frederick I. of Germany who
bathed in its stream. — ὄνομα, *by name*, is an accusative synecdochical.
K. § 159. 7. R. — δύο πλέδρων. The Attics use δύο indeclinable.

5—8. ἐξέλιπον—εἰς χωρίον. With a verb signifying removal from a
place, the accompanying motion to a place is frequently expressed by εἰς.
So we say, *he left for Boston; they started for the West.* — πλὴν οἱ τὰ
καπηλεία ἔχοντες. These inn-keepers stayed behind, either because there
was some chance of gain, or because their occupation, as keepers of cara-
vansaries for the entertainment of travellers, would protect them from
all injury. — ἔμειναν δὲ καί, and they also remained. — Σολοῖς, *Soli*,
a city of Cilicia Campestris, near the mouth of the river Lamus, said to
have been founded by an Athenian colony. — Ἰσσοῖς, *Issus*, lay on
the N. E. side of the head of the Sinus Issicus. It has been called
Nicolopolis, *city of victory*, on account of the great victory obtained there
by Alexander over Darius.

9—15. προτέρα Κύρου πέντε ἡμέρας, *five days before Cyrus*. K. § 158.
7. β. — ὑπερβυλῇ, *passage over*. — τῶν εἰς τὸ πεδῖον, sc. καθηκόντων,
those (extending or sloping down) *to the plain*. The event here spoken
of took place, while they were descending into the Cilician plain. —
οἱ μὲν—οἱ δέ, *some—others*. — εἰτα πλανωμένους ἀπολίσσδαι, *thus* (i. e.
in consequence of having lost their way) *wandering about they perished*.
— οὗτοι is the subject.

16—21. διήρπασαν, *pillaged*. The verb properly signifies *to snatch*
asunder, as is done, when two or more persons are eagerly endeavoring
to get possession of any article. — ὀργιζόμενοι denotes *cause*. — πρὸς
ἐαυτὸν = *to come to him*. See N. on p. 28. l. 1. — ὁ δὲ refers to
Syennesis. — οὐδενὶ (K. § 177. 6) limits εἰς χεῖρας ἐλθεῖν (S. § 161.
2. a. β), and ἐαυτοῦ follows the comparative κρείττονι. S. § 198. 1;
K. § 158. 7. b. — εἰς χεῖρας ἐλθεῖν, *to come into the hands* = *to put*
himself in the power of. — ἵεναι. Repeat εἰς χεῖρας from the preced-
ing clause. — ἔπεισε. K. §§ 104. 3; 8. 3. γ.

22—28. ἀλλήλοις. S. § 202. 1; K. § 161. 2. a. α. — εἰς τὴν στρατιάν,

- 82 *for the army*, a form = to the dative of advantage (*Dativus Commodi*) only more emphatic. — ἅ... τιμία, *which with a king are regarded valuable*, or *which in the estimation of a king are of great value*. The neuter plural usually takes a singular verb. K. § 147. d. — στρεπτὸν χρυσοῦν (K. § 29), *a golden necklace*. The clause τὴν χώραν μηκέτι ἀπαρπάξεσθαι is one of the objects of ἔδωκε. — ἥρπασμένα, perf. pass. part. of ἁρπάσσω. K. § 106. — ἣν πού ἐντυγχάνωσιν, *wherever (the Cilicians) could find* (them, i. e. τὰ ἥρπασμένα ἀνδράποδα).

MARCH FROM TARSUS TO THE EUPHRATES.

This extract embraces the march of the army from Tarsus to the Euphrates. It is a portion of the history quite easy to be mastered by the young student, and well adapted to excite his interest.

29, 30. τὸν Σάρον ποταμόν. The river Sarus rises in Cappadocia, and flowing through Cilicia falls into Cilician sea. The Pyramus (τὸν Πύραμον) is a larger and longer stream, flowing nearly parallel with the Sarus into the Sinus Issicus. — ἐπὶ, *upon*, i. e. near by.

- 83 6—17. ἐκ Πελοποννήσου νῆες refers to the ships sent by the Lacedæmonians to the aid of Cyrus. — ἐπ' αὐταῖς, *over them*. — ἡγήετο δ' αὐτῶν, *commanded them*. S. § 189; K. § 158. 7. a. — ἐξ Ἑφέσου is to be taken with ἡγήετο. — ἐτέρας = *besides*, i. e. in addition to the thirty-five ships before mentioned. Tamos was a native of Memphis. After the death of Cyrus, he fled with his ships to Egypt and was there murdered by king Psammetichus. — αἷς, *with which*. S. § 206. 1; K. § 161. 3. — καὶ connects συνεπολέμει with ἐπολιόρκει. — Τισσαφέρην limits φύλῃ. S. § 202. 1; K. § 161. 5. a. — ἐπὶ τῶν νεῶν is instrumental, *in or by means of the ships*. — μετὰπεμπτος, *having been sent for*. S. § 142. — ὦν. K. § 158. 7. a. — ὥρμουν, *lay at anchor*. — παρά, *along-side*. — οἱ παρ' Ἀβροκόμα μισθόφοροι Ἕλληνες, *the mercenary Greeks who were with Abrocamas*. — ἐπὶ, *against*.

19—27. ἐπὶ πύλας κ.τ.λ., *to the gates of Cilicia and Syria*, usually called Pylæ Syriæ. — ταῦτα takes its gender from τείχη, although it refers to πύλας. It will readily be seen how τείχη and πύλαι referring to these narrow straits, might be used as synonyms. — τὸ μὲν ἔσωθεν, *the inner one*, i. e. the Cilician gate. ἔσωθεν preceded by the article is equivalent to an adjective. We should have expected the repetition of τὸ before πρὸ τῆς Κιλικίας, as in the next clause τὸ πρὸ τῆς Συρίας. — τὸ μέσον τῶν τειχῶν, *the whole distance between the walls*. — ἦσαν takes its number from στάδιοι, although τὸ μέσον is the subject. — βίᾳ denotes manner. — στενὴ, *narrow* for a large army to pass through. — ἡλίβατοι, *difficult of ascent, impossible to be climbed*. The overhanging

and inaccessible cliffs here spoken of, were on the left hand of one going 33 to Syria — πύλαι, *gates*, not fortresses as above in ἦσαν δὲ ταῦτα δύο τείχη.

29—34. ὅπως ὀπλίτας ἀποβιβάσειεν (K. § 181. 2), *in order that he might land heavy-armed soldiers*. — εἴσω καὶ ἔξω τῶν πυλῶν, *within and without the fortresses* (i. e. on the Syrian side). The reason is given in the next clause. — βιασάμενοι τοὺς πολεμίους, *having forced the enemy* (from their position). — παρέλθοιεν, sc. οἱ ὀπλίται. — φυλάττοιεν, sc. οἱ πολέμιοι. — ἤκουσε Κῦρον—ὄντα = ἤκουσε ὅτι Κῦρος ἦν, *heard that Cyrus was*. Our idiom, *to hear of one being* in a place, is somewhat similar to that of the Greeks in the above construction.

2. στρατῶς is the partitive genitive.

34

4—6. Μυριάδρον, *Myriandrus*, seems to have been a place of considerable trade, being originally a Phœnician settlement, and partaking of the enterprise and commercial spirit of the mother country. — τὸ χωρίον. The article denotes this to be the subject of the sentence. — δαρκάδες, *merchant ships*, differed in structure from vessels of war, being oval with broad bottoms.

6—15. ἐνταῦθ' ἔμειναν ἡμέρας ἐπὶ τὰ to unload, as Rennell suggests, the stores and provisions brought in the fleet, which, as he was now to leave the sea-coast, could accompany him no further. — τὰ πλείστου ἄξια, *most valuable effects*. πλείστου depends on ἄξια, as genitive of price. S. § 200. 4; K. § 158. 7. γ. — μὲν τοῖς πλείστοις ἐδόκουν, *as it appeared to the most*; literally, *as they seemed to the most*. Krüger would mentally supply ἄλλοι δ' ἄλλως ἐδόξαζον. — ὅτι τοὺς στρατιώτας κ.τ.λ. The order is: Κῦρος εἶα τὸν Κλέαρχον ἔχειν τοὺς στρατιώτας κ.τ.λ. Render ὡς ἀπιόντας, *in order to return*. S. § 225. 5; K. § 176. e. — καὶ οὐ πρὸς βασιλέα, sc. ἰόντας. — διῆλθε λόγος, *a rumor spread abroad*. — ὅτι διώκοι. The optative is used, when the statement is to be considered as the sentiment of another. K. § 180. 5. In respect to the sequence of moods, cf. K. § 181. R. — οἱ μὲν εὐχοντο, *some earnestly wished*. εὐχομαι is never found in the Anabasis, and rarely in the other writings of Xenophon with the augment ηῦ. — ἀλώσοιντο = future passive. S. § 209. 3. b.

18—29. ἀπολελοίπασιν ἡμᾶς, *have deserted us*. — ἐπιστάσθωσαν, pres. imperat. mid. of ἐπισταμαι. — ἀποδεδράκασιν—ἀποπεφεύγασιν signify, the former, *to abscond so as not to be found*, the latter, *to flee away so as to evade pursuit*. — ὅπη οἰχονται, *where they have gone*. When the consequence of a past act is to be represented as continuing to the time of the person speaking, the present often supplies the place of the perfect. S. § 211. N. 5; K. § 152. R. 1. — μὰ τοὺς θεοὺς, *no, by the gods*. See N. on p. 16. l. 21. — διώξω. The more usual form is διώξομαι. — παρῇ. The subjunctive is employed when time indefinite or general is

24 expressed, and the verb of the main proposition is in one of the primary tenses. K. § 183. 3. b; S. § 217. — *τις*—*καὶ αὐτοὺς*. When *τις* stands for a whole class rather than for an individual, it is referred to by a plural pronoun. — *ιόντων*. S. § 84; K. § 82. 3. — *περὶ ἡμᾶς*, towards us. — *καίτοι γε—ἀλλ'*, although—yet. — *Τρᾶλλεσι*. Tralles was an opulent city of Lydia not far from Magnesia. — *φρουρουμένα* conforms in gender to *τέκνα*, which is thus rendered emphatic. — *στερήσονται = στερηθήσονται*. See N. on l. 15. — *τῆς . . . ἀρετῆς*. Xenias was the Grecian commander who went up with Cyrus when summoned by his father. Cf. Anab. I. 1. § 2; 2. § 1.

30, 31. *εἴ τις*, if any one = whoever. Render *εἴ τις καί*, even those who. — *ἀρετῇ*, humanitatem, clementiam. — *προθυμότερον*, with greater alacrity.

25 2—4. *οὓς οἱ Σύροι θεοὺς ἐνόμιζον*, whom the Syrians think to be gods. For the construction, cf. S. § 185; K. § 160. 3. *ἐνόμιζον = νομίζουσι*, since it denotes habit or custom. K. § 152. R. 4. c. — *εἶων*. K. §§ 96. 3; 87. 3. — *Παρυσάτιδος ἦσαν*, belonged to Parysatis. For the genitive of possession, cf. S. §§ 190; 158. 2. — *εἰς ζώνην*, for a zone, i. e. to keep her supplied with girdles. The Persian kings assigned to the cities and villages of the empire, the duty of supplying their queens and other favorites with articles of luxury.

6—9. *Δαράδακος*. Ainsworth conjectures that this stream was at or near the Euphrates, and that the army followed the bank of the river to Thapsacus, inasmuch as in the Syrian plains they could have found neither points of rest, provisions, nor fresh water. — *Βελέστος*. This satrap must not be confounded with Belesis, who conspired with Arbaces against Sardanapalus, and was afterwards governor of Babylon. Poppo makes *ἔρξαντος = ἔρχοντος*, “*qui ad Cyri adventum usque præfectus fuerat*.” — *Συρίας*. S. § 189; K. § 158. 7. a. — *ἔραι* (sc. *ἐτους*), seasons of the year. — *Κῦρος—ἐξέκοψε*. It is an old saying, *qui facit per alium, facit per se*. — *αὐτόν*, i. e. the park.

12—16. *ἐπὶ τὸν Εὐφράτην ποταμόν*. Cyrus crossed the river at Thapsacus, a famous ford, crossed by Darius after his defeat at Issus, and three years after by Alexander previous to the battle of Arbela. — *ὀνόματι* is the dative denoting ‘in what respect’ the preceding noun is to be taken. S. § 206. 2; K. § 161. 4. — *ἐνταῦθα ἔμειναν ἡμέρας πέντε*. His detention here was owing probably to the unwillingness of the army to march against the king. — *ἡ ὁδός*, the expedition.

19—24. *ἐχαλέπαινον τοῖς στρατηγοῖς*, were angry with the generals. S. § 202. 1. — *αὐτοὺς—κρύπτειν = ὅτι αὐτοὶ ἔκρυπτον*. — *οὐκ ἔφασαν ἵνα*, refused to go. In absolute negations, *οὐ* and the verb or substantive, form together an idea directly opposite to that of the verb or substantive alone. — *ἐὰν μή*, unless. — *τις*, one = Cyrus. The indefinite

expression is here employed, to avoid an open and perhaps offensive utterance of the name of the person referred to. — *χρήματα* refers, according to Krüger, not to regular pay, but to gifts. But Sturz rightly interprets it, *stipendia, wages*. — *διδῶ*. K. § 185. 2 (3). — *ὥσπερ καὶ* (sc. *δοδῆναι*), *the same as was given*. — *καὶ ταῦτα*, *and that too*. The peaceful character of the former *ἀνάβασις* of Cyrus to Babylon, contrasted with the toilsome and perilous expedition in which he was now engaged, is used by the soldiers as an additional reason, why they should receive as high wages as those, who went up with Xenias. See N. on p. 34. l. 29. — *λέοντων*, sc. *αὐτῶν*. We should have naturally expected *ιοῦσι* in connection with *ἀναβᾶσι*. The change of construction promotes emphasis, by causing the idea of the participle to stand forth more prominently. See N. on p. 30. l. 30.

26—31. *μνᾶς*. The *mina* was a name given not to a coin but a sum = 100 drachma. The old Attic *δραχμή* = 17 cents 5-93 mills; the later *δραχμή* = 16 cents 5-22 mills. A *mina* or 100 of the former = \$17.59; of the latter, \$16.52. Hussey (*Ancient Weights*, etc. pp. 47, 48), makes the drachma = 9.72 pence, or about 18 cents 0-55 mills. — *ἐπὰν ἤκωσι*, *whenever they should come*. See N. on p. 34. l. 23. — *μέχρις ἂν καταστήσῃ κ.τ.λ.* It seems by this, that the pay of mercenaries ceased in whole or part, when the enterprise for which they were employed was achieved. — *τὸ πολὺ τοῦ Ἑλληνικοῦ* (= *τῶν Ἑλλήνων*), *the greater part of the Greeks*. — *Μένον δέ*. A glimpse is here given of the ambitious and intriguing spirit of Menon. — *ποιήσουσιν*, *would do*. K. § 152. 6. — *χωρὶς τῶν ἄλλων*, *apart from the others*, i. e. the other divisions of the army.

33, 34. *ἄνδρες, men, soldiers*, here a term of honor. — *πλέον προτιμήσεσθε* (= *προτιμηθήσεσθε*), *you will be far more honored*. The composite *προ-* is apparently redundant, but as Matthiæ remarks, many grammatical pleonasmata are not so in a rhetorical view, as they serve to give distinctness and force to the expression.

1—4. *τί οὖν κελεύω ποιῆσαι*, *what then do I command you to do?* 36 A rhetorical question serving to call attention to what the speaker was about to say. — *ὕμᾶς χρῆναι*, *that you ought*. *χρῆναι* has here a personal construction. — *πρὶν δῆλον εἶναι*, *before that it is evident*. *πρὶν* before the infinitive has a prepositional force. The subject of *εἶναι* is *ὁ τι . . . Κύρρ*.

5—11. *γὰρ* serves to introduce the reason why Menon's troops should first cross the Euphrates. — *ψηφίσωνται* (K. § 185. 2. 3) is derived from *ψῆφος*, a small stone or pebble (Lat. *calculus*), used in reckoning on an *ἀβacus*, whence *ψηφίζω*, *to calculate*, and also in voting, whence *ψηφίζομαι*, *to vote, to resolve*. It is here used metaphorically, as the method of voting in the army was doubtless by a show of hands.

36 (χειροτονία). — αἵτιοι, *authors, cause* of voting to follow Cyrus. — ἀρξάντες τοῦ διαβαίνειν, *by having commenced the crossing over*. S. § 189; K. §§ 173. 1; 158. 7. a. The participle here denotes instrumentality. S. § 225. 3. — ὑμῖν χάριν εἴσεται (K. § 143) Κύρος καὶ ἀποδώσει, *Cyrus will be grateful to you and repay* (the favor). εἴσομαι is the future middle of εἶδω, used chiefly by the Attics instead of εἰδήσω. — ἐπίσταται δ' εἴ τις καὶ ἄλλος, *and he knows* (how to do this, i. e. requite a favor), *if any other one* (does). — ἀποψηφίσωνται, *decide not* (to follow Cyrus). ἀπὸ in composition has sometimes a privative force. — ἅπμην μὲν ἅπαντες εἰς τοῦμπαλιν (i. e. τὸ ἔμπαλιν), *we shall all* (both Greeks and Barbarians) *return*. The verb is changed to the first person, because with ἅπαντες it is used in its most extensive sense. For its future signification, cf. S. § 133; K. § 152. R. 1. — ὥς μόνοις περδομένοις, *as being alone faithful = because you were the only ones who were faithful*. S. § 225. 4. — εἰς φρούρια καὶ εἰς λοχαγίας, *for commanders of citadels and companies*. — ἄλλου οὐτινος (= ἄλλο οὐτινος. S. § 175. 2; K. § 182. R. 4), *whatever else*. ἄλλο (i. e. ἄλλου) is constructed with τεύξεσθε Κύρου according to the formula, *τυγχάνειν τί τινος*. Some critics find no attraction in ἄλλου, but construct it with Κύρου, as forming a double genitive after τεύξεσθε.

12—16. ἦσδετο διαβεβηκώτας = ἦσδετο ὅτι (ἐκεῖνοι) διαβεβήκεσαν, or ἦσδετο ὅτι (ἐκεῖνοι) διαβεβηκότες εἰεν. S. § 225. 7; K. § 175. 1. a. — Γλοῦν, *Glous*, son of Tamos the admiral of Cyrus. — ἦδη, *now*. The implication is that this award of praise would be followed by a more substantial expression of his gratitude. — ὅπως, *in order that*, denotes the end or purpose of ἐμοὶ μελήσει, *it shall be my care*. — μηκέτι με Κύρον νομίζετε, *think me no longer Cyrus* (S. § 185; K. § 160. 3), i. e. think my nature wholly changed from what it now is.

18—22. εὐχοντο αὐτὸν εὐτυχῆσαι, *wished him success* in his enterprise. — διέβαινε, *he* (i. e. Cyrus) *began to cross over*. The imperfect here denotes inceptive action. K. § 152. R. 4. a. — ἀνωτέρω τῶν μασθῶν, *above their breasts*. S. § 198. 1; K. § 158. 7. b. Some adverbs derived from obsolete adjectives end in ω instead of ως, and in the same manner (i. e. in ω) form their degrees of comparison. K. § 54. 2.

23—27. οὐ πάποδ', *never before*. K. §§ 6. 3; 8. 9. — διαβατός, *fordable*. Verbals in τος have often the idea of capability or possibility, like the English *ile, ble*. — γένοιτο. K. § 180. 5. — πεζῇ (i. e. πορευομένοις πεζῇ), *to those going on foot*, is a dative of manner opposed to πλοίοις. K. § 161. 3. Buttmann makes πεζῇ, κοινῇ, ἰδίᾳ, δημοσίᾳ, etc., supply the place of adverbs. — εἰ μὴ τότε, *except then*. — ἀλλὰ = ἀλλὰ μόνον. — τότε, i. e. at the time here spoken of. — διαβῇ. The subjunctive follows a historical tense, for the sake of vivacity and emphasis. — δεῖον εἶναι, "*divino consilio factum*." Sturz.

It is said that a bridge was afterwards thrown across the river at this **36** place, upon which the armies of Darius and Alexander crossed over. — ὑποχωρῆσαι, *to submit*; literally, *to give place*. — ὡς βασιλεύοντι, *as to its future king*.

28—32. τῆς Συρίας, i. e. Mesopotamia, the general name of Syria being given by the Greeks not only to Syria Proper, but also to Mesopotamia (μέσος, ποταμός) lying between the Tigris and the Euphrates. Xenophon calls the southern part of Mesopotamia, Arabia. — τὸν Ἀράξην. Ainsworth says that the distance from Thapsacus to the Araxes (modern Khábur), allowing for a land journey, and avoiding the longer bends of the river, is 150 geographical miles, which agrees well with the distance here given by Xenophon. — μεστὰ σίτου. S. § 200. 3; K. § 158. 5. α. — ἐπισιτίσαντο, *and furnished themselves with provisions*. S. § 209. 1.

TRIAL OF ORONTES.

The apprehension, trial, and conviction of Orontes is an episode in the history of the expedition both pleasing and interesting. The generosity and magnanimity of Cyrus are evinced, in his readiness to pardon the criminal even the third time, on condition of his promise of fidelity, while the reply of Orontes is that of one so conscious that he had forfeited all claims to confidence, that his repentance and promise of future fidelity, if made, would be worthy of no belief. Hence there was no alternative for Cyrus, but to follow the judgment of the council that he should put Orontes to death. The circumstances of the trial are related with great simplicity, clearness, and beauty.

1—6. ἐντεῦθεν, *thence*, i. e. from the Pylæ Babyloniæ, to which **37** place, we are told in the preceding chapter, they had advanced. — προΐόντων (sc. αὐτῶν), *as they were proceeding*. — ὡς, *about*. See N. on p. 28. l. 7. — οὗτοι, i. e. οἱ ἱππεῖς. — εἴ τι ἄλλο, *whatever else*. — γένει τε προσήκων βασιλεῖ, *connected by birth to the king = a relative of the king*. — τὰ πολέμια limits ἀρίστοις as an accusative synecdochical. — καὶ πρόσθεν, *formerly even*.

7—11. οὗτος, *this man*. — εἰ δοῖη. K. § 185. 2 (4). — ὅτι is more usually placed before the subordinate clause. — κατακαίνοι ἂν. In the *oratio obliqua*, the optative is employed without ἂν, but as it stands in the apodosis, ἂν accompanies it. — ἐνεδρεύσας denotes the means, *by forming an ambuscade*. — ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, *or take many of them alive*, i. e. make them prisoners. Repeat ἂν with ἔλοι, κωλύσειε, and ποιήσειεν. — κωλύσειε is followed by τοῦ καίειν as the separative genitive. S. § 197. 2; K. § 157. — ἐπιόντας, sc. αὐτούς. — ποιήσειεν ὥστε, *would cause that*; “*efficere ut.*” Sturz. ἰδόντας,

37 *having seen* = *if they saw*. The protasis is here contained in the participle. — διαγγεῖλαι, *to give information, to be messengers*.

12, 13. Κύρῳ limits ἐδόκει. — ἀκούσαντι denotes time. — παρ' (i. e. παρὰ) here denotes removal or separation from.

15—20. νομίσας denotes time. — αὐτῷ limits ἐτοίμους, *ready for him*. — ὅτι . . . πλείους, *that he would come bringing as many horse as he was able*. — φράσαι, *to order, tell*, a signification of φράζω somewhat rare. — ἐκέλευεν, sc. τὸν βασιλεα. — αὐτὸν refers to Orontes. — τῆς πρόσθεν φιλίας, *of former friendship*. The article gives to the adverb the force of an adjective. — πίστεως, *of fidelity (to the king)*. — πιστῷ ἀνδρὶ ὡς φέτο, *to a man faithful as he supposed*. — ὁ δὲ refers to the man to whom Orontes gave his letter to the king.

22—26. ἀναγνούς, *having read*. — αὐτήν, i. e. the letter — ἔπτα is to be joined with τοὺς ἀρστούς. Spelman remarks that the ancient writers who treat of the affairs of Persia, often speak of a council of seven, which seems to have been instituted in memory of the seven Persian noblemen, who put the Magi to death, of whom Darius Hystaspis was one. Cf. Esth. 1: 13, 14. — δέσδαι τὰ ὄπλα, *to stand in arms*. This guard was employed to prevent any attempt to rescue Orontes or interrupt his trial.

27—30. δὲ καὶ is elliptically used for οὐ μόνον δὲ τοῦτο, ἀλλὰ καί, (not only this) *but he also called Clearchus*, etc. — σύμβουλον, *as a counsellor*. ὡς is frequently found before the noun in apposition denoting or character purpose. — ὅς γε = *quippe qui, inasmuch as he*. — τοῖς ἄλλοις, i. e. the Persians who were with Cyrus. — προτιμηθῆναι μάλιστα. See N. on πλέον προτιμήσεσθε, p. 35. l. 34. Clearchus was looked upon by Cyrus as the leading mind in the Greek army, and hence the policy of honoring him in the way here spoken of. — τῶν Ἑλλήνων depends on μάλιστα. S. § 188. 1; K. § 138. R. 1. c. — ἐξήγγειλε—τὴν κρίσιν—ὡς ἐγένετο = *ἐξήγγειλε ὡς ἡ κρίσις ἐγένετο*. By a species of attraction the subject of the dependent proposition becomes the object of the preceding one. — κρίσιν, *trial*.

38 1. ἀπόρρητον, *to be kept secret*. K. § 8. 12. b. — ἔρχειν τοῦ λόγου (K. § 158. 7. a) is employed when the speaker is to be followed by others, ἔρχεσθαι τοῦ λόγου, when simply the commencement of a speech is intended to be designated.

3—11. παρεκάλασα = παρακέκληκα. S. § 211. N. 14. — ἄνδρες φίλοι, *friends*. ἀνὴρ joined with a substantive or adjective forms a periphrasis for a substantive. — πρὸς θεῶν καὶ πρὸς ἀνθρώπων, *in the estimation of gods and men*. — τουτοῦ. See N. on p. 19. l. 16. — γὰρ is γὰρ *illustrantis*, i. e. it serves to explain and illustrate what has just been said. — ὁ ἐμὸς πατήρ, *my father*. The article is sometimes employed even where the possessive sufficiently particularizes the

noun. — *ἰπῆκοον*, *servant, attendant*, not *δούλος*, a *slave*. It heightened the crime of deserting his prince, that Darius gave him to be an attendant upon Cyrus. — *ἔχων*, *being in possession of*. — *ἐποίησα ὥστε κ.τ.λ.*, *I effected that* (cf. N. on p. 37. l. 10) *he thought it best* (= *I made it seem best to him*) *to cease making war upon me*. Krüger says that the proper structure would have been: *ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι*. For the construction of *τοῦ πολέμου*, cf. S. § 197. 2; K. § 157. — *δεξιὰν*, *the right hand*. In ancient times, one of the most inviolate pledges of fidelity was the giving of the right hand.

12—2. *ἔστιν δ τι σε ἡδίκησα*, *is there any thing in which* (δ τι = τι, δ) *I have injured you?* — *ὅτι οὐ*. Supply *ἔστιν* from the preceding clause. *ὅτι* serves here as a mark of quotation. — *οὐκοῦν ὕστερον* — *κακῶς ἐποίησ*, *did you not afterwards lay waste?* A negative question implying a negative answer. *κακῶς* stands for the accusative of the thing after *ἐποίησ*. S. § 184. N. 2 (end). — *ὡς αὐτὸς σὺ* (*you yourself*) *ὁμολογεῖς* is to be taken with *οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος*. — *εἰς Μυσοὺς* (sc. *ἐλθὼν*) = *εἰς Μυσίαν*. — *δ τι ἐδύνα*, *as far as you were able*. — *ἔφη* = *ὡμολόγει*. — *ἔγνωσ* (K. § 142) *τὴν σεαυτοῦ δύναμιν*, *when you knew your own strength*, i. e. had become sensible of your inability to contend with me. — *Ἀρτέμιδος βωμόν*, *the altar of Diana* as a suppliant. Cf. 1 Kings 2: 28. — *μεταμέλειν τέ σοι*, *that you repented*. The genitive of the thing, about which the feeling of regret is exercised, is frequently to be mentally supplied. S. § 201. N. 4.

21—28. *ἐβιβουλεύων* — *φανερὸς γέγονας*, *are you evidently plotting*. For the construction, see N. on p. 29. l. 30. — *οὐδὲν ἀδικηθεῖς*. The ellipsis may be supplied from *ἐπιβουλεύων φανερὸς γέγονας*. — *περὶ ἐμὲ ἄδικος*, *unjust to me*. When the subject of the principal verb and the infinitive is the same, the adjective in the predicate is put by attraction in the nominative. K. § 172. 3; S. § 224. — *Ἡ γὰρ ἀνάγκη* (= *ἀναγκαῖον ἔστι*), *certainly, for it is necessary* to confess that I have wronged you. — *ἐκ τούτου*, *after this, then*. — *ἔτι οὖν ἂν γένοιο*, *can you then still be*. *ἔτι* here relates to the future. The protasis, *if I should now forgive you*, may be supplied. — *ὅτι οὐδ'* is to be constructed with *ποτὲ* in the next clause. Krüger says that *ὅτι*, in this and similar places, arises from the blending of two constructions: *ἀπεκρίνατο, ὅτι οὐκ ἂν δόξαιτο*, and *ἀπεκρίνατο οὐκ ἂν δόξαιμι*. — *ε. γενοίμην*. K. § 185. 2 (4). — *σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι*, *I should never seem so at least to you*. We have here a remarkable example of the force of conscience. To all the charges Orontes unhesitatingly plead guilty, and when virtually asked, what should be done with him, his reply bespoke his deep conviction, that he must be put aside as one no longer to be trusted.

38 30—34. ἀνὴρ... λέγει, *this man has done such things and says such things* = *such have been his actions, and such are his words*. With μέν and δέ there is frequently a repetition (*anaphora*) of the same word. — ὑμῶν—πρῶτος. S. § 188. 1; K. § 158. R. 1. c. — ἀπόφνηαι is the imperat. 1 aor. mid. K. § 84. R. 4. — ἐκποδὼν ποιέισθαι, *should be put out of the way*, i. e. *put to death*. — ὡς τάχιστα, *as quick as possible*. ὡς strengthens the superlative. — τοῦτον φυλάττεσθαι (K. § 150. R. 1), *to be on our guard against him, to be watching him*. — τὸ κατὰ τοῦτον εἶναι, *as far as he is concerned*, is an adverbial phrase, qualifying σχολῇ ἢ ἡμῖν.

39 1. τοὺς... ποιεῖν, *to do well* (S. § 184. N. 2 end) *to our friends* (who are) *voluntarily so*.

2—7. ἔφη. Clearchus was relating this to the Greeks. — καί, *also*. — ἄλλους counsellors. Cf. p. 37: l. 24. — προσδέσθαι (sc. τὴν ψήφον), *acceded to*; literally, *added (their vote) to*. — ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they took Orontes by the girdle*. τῆς ζώνης is the genitive of the part taken hold of. S. § 192. 2; K. § 158. R. 2. Middle verbs are for the most part constructed in this way with the genitive. — ἐπὶ θανάτῳ, (as a sign that he was condemned) *to death*. — οἵπερ πρόσθεν προσεκύνουν, *who were previously in the habit of prostrating themselves before him*. S. § 211. N. 11; K. § 152. R. 4. c. — καὶ τότε, *even then*. — καίπερ εἰδότες, *even though they knew*. The participle is here concessive in its use. — ἄγοιτο depends upon εἰδότες, which borrows the time of προσεκύνησαν.

9—12. σκηπτούχων depends on τοῦ πιστοτάτου. — οὔτε—οὔτε *neither—nor*. — οὐδεὶς is strengthened by οὔτε. S. § 230. 1; K. § 177. 6. — οὐδεὶς εἰδώς, *no one who knew*. — οὐδ' ὅπως, *nor in what way*. εἰκάζον δ' ἄλλοι ἄλλως, *but some conjectured (that he died) in one way and some in another*. It is generally supposed that he was buried alive. Cf. Herod. VII. 114.

THE BATTLE OF CUNAXA.

This battle took place Sept. 7, B. C. 401. Cyrus had marched down the eastern of bank the Euphrates, and having passed without molestation a trench, where he thought his brother would make a stand, had become somewhat remiss in his order of march from the supposition that the enemy had fled. But he was undeceived in this opinion in the manner detailed at the commencement of this chapter.

14—18. καὶ serves here as a general connective with what was detailed in the preceding chapter, while τε—καί, which follow, unite the clauses of the sentence. — ἀμφὶ ἀγορὰν πλήθουσσαν, *about full market*, i. e. *some time between nine and twelve o'clock*. The day was divided by the

Greeks into five parts: 1. πρωί, *morning*; 2. περὶ ἀγορὰν, *full market*, 39 *forenoon*; 3. μεσημβρία, *noon*; 4. δειλὴ, *afternoon*; 5. ἑσπέρα, *evening*. ἀγορὰ πλῆθουσα answers to our *full 'change*. — καταλύσειν, *to halt for the night, to encamp*; literally, *to loose, to unbind* (the beasts of burden), i. e. to unharness or unload them. — τῶν ἀμφὶ Κύρον πιστῶν (sc. τῖς), *one of the faithful followers of Cyrus*. S. § 231. — ἀνὰ κράτος, *at full speed*. — τῷ ἵππῳ is the dative of means or instrument. Patagyas had probably been sent forward either to reconnoitre, or, what is more likely, to make some preparations at the σταδμός, where they were intending to encamp. — βαρβαρικῶς = Περσιστὶ, in the Persian language. — ὥς εἰς μάχην παρεσκευασμένους, *prepared as if for battle* = marching in order of battle.

19—21. τάραχος, *tumult, trepidation*. — καὶ πάντες δέ, *and indeed all*, i. e. the Barbarians as well as Greeks. — ἐπιπεσεῖσθαι has βασιλέα understood for its subject.

21—24. καὶ in καὶ Κύρος serves as a general connective while τε corresponds to τε in τοῖς τε ἄλλοις. — τοῦ ἅρματος, *his chariot*. The article with this and the following nouns, has the force of a possessive pronoun. See N. on p. 3. l. 5. — καθίστασθαι . . . ἕκαστον, *and each to take his station in his own company*. εἰς imparts to καθίστασθαι the idea of previous motion. See N. on p. 28. l. 1.

26—29. The subject of καθίσταντο is Κλέαρχος, Προξένος and οἱ δ' ἄλλοι. — τὰ δεξιὰ τοῦ κέρατος, *the right of the wing*. The Greeks constituted the right wing of the army of Cyrus, and upon the extreme right of this wing Clearchus was posted. The adjective is usually put in the plural, when it is used substantively. The genitive is partitive. S. § 188. 1; K. § 158. R. 1. b. — ἐχόμενος, *being next to him*. — τὸ σπράτευμα, i. e. Menon's band. — τοῦ Ἑλληνικοῦ. See N. on p. 35. l. 29.

3—10. Κύρος δὲ καὶ ἵπκεις, sc. ἔστησαν from the preceding context. 40 — ψιλὴν, i. e. without a helmet. That he wore a turban is evident from the nature of the case, as well as from the testimony of Ctesias, who says that in the battle his tiara fell off. His tiara was probably the τιὰρα ὀρθή, *upright tiara*, an outward assumption of the royal dignity for which he was contending. — μαχαίρας. This weapon was of the *knife* kind, and was used by the Greek horsemen, as a weapon of offence, preferable to the long sword.

11—16. καὶ . . . ἡμέρας, *and it was now mid-day*. The genitive is partitive. — δειλὴ. Buttmann says that the events which follow show, that δειλὴ here means *the early part of the afternoon*. — κονιορτὸς (κονία, ὄρνυμι), *dust raised, a cloud of dust*. — χρόνῳ δὲ συχνῷ. The negative οὐ which is bracketed in the text, was probably inserted by Leucl. on the ground that συχνῷ in the sense of *much*, would not

40 answer the demands of the passage. But this was unnecessary, since if *συχνῶ* = *πολλῶ*, it may have been so relatively, i. e. as it appeared to the excited Greeks, against whom such a cloud of war was slowly (cf. l. 31 infra) and majestically advancing. But one of the definitions which Hesych. gives to *συχνῶ*, is *συνεχῇ*, *closely joined*, which if adopted would give to *χρόνῳ*, *συχνῶ* the signification *immediately after, in a very short time*. — *τάχα* . . . *ἤστραπτε* (*began to glitter*), i. e. gleams from the armor were flashing through the cloud of dust. — *λόγχει*, *lances*. The Grecian spear consisted of the *δόνυ*, *shaft, pole*, and *λόγχη*, *αιχμή*, *iron head or point*, both of which essential parts are often put for the whole. — *καταφανείς*, *clearly seen*. The occasional gleam or the weapons through this dark cloud of dust, followed by the magnificent display, as the ranks came fully in sight, must have been a deeply interesting spectacle to Cyrus and his army. -

17—22. *λευκοδώρακες*, *having white cuirasses*. — *ἐπὶ* . . . *πολεμίων*, *upon the left (wing) of the enemy*. — *ἐχόμενοι δὲ τούτων*, *next to these*. See N. on p. 39. l. 27. For the genitive, cf. S. § 192. 1; K. § 158. 3. b. — *γερβοφόροι*, *having osier shields*. The wicker frames of the shields were usually covered with leather. — *ποδῆρεσι*, *reaching to the feet*. — *κατὰ ἔθνη*, *by nations*, i. e. each nation by itself, a common custom in the Persian armies. — *ἐν πλασίῳ πλήρει*, *in a full oblong square*. It was called *πλαίσιον* from its brick-like form. — *ἕκαστον τὸ ἔθνος* is in apposition with *πάντες δὲ οὗτοι*, and is followed by *ἐπορεύετο* in the singular, although the proper subject is in the plural.

23—28. *πρὸ δὲ αὐτῶν*. Repeat *ἐπορεύετο*. — *διαλείποντα συχνὸν* (= *πολὺ*) *ἀπ' ἀλλήλων*, *at a considerable distance from one another*. — *ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα* (K. § 102. 3), *extending obliquely from the axle-trees*. — *ὑπὸ τοῖς δίφροις*, *under the seats*. — *εἰς γῆν βλέποντα*, *pointing* (literally, *looking*) *downwards*. "Sometimes the scythe was inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was in motion, with more than thrice the velocity of the chariot itself." Smith's Dict. Gr. and Rom. Antiq. p. 408. These scythed-chariots were never very serviceable, and often, when the horses attached to them were wounded or the driver slain, turned back with wasting havoc upon the army to which they belonged. — *γνώμη*, *design*. — *ὥς* . . . *ἐλόντων*, *that they should drive against the ranks of the Greeks*. For the construction of *ὥς*—*ἐλόντων*, cf. S. § 226. a; K. § 176. 1. e.

28—31. *ὃ μέντοι Κύρος εἶπεν*, *ὅτε κ.τ.λ.*, *notwithstanding what Cyrus said when*, etc. Reference is had to a speech which Cyrus had made to the Greek commanders (chap. 7. § 4), in which he spoke of the noise and tumult with which the Persians approached to battle. — *ἐψεύσθη*

τοῦτο, *he was deceived in this*. The accusative is synecdochical. S. § 182; 40 K. § 159. 7. — ὡς ἀνυστὸν (= δυνατόν), *as much as possible*. — ἐν ἴσῳ (sc. βήματι), *with equal step, at the same pace*.

32—34. ἐν τούτῳ, *at this time*. — ἐβόα, *called out*, i. e. issued his command in a loud voice. — κατὰ μέσον τὸ τῶν πολεμίων, *opposite or against the centre of the enemy*.

1. πάνθ' ἡμῖν πεποιήται = *our work is done*; literally, *every thing* 41 *has been done* (= will be done. S. § 211. N. 3) *by us*. For the construction of ἡμῖν πεποιήται, cf. S. § 206. 4.

2—9. τὸ μέσον στίφος, *the central troop*. Reference is had to 6000 horsemen spoken of in chap. 7. § 11; 8. § 24, who were drawn up before the king as his body-guard. — ἀκούων Κύρου, *hearing from Cyrus*. The verb ἀκούω commonly takes the accusative of the sound and the genitive of that from which it proceeds. S. § 192. N. 3; K. § 158. 5. b. — ὅτα—βασιλέα = ὅτι ἦν βασιλεὺς. S. § 225. 7; K. § 171. 1. a. — τοσοῦτον—περιῆν, *was so much superior*. — γὰρ introduces the reason why the king's centre was so far beyond the left wing of Cyrus. — πλήθει is the dative denoting in what the superiority consisted. — ὥστε μέσον τὸ ἑαυτοῦ ἔχων, *that although he was in the centre of his army*. The participle has here its concessive force. S. § 225. 6. — εὐάνυμου ἔξω, *without the left wing*. S. § 187. 4; K. § 157. — ἀλλ' is here employed in consequence of the preceding protasis commencing with τοσοῦτον γὰρ. This will account for the repetition of the proper name Κλέαρχος. — ὅμως, *yet*, i. e. notwithstanding the command of Cyrus and the position of the king. — φοβούμενος, *fearing*. K. § 150. R. 1. — αὐτῷ μέλοι ὅπως καλῶς ἔχοι, *he would take care that all things should go well*. — S. § 201. N. 4; K. §§ 180. 5; 188. 3.

10—14. καιρῷ = χρόνῳ. — ὁμαλῶς, *eodem gressu*, must be referred to the army of the king, and not to that of Cyrus as Bornemann supposes. Cf. p. 40. l. 31. It must have been a sublime spectacle to see so many myriads with their glittering armor and flashing weapons, approaching in measured tread to battle.

"The host moves like a deep-sea wave,
Where rise no rocks its power to brave,
High swelling dark and slow."

Cf. Par. Lost. VI. 78—85. — ἔτι ἐν τῷ αὐτῷ (sc. τόπῳ) μένον, *remaining yet in the same place* (where first they began to form the line of battle). — ἐκ τῶν ἔτι προσιόντων, *from those who were still coming up*. As the army was proceeding in a secure and negligent manner, when first advised of the approach of the king's forces, some of the soldiers were probably far behind. These as they came up, would seize their arms from the baggage-wagons in which they were carried (cf. chap. 7.

41 § 20), and fall into their respective companies. — οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι, *not very close to the army = at a moderate distance from the army*. He rode out far enough to have a view of both armies. αὐτῷ is employed here for the sake of emphasis. — ἀποβλέπων, *fixing his eyes upon, looking attentively at*. This word is added to κατεδεῖτο in order to impart definiteness to the expression.

15—18. Ξενοφῶν Ἀθηναῖος, *Xenophon an Athenian*. The article is omitted because no distinction is designed. — ὑπελάσας ὥς συναντῆσαι, *riding up in order to meet him*. S. § 223. 1. — εἴ, *whether*, is here followed by the optative, because ἤρετο, upon which παραγγέλλαι depends, expresses time past. S. § 212. 3. — ἐπιστήσας, sc. τὸν ἵππον. — τὰ ἱερὰ καὶ τὰ σφάγια. Divinations were taken both from the entrails of the victim, and the circumstances attending the sacrifice. To such an extent was the latter mode of divination practised, that the fire of the sacrifice, the smoke, wine, water, etc., were all carefully noticed. Hence ἱερὰ may signify *the entrails*, the principal source of divination, and σφάγια (from σφάζω, *to slay*) *the victims*, i. e. the circumstances attending the sacrifice, and the motions of the animal when slaughtered. These words are often, however, synonymous.

19—23. θορύβου, *noise*, such as would be made by a multitude. This genitive depends on ἤκουσε. S. § 192. 1; K. § 158. R. 4. b. — καὶ . . . εἶη, *and inquired what the noise was*. The optative is employed in the *oratio obliqua* after a secondary tense. S. § 212. 3; K. § 188. 3. — ὅτι before τὸ σύνθημα and before ΖΕΤΞ ΣΩΤΗΡ, etc., is merely the sign of quotation. In such cases it is not to be translated. — σύνθημα, *the word, tessera militaris*. This countersign, which consisted of one, two, or more words, was given with the voice, first from the general to the inferior officers to avoid confusion, and from them through the whole army, after which it was returned back to the general." Weiske. — δεύτερον, *the second time*. — καὶ ὅς = καὶ οὗτος.

24—28. δέχομαι τε. Some supply τὸν οἰωνόν. But it is better to understand τὸ σύνθημα. Krüger paraphrases: *ut bonum omen accipio hanc tessaram, σωτηρίαν καὶ νίκην*. — τοῦτο ἔστω, *let this be*, i. e. may it happen that safety and victory shall be ours. Some translate, *let this be* (the watchword). But this interpretation is too frigid. — εἰς τὴν ἑαυτοῦ χώραν, i. e. at the head of the barbarian forces of his army. — στάδια is the accusative of space. S. § 186. 2; K. § 159. 3 (6). — διειχέτην τῷ φάλαγγε is the dual. — ἐπαιάνιζον, *began to raise the psalm*. This was a battle-song, which was sung both before and after the engagement, the first to Mars and the last to Apollo, because it is said that he sung it after his victory over the Pythian dragon. — ἀντίοι—τοῖς πολεμίοις, *against the enemy*. — S. § 200. 1; K. § 161. 2 a, β

28—34. *ὥς δὲ πορευομένων* (sc. *αὐτῶν*. See N. on p. 30. l. 30), *as they were advancing*. S. § 225. 2; K. § 176. a. — *ἐξεκύμαινε*, *began to fluctuate, break away from* (the line). This metaphor taken from the waves of the sea is full of beauty and energy. — *τι* (sc. *μέρος*) is followed by *τῆς φάλαγγος* as a partitive genitive. S. § 188. 1; K. § 158. R. 1. b. — *τὸ ἐπιλειπόμενον*, *the part* (of the line) *which was left behind*. S. § 225. 1. — *δρόμῳ δεῖν*, *to run*; literally, *to run with a run*. So to give fullness to the expression, we say *to go running, to proceed upon the run* *δρόμῳ* is the dative of manner. — *οἷόν περ*, *just as*. — *Ἐνναλίῳ*, one of the names of Mars, limits *ἐλελίζουσι*, *they shout ἐλελεῦ to Mars*. — *ταῖς ἀσπίσι* denotes the means or instrument. S. § 206. 1; K. § 161. 3. We should have expected *τοῖς δόρασι πρὸς τὰς ἀσπίδας ἐδόνησαν*. — *φόβον ποιῶντες*, *in order to frighten*. S. § 225. 5. — *πρὶν δὲ τόξευμα ἐξικνεῖσθαι*, *but before an arrow reached* (them) = *before they came within bow-shot*.

1, 2. *κατὰ κράτος*, *with all their might*. — *μὴ δεῖν δρόμῳ*. The reason may be drawn from the next clause.

3—9. *τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν*, *but some of the chariots were borne along*; literally, *but the chariots were borne along, some, etc.* *τὰ μὲν* and *τὰ δὲ* are in partitive apposition with *τὰ ἄρματα*. — *κενὰ ἡνιόχων*, *without their charioteers*. *κενὰ*, literally, *empty*. — *οἱ δέ*, i. e. the Greeks. — *ἐπεὶ προΐδοιεν*, *when they saw them from afar* = *as often as they saw them*, etc. The optative is employed with *ἐπεὶ*, when the discourse is concerning a past action often repeated. — *ἔστι δὲ ὅστις*, *there was one who* = *some one*. S. § 172. N. 2; K. § 182. R. 7. — *ὥσπερ ἐν ἵπποδρόμῳ*, *as in the hippodrome*, i. e. the race-course, the Olympic course. — *ἐκπλαγείς*, *being struck with terror, being stupified* at the sudden and rapid approach of these chariots. *πληγ-* of the 2 aor. pass. becomes *πλαγ-* in composition. The student will note the strengthening repetition of the negatives in the following clauses. S. § 280; K. § 177. 6. — *ἐπὶ . . . ἐλέγετο*, *upon the left wing some one was said to have been shot*.

10—15. *τὸ κατ' αὐτοῦς*, *the enemy opposed to them*. *βαρβαρικὸν* or *κέρας* is to be supplied. — *ὥς βασιλεύς*. In ancient times, when the whole military strength of a kingdom was brought at one time into the field, a single battle usually decided the fate of an empire. — *ὑπὸ τῶν ἀμφ' αὐτόν*, *by his followers*. — *οὐδ' ὥς* = *οὐδ' οὕτως*, *not even thus*, i. e. when apparently victorious, and already saluted as king by his attendants. — *ἐξήχθη* (from *ἐξάγω*), *was induced*. — *συνεσπειραμένην*, *in close order*. — *ἐπεμελεῖτο*, *he was attentively watching*. The object is the clause *ὅ τι ποιήσει βασιλεύς*. — *καὶ γάρ*. The ellipsis may be thus supplied, *and* (he did this) *for*, etc. The ellipsis may in most instances be mentally supplied, and the formula *καὶ γάρ* be rendered

- 42 simply *for*. — ἤδρι αὐτὸν ὅτι = ἤδρι ὅτι αὐτός. For this species of attraction, whereby the subject of the following verb becomes the object of the preceding one, see N. on p. 31. l. 23.

16—1. καὶ is here explicative, i. e. the sentence which it introduces serves to explain the previous one. — μέσον ἔχοντες τὸ αὐτῶν ἡγοῦντο, *were accustomed* (imperfect tense) *to lead in the centre of their army*. νομίζοντες = *because they thought*. S. § 225. 4. — ἐν ἀσφαλεστάτῳ (sc. τόπῳ) *in the safest place*. — ἦν... ἐκατέρωθεν, *if their force was on both sides of them*. — αἰσθάνεσθαι τὸ στράτευμα depends on νομίζοντες.

20—24. καὶ—δὴ τότε, *and indeed then*. — μέσον ἔχων, *although he was in the centre*. The participle is here concessive. — ὅμως, *notwithstanding*. — ἐκ τοῦ ἐναντίου, *ex adverso, opposite, in front*. — τοῖς αὐτοῦ τεταγμένοις, i. e. the six thousand spoken of in N. on p. 41. l. 3. — ὡς εἰς κύκλωσιν, *as if to inclose them*. εἰς here marks intention. κύκλωσιν is derived from κυκλόω, and denotes its action. This evolution is not to be considered as performed by the right wing of the king's army, since that must have extended several stadia beyond the left wing of the army of Cyrus, and it would have been no quick or easy task to wheel about so immense a body of men. It is to be referred rather to the 6000 body-guards, who in the apprehension of Cyrus, were about to fall upon the Greeks, and cut them in pieces (ὁπισθεν γενόμενος κατὰ κόψην τὸ Ἑλληνικόν).

24—29. δέσας—κατακόψην (sc. βασιλέως). For the use of the subjunctive instead of the optative, cf. S. § 212. N. — τοῖς ἑξακοσίοις. Cf. p. 40. l. 4. — ἀποκτείνει λέγεται κ.τ.λ. Plutarch says that after Artagereses had thrown his javelin at Cyrus with a force which shook him in his seat, and was turning his horse, Cyrus aimed a stroke at him with his spear, the point of which entered at his collar-bone and pierced through his neck.

30—34. ὡς... ὁμήσαυτες, *but when* (the king's body-guard) *was routed, the six hundred belonging to Cyrus, rushing on in the pursuit were dispersed, or, in the route* (of the king's body-guard) *which took place the six hundred, etc.* ὡς δὲ—καί, *but when—then*. καὶ has frequently this sense after definitions of time. — πλὴν (= ὅμως) πάνυ ὀλίγοι, *but yet a very few*. — σχεδόν, *mostly*. — οἱ δημοτράπεζοι καλούμενοι, *those who were called table-companions*. S. § 225. 1; K. § 148. 6. — οὐκ ἠνέσχετο, *was not able to restrain himself*. N. § 91. l.

- 43 1—3. τὸν ἄνδρα ὁρῶ = ὁρῶ αὐτόν, only more emphatic. — ἵετο, imperf. of ἵεμαι (εἶμι), *to hasten*. S. § 133. p. 187. — παλεί = *jaculando ferit*. — κατὰ, *upon*. — Κτησίας, *Ctesias*, a native of Cnidus and by profession a physician. He spent many years at the Persian court and composed a history of Assyria and Persia in 23 books entitled

Περσικά, only a few fragments of which remain. — καὶ . . . φησι, and 43 he says that he healed his wound.

3—8. παίοντα, while striking. S. § 225. 2; K. § 176. 1. a. — αὐτὸν ἀκοντίζει τις παλτῶ, some one shoots him with a dart. — μαχόμενοι (fighting with one another, middle reciprocal. S. § 209. 2; K. § 149. R. 1) καὶ βασιλεὺς καὶ Κύρος καὶ οἱ is regarded by Poppo as a nominative absolute, for μαχομένων καὶ βασιλέως καὶ Κύρου καὶ τῶν κ.τ.λ. But Matthiæ (§ 562. N.) founds this use of the nominative upon a different construction, viz., “when the subject of the participle is contained in part by the principal subject, or this latter in the other.” Here ὅποσοι, Κύρος, and ὁκτὼ οἱ ἄριστοι, the principal subjects constitute a part of the whole contained in βασιλεὺς, Κύρος, and οἱ ἀμφ’ αὐτούς, the subjects of μαχομένοι, and a partial apposition may be considered as existing between them. — τῶν is the partitive genitive after ὅποσοι. — ἐκείνῳ refers to the king. — οἱ ἄριστοι = οἱ δημοτράπεζοι, p. 42. l. 32. — ἐκειντο ἐπ’ αὐτῷ, lay (dead) upon him. This euphemistic use of κείμεναι is quite frequent in the Greek writers.

9—11. αὐτῷ τῶν σκηπτούχων θεράπων, of his sceptre-bearing attendants. αὐτῷ is used here for the subjective genitive. S. § 201. 5. Some may prefer to regard it as limiting πιστότατος, most faithful to him of his sceptre-bearing attendants. — ἐπειδὴ πεπτωκότα εἶδε Κύρον, when he saw Cyrus falling. The participle has here its complementary use. S. § 225. 7; K. § 176. 1. a. — ἀπὸ τοῦ ἵππου, from his horse. For the use of the article, see N. on p. 3. l. 5. — περιπεσεῖν αὐτῷ, i. e. he fell upon him with his arms embracing his lifeless body.

13—15. Κύρῳ, upon Cyrus, i. e. as he lay embracing the dead body of Cyrus. — ἐαυτόν. When the reflexive pronoun is used, the active voice is more frequently employed than the middle. — σπασάμενον. The middle voice is used, because the scimeter belonged to the person who drew it. K. § 150. 3. b. — ἀκινάκην, scimeter, a short, crooked sword. — καὶ στρεπτὸν δὲ ἐφόρει. It would appear from this passage and others which might be cited, that these ornaments were marks of honor conferred by the sovereign, very similar to the orders of modern knighthood.

PASSAGE OF THE TIGRIS.

After the battle of Cunaxa in which Cyrus was slain, the Greeks made a truce with the king, the conditions of which were that he should conduct them back safely to Ionia, and that they should pass through his country without doing it any injury. Soon, however, suspicions began to be entertained by the Greeks, that the king was planning their destruction, and only waited for a convenient opportunity to carry his

- 43 design into execution. In this state of distrust and anxiety, they reached in their homeward march the river Tigris, an account of the passage of which is given in this extract.

18—22. πρὸς τὸ Μηδίας κ.τ.λ. This wall appears to have been erected, to protect the inhabitants of Babylonia from the incursions of the Medes. It did not run directly across the isthmus, but inclined from the Euphrates to the Tigris in a north-easterly direction. Its length, according to Rennell, was about 24 British miles. — εἰσω αὐτοῦ, *within it*. S. § 187. 4; K. § 157. — πλίνθοις ὀπταῖς, *burnt bricks*, were different from the ὠμὴ πλίνθος, *dried brick*, which was a common material for buildings in those countries. This dative denotes the means. ποδῶν may be referred to S. § 190. — ἐν ἀσφάλτῳ. This is the cement used by the builders of Babel. “Bitumen had they for cement.” Gen. 11, 1–9. This bitumen was found in inexhaustible quantities in the fountains of Heet. Rich says that the principal bitumen pit at Heet has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other side, the oil of naptha, for the two productions are always found in the same situations. The bitumen is at first brittle, but is rendered capable of being applied to brick, by being boiled with a certain proportion of oil. It furnishes the finest of all cements.

25—29. τὴν μὲν and τὴν δ' are in partitive apposition with διώρυχας. — πλοίοις is the dative of means. S. § 206. 1. — ἦσαν = *proceeded, were led*, by the *constructio prægnans*. See N. on p. 28. l. 3. — κατετέμνητο, plup. pass. 3 plural of κατατέμνω. — καί, *also*. — αἱ μὲν πρῶται, (*the first*). — δ' ἐλάττους (sc. αἱ δὲ δεῦτεραι)—*μικροὶ ὀχετοὶ (drains, rivulets)* are in partitive apposition with τάφροι. — ἐλάττους, *narrower*. S. § 65. — τέλος, *at last*. S. § 135. — ὥσπερ ἐν τῇ Ἑλλάδι. Repeat κατατέμνηται.

- 44 1—6. πρὸς ᾧ, *near which*. — ὄνομα Σιτάκη, *Sitace by name*. — σταδίους is the accusative of measure or distance. — παρ' αὐτήν, *near it*. — δένδρων depends on δασέος. S. § 200. 3. — διαβεβηκότες.... ἦσαν, *although having just crossed the Tigris notwithstanding even no longer in sight*.

6—10. μετὰ, *after*. — ἔτυχον ἐν περιπάτῳ ὄντες, *happened to be walking*. S. § 225. 8. — πρό, *before*. — ἄνθρωπός τις, *a certain man*. — ποῦ ἂν ἴδοι, *where he might see*. This clause contains the second accusative after ἠρώτησε (S. § 184. 1), and takes the optative according to S. § 213. 2. For the omission of *ἵτι*, cf. S. § 213. b. — καὶ.... ξένου, *and that too although he was (sent) from Ariæus the friend of Menon*. ταῦτα is used by way of reference to what precedes, and implies an ellipsis, *and (he did) this*.

11—15. αὐτὸς εἰμι ὃν ζητεῖς, *I am he whom you seek, or, I am the 44 very man whom, etc.* — τὰδε, *as follows.* — μὴ . . . βάρβαροι, *lest the barbarians attack you this night.* μὴ with the subjunctive or optative follows verbs of fearing or being on one's guard, etc. — δὲ = γάρ. — τῷ πλησίον παραδείσῳ, *the neighboring park.* See N. on p. 28. l. 29.

17—19. ὥς = ὅτι, *since, because.* ὥς in the next member is put for *ὡς, that, so that.* — αὐτὴν refers to γέφυραν. — ἀλλ' . . . διώρυχος, *but that you may be shut in between the river and the canal.* ἐν μέσῳ = μεταξύ.

21. αἰ = ἐκεῖνα αἰ. — ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. The situation of the Greek army in the very heart of the Persian empire, inclosed by rivers and canals, and surrounded by myriads of enemies, was any thing but favorable. No wonder that so daring a soldier even as Clearchus, should be filled with consternation at this intelligence of a night attack, in which Grecian discipline would be far less effectual against the overwhelming numbers of the enemy, than in a battle by day.

22—27. τῶν παρόντων, *of those who were present* (see N. on p. 1. l. 3), is the partitive genitive after τις. — ἐννοήσας, *when he had pondered* (upon the thing). See N. on p. 1. l. 3. — ὥς . . . γέφυραν, *that the attack and the destruction of the bridge were not consistent with each other.* The subject of εἶη is τὸ ἐπιδήσασθαι κ.τ.λ. S. § 153. — δῆλον, sc. ἐστὶ. The subject is ὅτι . . . ἡττᾶσθαι, *that if they attack us, they will of necessity conquer or be conquered.* S. § 153. b. — οὐδὲ belongs to ἔχοιμεν . . . σωθῶμεν, *we should not have whither fleeing we might be saved.*

27—30. ἐὰν δ' αἶ, *but on the other hand if.* The argument is, that in case the Persians were victorious in this night assault, the destruction of the bridge would not be necessary for the reasons here specified; and if they should lose the battle, nothing could be more ruinous to them, than thus to cut off the means of retreat, and preclude those on the other side of the river from coming to their aid. — πολλῶν ὄντων πέραν, *although there were many on the other side* (of the river). This genitive absolute is concessive. S. §§ 226; 225. δ. — αὐτοῖς depends on βοηθήσαι. — λελυμένης τῆς γεφύρας, *if the bridge were destroyed.* S. § 226. a.

32—34. πόση τις εἶη χώρα, *how extensive the country was.* — ἡ ἐν μέσῳ, *that which lay between.* — πολλή, sc. χώρα. — τότε δὲ καί, *then indeed.*

1—5. ὑποπέμψαιεν (= μετὰ δόλου ἐκπέμψαιεν), *had privily* (= craftily) *sent.* — ὀκνοῦντες μὴ. See N. on p. 44. l. 14. ὀκνοῦντες borrows past time from ὑποπέμψαιεν upon which it depends, and is therefore followed by μένοιεν in the optative. S. § 212. 3. — νήσῳ. So called from its being enclosed by the river and canal. — ἐρύματα is the second οἱ

45 predicate accusative after *ἐχορτες*, having the *Tigris* as a defence on the one side (*ἐνδεν*). S. § 185. N. 1. — *ἔχοιεν* is connected by *δ'* to *μένοινεν*. — *ἀγαθῆς*, fertile. — *τῶν ἐργασομένων ἐνδόντων*, the laborers being in it. The peasantry would be necessary to till the land and supply the Greeks with food. — *εἴτα δὲ καὶ ἀποστροφή γένοιτο*, and it *even* also it would be a refuge = a place of retreat. — *τις*, any one (of the king's subjects). — *βασιλέα κακῶς ποιεῖν*. S. § 184. N. 2 (end).

7—10. *μετὰ ταῦτα*, after these things. — *μέντοι—δμως*, nevertheless, i. e. although they did not believe the messenger. *μέντοι* serves to strengthen *δμως*. — *καὶ οὔτε ἐπέδeto οὐδεὶς οὐδαμόθεν*, but no one from any quarter whatever attacked them. Notice the emphatic accumulation of negatives. S. § 230. 1. — *τῶν πολεμίων* is the partitive genitive. — *οἱ φυλάττοντες*, those who were keeping watch = the sentinels. S. § 225. 1.

14—17. *διέβαινον*, they began to cross. — *ὡς οἶόν τε μάλιστα πεφυλαγμένως*, "with every possible precaution." Felton. — *τινες . . . Ἑλληῶν*, some of those Greeks (who were) with *Tissaphernes*. — *ὡς διαβαίνοντων μέλλοιεν ἐπιδήσεσθαι*, that (the Persians) were intending to attack them while they were crossing (S. § 225. 2). For this use of *μέλλω* to denote intention or purpose, cf. S. § 89. 2. For the use of the middle, cf. S. § 209. 1. Some read *ἐπιτίθεσθαι*. — *διαβαίνοντων μέντοι* (sc. *αὐτῶν*). See N. on p. 30. l. 30), however, while they were crossing. The construction would have been more regular had the participle conformed in case to *αὐτοῖς*. See N. on p. 35. l. 24. — *σκοπῶν εἰ διαβαίνοιεν*, whether they were crossing, seeing whether they would cross. S. § 215. N. 6. *ἐπεὶ δὲ εἶδεν*, sc. *αὐτοὺς διαβαίνοντας*. — *ῥέχετο ἀπελαύνων* = *ἀπῆλασε*, he rode away. S. § 225. 8. The cowardice and duplicity of the Persians are eminently shown in this whole affair.

19—25. *Φύσκον*, *Physcus*, is supposed to be the stream now called 'A'dhem, upon which are found the ruins of a city supposed to be the ancient Opis. — *ἀπήντησε* = *ἐνέτυχε*, met. — *νόθος ἀδελφός*, an illegitimate brother. — *Σούσων*, *Susa*, a celebrated city of Susiana in Persia, situated on the east side of the *Eulæus* or *Choaspea*. On account of its being sheltered from the north-east wind by a high ridge of mountains, it became from the time of Cyrus the Great, the winter residence of the Persian kings. It is celebrated in Scripture, as the place where Daniel saw the vision of the ram and he-goat, and where Ahasuerus kept his splendid feast. Sir John Malcolm says "its ruins are not less than 12 miles in extent, and that wild beasts roam at large over a spot, where once stood some of the proudest palaces ever raised by human art." — *Ἐκβαράνων*, *Ecbatana*, a city of Media, and next to Babylon and Nineveh, one of the strongest and most beautiful cities of the East. It was the summer residence of the Persian kings. — *ὡς βοηθήσαν*, in

order to assist. S. § 225. 5. — *παρερχομένους* is the complementary 45 participle, *he was looking at the Greeks passing by.*

26—31. *εἰς δύο, two and two, i. e. two abreast.* — *ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος, halting now and then.* — *ὅσον δ' [ἂν] χρόνον, as long time as,* corresponds to *τοσοῦτον χρόνον* in the next member. S. § 76. — *τὸ ἡγούμενον, the van.* — *ἐπιστήσειε, sc. ἑαυτό.* So *Matthiæ* § 521. But *Bornemann* and *Poppo* after *Schneider* supply *ὁ Κλέαρχος*, making *τὸ ἡγούμενον* the object of *ἐπιστήσειε*. So also *Krüger* interprets the passage, who adopts, however, the common reading *ἐπιστῇ*, on the ground that *ἂν* ought to have been omitted with the optative. But cf. *Matthiæ* § 527. — *τοσοῦτον ἦν . . . ἐπίστασιν, so long a time, a halt took place of necessity, through the whole army, or more briefly, so long the whole army necessarily halted.* For the construction of *γίνεσθαι*, cf. S. § 222. 2. — *ὥστε τὸ στράτευμα—δόξαι, so that the army seemed.* S. § 223. 1. — *καὶ αὐτοῖς τοῖς Ἕλλησι, even to the Greeks themselves.* S. § 160. a. — *τὸν Πέρσην, i. e. the king's brother.*

33, 34. *εἰς τὰς Παρυσάτιδος κόμας.* See N. on p. 35. l. 3. — *Κύρῳ ἐπεγγελῶν, in order to insult Cyrus (i. e. the memory of Cyrus).* S. § 225. 5.

1. *πλὴν ἀνδραπόδων, except slaves, i. e. they were permitted to en- 46*
slave none of the inhabitants.

5, 6. *ἀριστερᾷ, upon their left.* They were ascending the stream. — *πέραν τοῦ ποταμοῦ, on the other side of the river.* *πέραν, beyond,* is used chiefly of rivers and other waters. — *Καιρᾶ, Cænæ.* The ruins are now called Senu.

RETREAT ALONG THE TIGRIS.

Soon after the time referred to in the preceding extract, the five principal generals of the Grecian army were treacherously seized and put to death by *Tissaphernes* the leader of the king's army. Upon this the Greeks were thrown into great dejection, from which they were aroused by *Xenophon*, who until this time had accompanied the expedition as a friend of *Proxenus*, and had taken no part in the management of affairs. Under his guidance they commenced their celebrated RETREAT. At first they suffered much from the Persians, who hung upon their rear, and upon whom they in turn could inflict no injury from their destitution of cavalry. To remedy this, *Xenophon* hastily equipped a small body of horse, with which, in the manner related in this extract, he taught the foe to remain at a respectful distance from the army, and inspired his own followers with courage and confidence.

9—11. *τῇ ἄλλῃ, on the next,* is retrospective, i. e. it refers to a different thing from one which has been mentioned. *Crosby* § 766. —

46 *πρωϊαίτερον* (comparative of *πρῶτ* from its deriv. adj. *πρώτιος*), *earlier* than on the previous day. — *χαράδραν*, *ravine, a bed of a torrent*. — *ἐφ' ἣ*, *at which*. — *διαβαίνουσιν*, *while crossing over*. S. § 225. 2.

12—18. *διαβεβηκόσι*, *just as they had passed over*. The perfect here refers to that which had just taken place. — *αὐτοῖς* limits *φαίνεται*. — *τοσούτους γὰρ* (explicative) *ἤτησε Τισσαφέρην*, *for he asked just this number from Tissaphernes*. A braggart way of expressing his confidence in the result. For the construction, cf. S. § 184. 1. — *ἐν τῇ πρόσθεν προσβολῇ*, *in the former* (S. § 169. 1) *attack*. The common reading is *ἐμπροσθεν*. — *πολλὰ . . . ποιῆσαι*, *and thought he had inflicted much evil* (upon the Greeks).

19—23. *τῆς χαράδρας* is the genitive of separation. S. § 197. 2. — *ὅσον*, *as many as*. — *διέβαινε*, *began to cross*. — *ἔχων* = *with*. S. § 225. N. 4. — *παρήγγελτο . . . ὀπλιτῶν*, *orders had been given* (by the Grecian commanders) *to such of the targeteers and heavy-armed as were to pursue*. *οὓς* = *ἐκείνοις οὓς*, of which *ἐκείνοις* limits *παρήγγελτο*, and is followed by the partitive genitives *τῶν πελταστῶν* and *τῶν ὀπλιτῶν*. — *ὥς ἐφευομένης ἱκανῆς δυνάμεως*, *inasmuch as a force sufficient* (to support them) *should follow*. S. § 226. a.

24—27. *κατεilhφει*, *had overtaken* the Greeks. — *ἐσήμηνε*, *sc. ὁ σαλπικτής*. See N. on p. 30. l. 28. — *ἔδεον ὁμόσε*, *ran to meet*. — *οἷς* = *ἐκείνοι οἷς*, of which the antecedent is the subject of *ἔδεον*. — *οἱ ἱππεῖς* refers to the troop which had been equipped by Xenophon. — *οἱ δὲ* refers to the Persians. — *οὐκ ἐδέξαντο*, *did not receive them* = *did not stand their ground*. — *τὴν χαράδραν*. See l. 10.

28—30. *τοῖς βαρβάροις* properly depends upon *ἀπέδυνον*, but is to be translated as the adnominal genitive limiting *πεζῶν*, *many foot soldiers of the barbarians*. S. § 201. 5. — *αὐτοκέλευστοι*, *uncommanded of their own accord*. The reason why the Greeks mangled the bodies of the slain is given in the next clause.

47 2. *ὄρῃν* limits *φοβερῶτατον*, *most fearful to behold*. S. § 222. 6.

3, 4. *οὕτω πραξάντες*, *when they had thus done* (S. § 225. 2) = *having suffered this defeat*. There is a slight vein of irony in the expression. — *τὸ λοιπὸν* is the accusative of duration of time. S. § 186. 2; K. § 159. 3 (6). — *τῆς ἡμέρας* is the partitive genitive, *the rest of the day*.

6—10. *Ἀδρισσα*. These ruins are supposed by Ainsworth and other modern travellers, to occupy the site of the ancient Resen of the Scriptures (Gen. 10: 12). — *τὸ παλαιόν*, *anciently*, is an adverbial accusative phrase. — *ὕψος*, *height*. — *τοῦ δὲ κύκλου ἢ περιόδου*, *the whole distance around*; literally, *the circuit of the circle*. — *πλίνθοις κεραμίαις*, *bricks made of potter's clay*.

11—14. *ταύτην* is the object of *ἐλεῖν*. — *πολιορκῶν* denotes the means or manner S. § 225. 3. — *ἥλιον δὲ νεφελη προκαλύψασα*

This obscuration of the sun was probably an eclipse, the cause of which **47** being unknown to the inhabitants, was attributed to a cloud. An illustration of the terror anciently inspired by eclipses, is furnished in the consternation of Nicias and his troops, at an eclipse of the moon, when they were just ready to leave Syracuse. Zonaras relates, that Hannibal was terrified by an eclipse of the sun before the battle of Zama. For the manner in which Columbus wrought upon the fears of the Indians, by predicting an eclipse of the moon, cf. Irving's Columbus, vol. ii. p. 144. — ἐξέλιπον, sc. τὴν πόλιν. Cf. ἐρήμη, l. 6. — καὶ οὕτως ἔαλω, and thus it was taken. ἔαλω, 2 aor. act. with pass. signification from ἄλωμι. S. § 133; K. § 122. 1.

14—16. παρὰ ταύτην τὴν πόλιν, near this city. — πυραμίς, pyramid. "Quæ figura apud geometras ideo sic appellatur, quod ad ignis speciem, τοῦ πυρός, ut nos dicimus, extenuatur in conum." Amm. Marcell. XXII. 15. — ἐπὶ ταύτης, upon this, i. e. the pyramid. It served as a kind of fortress.

20—22. τεῖχος, castle. — πρὸς τῇ πόλει, near the city. A fortress like this being usually built for the defence of some city, when spoken of, suggests the idea of the city or place defended. Hence when the city is mentioned, it takes the article, as though it had been previously spoken of. — Μέσπιλα. These ruins are supposed to be those of ancient Nineveh. — ποτε, once, formerly. — λίθου ξεστοῦ κογχυλιάτου, hewn stone containing shapes of shells. These shells were petrified.

23—27. ἐπὶ δὲ ταύτῃ, upon this, i. e. the foundation of variegated stone just spoken of. — ἀπόλεσαν is here used transitively in the sense of amittere, to lose.

29, 30. ὁ Περσῶν βασιλεὺς, i. e. Cyrus the Elder. — οὔτε χρόνῳ—οὔτε βίᾳ, neither by siege nor by storm; literally, neither by time nor force. — ἐμβροντήτους, thunderstruck.

34. οὓς . . . ἔχων. The full construction would be, ἐκείνους τε ἔχων οὓς αὐτὸς ἔχων ἦλθε. This part of Tissaphernes's force consisted of 500 horse. Cf. Anab. I. 2. § 4.

2—4. ὁ βασιλεὺς ἀδελφός. Cf. p. 45. l. 22. — πρὸς τούτοις, in **48** addition to these. — ὥστε, so that, denotes result.

5—8. τὰς . . . καταστήσας, a part of his troops he opposed to the rear of the Greeks. εἶχεν—καταστήσας = κατέστησε. S. § 225. 8. Repeat εἶχεν with παραγαγὼν in the next clause. — μὲν οὐκ ἐτόλμησεν corresponds to δὲ παρήγγειλε in the following member.

10—12. οὐδεὶς ἡμάρτανεν ἀνδρὸς (S. § 197. 2). Every stone and arrow took effect in the dense masses of the enemy. — οὐδὲ belongs to βέδιον ἦν. — προδυμοῖτο, sc. ἀμαρτάνειν ἀνδρός. — μαλὰ ταχέως, very quickly. — ἔξω βελῶν, i. e. beyond the reach of the missiles.

13—16. οἱ μὲν refers to the Greeks, and οἱ δ' to the Persians. —

48 οὐκέτι, *no longer*. — τῇ τότε ἀκροβολίσει, *in the skirmish at that time*; literally, *in the then skirmish*. ἀκροβολίσις refers to a skirmish in which missiles are thrown from a distance. — The τε in γὰρ οἱ τε belongs to τῶν Περσῶν, connecting it with τῶν τοξοτῶν, according to the formula τε—καί. The genitive τῶν Περσῶν depends on the comparative μακρότερον. S. § 198. 1.

17—21. ὥστε.... Κρησί, *so that they were useful, as many of the arrows as they took, to the Cretans*. — διετέλουν χρώμενοι, *they continued to use*. S. § 225. 8. — ἐμελέτων.... μακράν (sc. ὁδόν), *they shot up vertically for practice, sending (their arrows) far up*, i. e. as high as they could shoot them. Some refer this to the elevation given to the arrows, when discharged against the enemy, in order to make them take effect at a great distance. — ὥστε χρῆσθαι εἰς τὰς σφενδόνας, *so that they used it for sling-stones*.

24—28. κώμαις ἐπιτυχόντες, *having reached villages*. — μείων ἔχοντες, *having been worsted*. ἔχω with an adverb is frequently to be rendered like the corresponding forms of εἶμι. — ἐπεσιτίσαντο. See N. on p. 36. l. 32. — ἀκροβολιζόμενος, *skirmishing*. Cf. N. on l. 15, supra.

29—34. ὅτι.... ἐπομένων, *that an equilateral square* (see N. on p. 40. l. 22) *was a bad order of march when the enemy were pursuing* (S. § 225. 2). — ἀνάγκη γὰρ ἔστιν—ἐκδιλβεσθαι τοὺς ὀπλίτας, *for of necessity the heavy-armed troops must be forced out of their ranks*. S. § 222. 2. Notice also the construction of ἀνάγκη with the infinitives εἶναι, διασπᾶσθαι, etc., below. — συγκύπτει, *inclined towards each other*. — τὰ κέρατα = αἱ πλευραί. Cf. p. 49. l. 14. — ὁδοῦ στενωτέρας ὁσσης, *by the narrowness of the way* (literally, *the way being narrow*). S. § 225. 3. — ἅμα μὲν—ἅμα δὲ καί, *both—and also*. — πιεζομένους, *being pressed together*. — δυσχρήστους.... ὄντας, *were of necessity difficult to manage being in a state of disorder*.

49 1—7. ὅταν.... κέρατα, *but when, on the other hand, the wings were separated*. — καὶ κενὸν.... κεράτων, *and the space within the wings was empty*. — τῶν πολεμίων ἐπομένων, *while the enemy were following*. ὁπότε δέοι. See N. on p. 28. l. 30. — διὰ βασιν (literally, *a passing over*) here signifies the place crossed, as a ravine, morass, defile, etc. — βουλόμενος φθάσαι πρῶτος, *wishing to be first to cross over*. — εὐεπίδετον, sc. τὸ πλάσιον. — For τοῖς πολεμίοις after εὐεπίδετον, cf. S. § 206. 4.

8—13. ἀνὰ ἑκατὸν ἄνδρας, *of one hundred men each*. ἀνὰ is here used distributively. — ἐπέστησαν.... ἐνωμοτάρχας. For the construction, cf. S. § 185. — ἄλλους—ἄλλους, *some—others*, are in partitive apposition with λοχαγούς. The order of rank in the Spartan army was, 1. βασιλεύς; 2. πολέμαρχος; 3. λοχαγός; 4. πεντηκοντήρ; 5. ἐνωμοτάρχης. — ὁπότε συγκύπτοι. See N. on p. 28. l. 30. — ὑπέμενον ὕστερον

tayed behind. — ὥστε = *hence*. — τότε δέ, *and then*, i. e. after the wings were drawn together. — ἔξωθεν τῶν κεράτων, *outside of the wings*.

14—17. τοῦ πλαισίου is the partitive genitive after πλευραί. S. § 188. 1. — τὸ μέσον ἀνεξεπλήκασαν, *they again filled up the centre*. It appears that the 600 men who marched in the centre, halted, when it was necessary to draw in the wings. This brought them in the rear, after which they filed off and marched outside of the wings. When the wings separated again, by an inverted process they (i. e. the 600) resumed their station in the centre. — τὸ διέχον, *the opening, vacancy*. — κατὰ λόχους, *by companies of 100 men each*, which would be more compact than 12 bodies of 50 each, or 24 of 25 each, as was the method of filling up the centre when the space was more extended. — ὥστε.... μέσον, *so that the centre was always full*.

19, 20. ἐν τῷ μέρει, *vicissim, in turn, in due order*. — οἱ λοχαγοί, *sc. τῶν ἐξ λόχων*. — εἴ που δέοι τι τῆς φάλαγγος. Supply ἐπιπαρεῖναι from ἐπιπαρήσαν. φάλαγγος depends on που, = *any part of the phalanx*. S. § 188. 1; K. § 158. 3. R. 1. d.

22—26. ἐπορεύοντο, *were marching*. In the preceding sentence it was ἐπορεύθησαν, *they marched*. — ὁδὸν—γυγνομένην depends upon εἶδον. S. § 225. 7. — οἱ καθήκον ἀπὸ τοῦ ὄρους, *which extended from the mountain*, i. e. ran out as spurs from it. — ὑφ' ᾧ, *under which* = *at the foot of which*. — ὥς εἰκός, *as was natural, with reason*, refers to ἄσμενοι. The reason is given in τῶν πολεμίων ὄντων ἱππέων.

28—31. κατέβαινον, *were descending*. — ὥς ἐπὶ τὸν ἕτερον ἀναβαίνειν, *that they might ascend the other*. In some editions we find ἀναβαίνειν. — ἀπὸ τοῦ ὑψηλοῦ, *from the eminence*. — εἰς τὸ πρᾶν (sc. χωρίον), *downwards*. — ὑπὸ μαστίγων, *under the lash*. No wonder that such slaves made worthless soldiers.

32, 33. ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, *they worsted the Greek light-armed*. — κατέκλεισαν αὐτοὺς εἰσὼ τῶν θπλων. As the Greek slingers and archers could not cast their missiles, or shoot their arrows up the mountain, it showed no want of bravery in them, to retire from so unequal a contest to the ranks of the heavy-armed. — ἐν τῷ ὅχλῳ instead of being on the wings and in the front and rear of the army, their usual position, to watch opportunities to assail the enemy.

2. σχωλῇ, *slowly*, is opposed to ταχὺ in the next clause. — ὀπλῖται 50 ὄντες, *because they were heavy-armed*. S. § 225. 3; K. § 176. 1. b.

4—8. τὸ ἄλλο στράτευμα, i. e. to the main body of the Greeks. — ταῦτὰ ἐπασχον, i. e. the Persians would turn upon them again, and annoy them as before. — ταῦτα before ἐγίγγετο refers to these annoyances. — πρὸς τὸ ὄρος, i. e. the mountain spoken of, p. 49, l. 24.

8—11. ὑπὲρ τῶν ἐπομέων πολεμίων, *above the enemy who were fol-*

50 *lowing*. S. § 225. 1. — οἱ πολέμοι refers to the Persians, but οἱ πολέμοι in the next clause refers to the Greeks. — δεδοκότες, *because they feared*. S. § 225. 4. — ἀμφοτέρωθεν αὐτῶν, *above them*. S. § 187. 4; K. § 158. 3. b.

12—15. τὸ λοιπόν. See N. on p. 47. l. 4. — οἱ μὲν refers to the main army of the Greeks, and οἱ δὲ to the light-armed who had ascended the mountain. — τῇ ὁδῷ κατὰ τοὺς γηλόφους, *in the way over the hills* (p. 49. l. 26). — εἰς τὰς κώμας spoken of, p. 49. l. 25.

19. τῷ σατραπείοντι (= σατράπῃ ὄντι) τῆς χώρας, *for the satrap of that country*. For the construction of the genitive, cf. S. § 189.

20—24. κατέλαβεν, *overtook*. — ἡ ἀνάγκη κατασκηῆσαι, *the necessity of encamping, that it was necessary to encamp*. S. § 222. 2. — οὐ πρῶτον, *where first*. — ἔτι, *any longer*. — μαχομένους belongs to αὐτοὺς, and denotes manner. S. § 225. 3. — ἀπόμαχοι, *unable to fight*. — οἱ τετρωμένοι, *namely those who were wounded*. — καὶ οἱ ἐκείνους φέροντες, *and those who were bearing* (S. § 225. 1; K. § 176. 1. f.) *them*, i. e. the wounded.

25—29. κατεσκήνησαν refers to the Greeks. — πολὺ περιῆσαν οἱ Ἕλληνες, *the Greeks were far superior*. — πολὺ γὰρ . . . μάχεσθαι, *for it was very different for them sallying forth from a position to repel (the foe), than while marching to fight the enemy following them*. Krüger reads ὁρμῶντας—πορευομένους, and makes the infinitive clause the subject of διέφερεν, instead of the nominative ὁρμῶντες.

30—32. ὦρα . . . πολεμίοις, *it was time for the enemy to withdraw*. S. § 222. 2. — τοῦ Ἑλληνικοῦ is the genitive of separation. — σταδίων follows μείον. S. § 198. 1; K. § 158. 7. β. — τῆς νυκτὸς is the genitive of time.

33, 34. πονηρόν, *a useless thing*. S. § 157. c. — γὰρ in οἱ τε γὰρ explains πονηρόν. — ὥς . . . ἔνεκα, *as a common thing are shackled to prevent them from running away*. S. § 222. 2.

51 2—5. δεῖ—Πέρσῃ ἀνδρὶ (*it was necessary for a Persian*)—δεῖ—ῥωακισθέντα. The impersonal δεῖ is constructed with the dative (S. § 201. N. 4), or with the accusative (S. § 153. a). Here both constructions are found. — καὶ ῥωακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον, *and himself being armed (= having put on his armor) to mount upon his horse*. — ποιεῖν is the subject, and ἐστὶ is to be supplied. S. § 153. a. — θορύβου ὄντος, *when there was a tumult*. S. § 225. 2. — ἀπεσκήνου = ἀπεστρατοπέδεοντο, *as they had burnt their tents*. Cf. Anab. III. 3. § 1.

7—12. αὐτοὺς—βουλομένους ἀπιέναι, *that they (the Persians) were wishing to withdraw*. S. § 225. 7. — διαγελλομένους. “Opinor esse: cum inter se hoc denuntiarent alter alteri (fortasse duces militibus) proficiscendum esse acclamaret.” Weiske. — ἐκήρυξε, sc. ὁ κήρυξ. S. § 152. b. — συσκευάζεσθαι, *to put themselves in readiness to march*.

— ἀκουόντων τῶν πολεμίων, *in the hearing of the enemy*, is to be taken with ἐκήρυξε — ἐπέσχον (sc. ἐαυτούς), *they delayed*. — ὃψὲ ἐγγίγνετο, *it was getting late*. — λύνειν (= λυσιτελεῖν) is governed by ἐδόκει, of which πορεύεσθαι and κατὰγεσθαι are the subjects.

13—19. ἀπίοντας (sc. ἐκείνους) ἑώρων, *saw that they had withdrawn*. S. § 225. 7. — αὐτοί, *they themselves*, is opposed to the ἐκείνους implied in the preceding clause and referring to the Persians. S. § 160. a. — ἀναζεύξαντες, *having broken up their encampment*. The Greeks were enabled by this stratagem to proceed three whole days and a part of the fourth, unmolested by the enemy. — ὅσον, *as far as*. — τοσοῦτον μεταξύ, *so great a distance between*. — τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — νυκτὸς προελθόντες, *having passed them by night*. — ἧ... ὄρους, *the summit of a hill, along by which the Greeks were about to march*. ἀκρωνυχίαν ὄρους is in apposition with χωρίον ὑπερδέξιον, and is the same eminence, which is called λόφος, in l. 27 et seq. — ὑφ' ἣν, *under which*.

20—22. προκατειλημμένην, *taken possession of beforehand, preoccupied*, is the complementary participle. S. § 225. 7. — καλεῖ is the historical present. S. § 211. N. 1. — ἀπὸ τῆς οὐρᾶς, *from the rear*. — παραγενέσθαι receives the idea of motion from εἰς. See N. on the constructio prægnaus, p. 28. l. 1. — εἰς τὸ πρόσθεν, *to the front of the army*.

24—28. ἐπιφαινόμενον, *coming in sight*. The Greeks were now in extremities. The hills, at the foot of which lay their route, were preoccupied by a detachment of the enemy. On the right hand were the mountains, on the left the Tigris, while Tissaphernes with the main army of the Persians was hanging on the rear, so that no troops could be spared from that division. It will soon appear, however, with what address and gallantry they were extricated from these difficulties. — ἔξεστιν ὁρᾶν, *you can see*. — εἰ μὴ τούτους ἀποκόψομεν, *unless we dislodge them*.

29—31. ὁ δέ, i. e. Xenophon, who is also the speaker in the sentence commencing with ἀλλὰ μὴν ᾤρα. — βουλευέσθαι... λόφου, *to consult how one (= we) may drive away these men from the hill*.

33. τοῦ ὄρους τὴν κορυφὴν. This was a higher elevation than the one a little in advance occupied by the Persians. Hence if the Greeks could get possession of this commanding eminence, they could easily drive the enemy from the heights, upon which they had posted themselves. — οὖσαν, *which was* (S. § 225. 2), refers to κορυφὴν.

2—6. ἔσθαι, infin. of ἔμαι, *to hasten*. Cf. S. § 133. I. — τὸ ἄκρον, i. e. τοῦ ὄρους τὴν κορυφὴν. — εἰ βούλει, *if you are willing*. — εἰ δὲ χρήσεις, *but if you desire to go*. — αὐτοῦ, *here*.

7—9. ἐλέσθαι is the object of δίδωμι. — νεώτερος, *the younger*. — ἀπὸ τοῦ στόματος, *from the front; literally, mouth*. — μακρὰν

52 . . . λαβεῖν = τὸ ἀπὸ τῆς οὐρᾶς λαβεῖν ἦν μακρὸν. As it respects the construction of λαβεῖν with μακρὸν, it is usual to give the positive in such cases the force of the comparative, and supply ἢ ὥστε before the infinitive. But Matthiæ (Gram. § 448. p. 746) says "properly speaking, the positive is not here used for the comparative, but the infinitive expresses either the respect in which the adjective is to be taken (Gram. § 534), or the effect of the obstacle included in the adjective, so that it is to be taken in a negative sense, *far so as to prevent bringing*, i. e. too far to bring."

10—13. τοὺς—τούς, *some—some*. — αὐτῷ refers to Xenophon. — τοὺς τριακοσίους, i. e. half of the ἐξ λόχοι spoken of, p. 49. l. 8. — αὐτός, *he himself*, i. e. Chirisophus.

15—18. ὡς ἐδύναντο τάχιστα, *as quick as possible*. — τοῦ λόφου, i. e. the χωρίον ὑπερδέξιον of p. 51. l. 18. — τὸ ἄκρον refers to the higher elevation spoken of in l. 2, supra. — ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, *to contend for the height*, i. e. to reach it before the Greeks.

18—20. πολλὴ μὲν κραυγὴ—πολλὴ δὲ κραυγὴ. The consciousness that they were striving in sight of both armies, the shouts of encouragement with which they were cheered on, and the great interests at stake, must have exerted a powerful interest upon these rival bands, as they strove for the summit of the mountain. — στρατεύματος = στρατιωτῶν. Hence διακελευομένων is put in the plural, because its noun is a collective one. S. § 157. 3. — τοῖς ἑαυτῶν, *their party*.

22—24. ἄνδρες, ἐπὶ νῦν κ.τ.λ. No appeal could be more effective than this. The repetition of νῦν is exceedingly spirited and emphatic. — ἀμαχί, *without fighting*.

25, 26. ἐξ ἴσου—ἴσμεν, "*æquali conditione sumus*." Krüger. — χαλεπῶς κάμνω τὴν ἀσπίδα φέρων, *I am greatly fatigued with carrying my shield*. S. § 225. 3. Krüger joins χαλεπῶς to φέρων, *carrying with difficulty*.

27—32. καὶ ὅς = καὶ οὗτος. — τὴν ἀσπίδα of Soteridas. — ὑπάγειν, *to go forward*, before the one, who παρεκελεύετο, i. e. Xenophon. — παρίεναι, *to pass by* Xenophon, whose progress was retarded, by the weight of the soldier's shield in addition to his own cumbrous armor.

53 1. ἀναβάς, sc. ἐπὶ τὸν ἵππον. — ὥς βάσιμα ἦν, *as far as he could proceed on horseback*; literally, *as far as it was accessible to a horse*. βάσιμα. Verbals in the predicate, not referring to a proper subject, are often put in the plural.

MARCH THROUGH THE SNOWS OF ARMENIA.

The Greeks were so harassed in their retreat by the Persians, that they thought it best to turn off from the Tigris and pass over the Cardu-

chian mountains. They were thus relieved from the Persians, but suffered much from the wind and cold, and also from the assaults of the barbarians. Having reached the Centrites, they cross over into the country of the Armenia. The extract here given shows how intensely they suffered from the cold, deep snow, and want of food.

5—8. διέβησαν the Centrites. — λείους, *gently rising*, i. e. not steep or uneven. Krüger following Morus interprets, *non asperos virgultis aut lapidibus*. — τοὺς πρὸς τοὺς Καρδούχους, *namely, those towards the Carduchians = the Carduchians*.

9—11. εἰς . . . ἦν, *but the village into which they came was both large*. κώμην here stands for κώμη, it being attracted by the relative and placed after it. S. § 175. 2; K. § 182. 6. — τῷ σατράπῃ (i. e. Orontes) depends on εἶχε. S. § 201. 1. — τύρσεις. Probably the houses were turreted as a defence against the Carduchians.

13—16. τοῦ Τίγρητος ποταμοῦ, not the Tigris Proper, but only an eastern branch, perhaps the one called Arzen. — Τηλεβόαν. Ainsworth conjectures that this is the Kárá-sú. Bell identifies it with the river Músh, and Rennell makes it the Arsanias an arm of the Euphrates. — περὶ τὸν ποταμόν, *along the river*.

17—20. τόπος, *region*. — Ἀρμενία—ἡ πρὸς ἑσπέραν, *Armenia—that towards the west = Western Armenia*. This section of Armenia Major was separated from Armenia Minor by the Euphrates. — ἀνέβαλλεν = ἀνεβίβαζεν.

24—27. ἐφ' ᾧ, *on condition that*. — αὐτοὺς—ἔδικεῖν. S. § 222. c. The construction in ἐκείνους καλεῖν reverts to its more usual form. — μήτε—τε, *not—and*. When the second clause of this formula has its own verb, its meaning is affirmative, otherwise it is negative. S. § 229. N. 1. — ὅσων δέουτο, *as much as they needed*. — ἐπὶ τούτοις, *on these conditions*.

29, 30. καὶ . . . σταδίους, *and Teribazus followed with his force at a distance of about ten stadia*.

1, 2. κώμας . . . μεστὰς, *many villages round about full of the necessities of life in abundance (πολλῶν)*.

7—9. ὅσα ἐστὶν ἀγαθὰ, *as many as are good*. — ἱερεῖα. The Greeks called any animal they slaughtered for food ἱερεῖον, because a part was always burnt at the altar. — τῶν δὲ ἀποσκεδαννυμένων τινές, *some of those who had straggled away*.

11—13. διασκηνοῦν, *to lodge in different quarters*. — συναγαγεῖν depends on ἀσφαλὲς εἶναι to be supplied from the preceding clause. — πάλιν. Adverbs are often found at the close of a sentence, especially when emphatic. — διασπρίδζειν, *to clear up*. Some interpret it, *to encamp in the open air, sub dio agere*.

54 13—17. *νυκτερεύοντων δ' αὐτῶν*, but while they were bivouacking. — *καὶ . . . ἀνίστασθαι*, and there was much reluctance to rise up S. § 222. 2. — *κατακειμένων . . . παραβύβειν*, for they lying down, the snow which fell upon them, was a warm covering to those upon whom it lay undisturbed as it fell. *ἀλειινόν*, sc. *χρῆμα*.

19, 20. *γυμνός*, being lightly clad. — *τάχ' ἔν*, quickly. — *τις καὶ ἄλλος*, one and another. — *ἐκείνου ἀφελόμενος*, sc. *τὴν ἀξίην*. S. § 184. N. 2.

21—24. *ἐκ δὲ τούτου*, after this. — *καί*, also. — *ἔκαιον*, began to kindle. — *ἐχρίοντο*, “ut artus frigore torpentes redderentur agiles.” Zeun. — *ἐκ τῶν πικρῶν*, sc. *ἀμυγδάλων*. — *ἐκ δὲ τῶν αὐτῶν*, sc. *ῥεεβίνδων*.

29, 30. *ὅσοι . . . σκηνοῦντες*, but as many as, when they went away before (cf. l. 11—13 supra), burned the houses (they had occupied) paid the penalty, by taking up their miserable abode in the open air.

31. *ἐντεῦθεν* (= *ἐκ τούτου*), then, after this. — *ἄνδρας δόντες*, having given (him) men as attendants or followers. — *τὰ ὄντα κ.τ.λ.*, literally, things being as being, and things not being as not being = the truth exactly as it was. *μὴ* is used in negatives simply conceived in the mind, *οὐ* in negatives absolutely expressed.

55 3. *οἷανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν*, such as the Amazons also have.

4—7. *ποδαπὸς εἴη*, of what country he was. — *καὶ ἐπὶ τίνι συνειλεγμένον*, and for what purpose it had been collected.

8—11. *ὅτι . . . δύναμιν*, that Teribazus had both his own force. For *εἰμὶ* with a participle, see N. on p. 28. l. 20. — *ἤπερ μοναχῇ εἴη πορεία*, the only direction in which the road lay. — *ἐπιδησόμενον* follows *ὡς* (in order to attack. S. § 225. 5), and depends upon *παρεσκευδῆσθαι*. — *ἐνταῦθα* is added to *ἐπὶ τῇ ὑπερβολῇ* for the sake of perspicuity.

15, 16. *Σοφαίνετον*. Sophænetus was left in charge of the camp, probably, on account of his age. — *ἔχοντες . . . ἄνθρωπον*, having the man whom they had taken as a guide. S. § 185; K. § 160. 3.

18. *τὸ στρατόπεδον* of the enemy.

20—24. *οὐχ ὑπέμειναν*, did not await the charge of the Greeks. — *ῥήλωσαν*, were taken. S. § 133. *ἀλίσκομαι*. Xenophon writes *ῥήλων* and *ἑάλων*. The latter is the Attic form. — *ἡ σκηνή*. The tents of eastern princes and commanders were often filled with articles of luxury. — *φάσκοντες εἶναι*, saying that they were.

26—29. *τὴν ταχίστην*, sc. *δδόν*. See N. on p. 31. l. 9. — *τοῖς καταλειμμένοις*, upon those who had been left behind. Cf. l. 14, supra. — *τῇ σάλπιγγι*, by the trumpet. — *αὐθημερόν*, the same day.

30—34. *ἔδοκει πορευτέον εἶναι*, they determined to proceed. S. § 178. 2. — *ὅπη δύναιτο τάχιστα*, as hastily as possible. — *τὰ στενά*. Cf. p. 55. l. 11. *τὸ ἄκρον* refers to the same pass. — *ἐφ' ᾧ*, upon which.

3—5. Εὐφράτην. This was the eastern branch called Arsania, the modern name of which is Murád-sú. — βρεχόμενοι πρὸς τὸν ὀμφαλὸν *being under water up to their middle*. βρέχεσθαι is used of objects not merely wetted, but quite under the water. — οὐ πρόσω, *not far from the place where the Greeks crossed*.

6—9. παρασάγγας πεντεκαίδεκα. Some error seems to have crept into the text here, as the distance is too great for a march through deep snow. — ἐναντίος ἔπνει, *was blowing against them*, i. e. in their face. — ἀποκαίων is here used tropically of intense cold, the parching effect of which upon the members of the body is not unlike that of heat. — πηγνύς, part. of πήγνυμι.

10—14. σφαγιάζεσθαι τῷ ἀνέμῳ, *to sacrifice to the wind*. — καὶ . . . πνεύματος, *and to all now the fury of the winds seemed evidently to abate*. τὸ χαλεπὸν = ἡ χαλεπότης. — ὥστε, *so that*. The following genitives are partitive.

14—19. διεγέγοντο δὲ τὴν νύκτα, *and they passed the night*. — οὐ . . . ὀψίζοντας, *would not permit those coming late to approach the fire*. For the indicative in the apodosis, cf. S. § 215. 2. — εἰ μὴ μεταδοῖεν αὐτοῖς πυροῦς, *unless they shared with them their wheat*. S. § 191. N. μεταδίδωμι is more commonly followed by the genitive of the thing imparted. Cf. μετεδίδοσαν ἀλλήλοις ὦν (= ἐκείνων α), l. 19. — ὦν = ἐκείνων α, of which the antecedent is the partitive genitive depending on τι, and the relative is governed by ἔχοιεν.

20—22. ἔνθα δέ, *wherever*. — ἔστε, *as far as*. — οὐδ' δὴ παρὴν μετρεῖν, *where indeed they could measure*. οὐδ' refers to the place where the snow had been melted by the fire.

25—27. ἐβουλιμάσαν, *fainted through excessive hunger*. Fischer remarks of the βουλιμία, that "it afflicts the patient with an insatiable appetite, so that he is debilitated, loses his color, faints, and experiences a coldness at the extremities." — τῶν ἀνδρῶν is the partitive genitive after τοὺς πίπτοντας. — ὃ τι τὸ πάθος εἴη, *what the suffering might be*.

28—31. τῶν ἐμπίερων limits τις. — εἴ ποῦ τι ὀρέψῃ βρωτὸν, *if any where he saw any eatable*. — διεδίδου . . . βουλιμῶσιν, *he distributed it among those who could run, and sent them to give it to those afflicted with the boulimy*. For the construction of δίδοντας, cf. S. § 225. 5.

33, 34. ἀμφὶ κνέφας, *about dusk*. — ἐκ τῆς κώμης—γυναικάς, *women belonging to the village*. — πρὸς τῇ κρήνῃ, *at the fountain*.

2—5. τίνες εἶεν, *who they were*. — Περσιστί, *like a Persian* = 57 in the Persian tongue. S. § 135. 5. — ἀλλ' ἀπέχου ὅσον παρασάγγην, *but was distant as much as a parasang*.

5—7. οἱ δ' refers to Chirisophus and his party. — ἐπεὶ ὅψ' ἦν, *when it was late*. — ὁδροφόροις. See p. 56. l. 34.

57 7—10. ὅσοι, *as many as*. — τοῦ στρατεύματος is the partitive genitive after ὅσοι. — τῶν ἄλλων στρατιωτῶν, is the partitive genitive after οἱ μὴ δυνάμενοι, *those who were not able*. S. § 225. 1; K. § 176. 1. f. — ἄσιτοι καὶ ἄνευ πυρός, *supperless and without fire*.

12—16. τὰ μὴ δυνάμενα, *not able to (keep pace with the rest)*. — ἀλλήλοις ἐμάχοντο περὶ αὐτῶν, *quarrelled with one another about them* (i. e. the sumpter horses). — οἱ τε διεφθαρμένοι — τοὺς ὀφθαλμοὺς = ἐκεῖνοι οἱς (i. e. ὧν. S. § 201. 5) οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν, *they whose eyes had been injured*. — τοὺς ὀφθαλμοὺς is a synecdochical accusative. S. § 182; K. § 159. 3 (7). — τοὺς . . . ἀποσσεσπότες, *whose toes were rotted off*. τοὺς δακτύλους is also the accusative synecdochical. The 2 perf. of ἀποσπῶ is used intransitively as a present. S. § 207. N. 2.

17—19. ἐπικούρημα τῆς χιόνης, *a protection from the snow* (separative genitive). — μέλαν τι, *something black*. — τῶν δὲ ποδῶν, sc. ἐπικούρημα. Notice the change of construction in τοῖς ὀφθαλμοῖς — τῶν ποδῶν. — εἰ τὴν νύκτα ὑπολούοιτα, *if he took off* (literally, *unloosed*) his shoes at night. Cf. ὑποδεδεμένοι (infra), *with their shoes on*, literally, *bound on*.

21—23. οἱ ἱμάντες, *the thongs* by which the shoes were fastened to their feet. — ἦσαν — πεποιημένοι, *had been made*. — νεοδάρτων, *newly flayed*.

24—28. ἀνάγκας, *difficulties, troubles*. — διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, *on account of the snow having left it there*. — εἰκάζον τετρήκεναι, *they conjectured that it had melted away*. The 2 perf. of τήκω has the intransitive sense, *I melt away, I have melted*. S. § 207. N. 2. — τετρήκει, *it had melted*, 2 pluperf. of τήκω. — ἦν ἀτμίζουσα (= ἤτμιζεν), *was exhaling vapors*.

30—34. πάση τέκνῃ καὶ μηχανῇ, *by every art and contrivance*. — μὴ ἀπολείπεσθαι is the accusative of the immediate object after εἰδεῖτο. S. § 200. 3. — τελευτῶν, *at last*. Adjectives are often used for adverbs. S. § 158. 3. — οὐ . . . πορευθῆναι, *for (they said that) they were unable to proceed*. — τοὺς ἐπομένους πολεμίους φοβῆσαι, *to strike with fear the enemy who were following them*.

58 1—5. τοῖς κάμνουσι, *those who were tired out*. They are called οἱ ἀσθενοῦντες in l. 10 infra, their excessive labor and privations rendering them as helpless, as though they were sick. — ἤδη, *now*. — οἱ δέ, i. e. the enemy. — ἀμφὶ ὧν (= ἐκείνων &) διαφερόμενοι, *quarrelling about the booty* (cf. p. 58. l. 13) *in their possession*.

4—8. ἅτε ὑγιαίνοντες, *inasmuch as they were well*, i. e. not exhausted by the sufferings, which they had undergone from cold and fatigue. — ὅσον ἠδύναντο μέγιστον, *as loud as possible*. — ἤκαν (aor. of ἵημι) ἑαυτοὺς, *threw themselves*, is finely descriptive of their precipitate flight over the banks of snow into the valley.

10—14. τῇ ὑστερίᾳ, sc. ἡμέρᾳ. — ἐγκεκαλυμμένοις, *wrapped up* 58 in their garments. Some incorrectly translate, *covered up* with snow. — καθειστήκει, *had been set*. S. § 133. — ἀνίστασαν αὐτούς, *they endeavored to make them rise up*. S. § 211. N. 12; K. § 152. R. 4. d

15—18. ὅτι οἱ ἐμπροσθεν οὐχ ὑποχωροῖεν, *that those in front did not pass on*. — τί εἶη τὸ κωλύον, *what was the hindrance*. κωλύον is a participle having the force of a noun. S. § 225. 1. — ὄλον belongs to τὸ στράτευμα. — οὕτως, i. e. wrapped up in the garments and without any guard.

18—22. οἱ περὶ Ξενοφῶντα, *Xenophon and those with him*, i. e. his immediate attendants. S. § 168. 2. — φυλακὰς οἷας ἐδύναντο καταστήσαντες, *having set such guards as they were able*. — πρὸς ἡμέραν, *towards day*. — ἀναστήσαντας . . . προΐεναι, *commanded that rousing them up they should compel them to go forward*.

23—27. πέμπει τῶν ἐκ τῆς κώμης, *sends some from the village*. τῶν is partitive after the verb. S. § 191. 1. — σκεφομένους, *to see*. S. § 225. 5. — πῶς ἔχοιεν οἱ τελευταῖοι, *how the rear did*. — οἱ δέ, i. e. the soldiers in the rear. — κομίζειν denotes the purpose of παρέδωκαν. S. § 222. 5. — αὐτοὶ δέ, *and they themselves*. αὐτοὶ stands opposed to τοὺς ἀσθενούντας. — ἦσαν πρὸς τῇ κώμῃ, *they came* (prægnans constructio. See N. on p. 28. l. 3) *to the village*. — ἐνθα, *where*.

30—32. οἱ δὲ ἄλλοι, sc. στρατηγοί. — διαλαχόντες, *having divided by lot*. — ὥς ἑώρων κώμας, *whatever villages they saw*. — ἕκαστοι is in partitive apposition with οἱ δὲ ἄλλοι. — τοὺς ἐαυτῶν — *those* (villages) *allotted to them*.

33, 34. Πολυκράτης. This Athenian captain was a zealous and active friend of Xenophon. — ἀφίεναι αὐτόν, *to absent himself*.

1—5. εἰλήχει, 3 pers. sing. plup. of λαγχάνω. — ἑπτακαίδεκα 59 This number is evidently too small, since we are told in another place, that Xenophon gave a young horse to each of the generals and captains. — ἐννάτην ἡμέραν γεγαμημένην, *having been married nine days*. S. § 186. N. 2. γαμεῖν is said of the man contracting marriage, γαμεῖσθαι, of the woman. — ἔχετο θηράσων, *had gone to hunt*. S. § 225. 8.

6—10. κατὰγειοι, *subterranean*. — στόμα, sc. ἐχουσαι. — ἐπὶ κλίμακος, *by a ladder*. — Perkins (Residence in Persia, p. 117) says that "the villages now in this region are just like those described by Xenophon. They are constructed mostly under ground, i. e. the houses are partially sunk below the surface, and the earth is also raised around them, so as to completely imbed three sides, the fourth remaining open to afford a place for the door." A fine testimony to the fidelity of Xenophon's narrative. — τὰ δὲ . . . ἐτρέφοντο, *for* (δὲ) *all the cattle are maintained within* (the houses) *with fodder*.

12—14. ἐνήσαν . . . ἰσοχειλεῖς, *and the barley itself was also in* (the

59 vases) *even to the brim*. Hence the contrivance for drinking by means of reeds, the wine being sucked up from the bottom part of the jar, from which the barley had risen to the surface. — γόνατα. These joints would have closed up the tube, and rendered the reed useless for the purpose here designated.

14—16. τούτους is governed by λαβόντα. — ἄκρατος ἦν, sc. ὁ οἶνος. — καὶ . . . ἦν, and the drink was very sweet to one accustomed to its use.

CYROPÆDIA.

Κύρου Παιδεία, *the education or the discipline of Cyrus*. This book, however, treats not only of the earlier years of Cyrus, but also of his life, his laws, institutions, habits in peace and war, management of his empire, and the means by which he gave strength and permanence to his government. It may be regarded in the light of a historical romance, founded in the main upon facts, but dressed up and embellished with much that is unquestionably fictitious. It has ever been regarded as a most fascinating work, and from the purity and wisdom of its maxims, its high moral tone, its simplicity of style, and the importance of its subject, has been considered a very appropriate classic for the young student, and has from time immemorial found its way, in whole or in some of its parts, into almost every academic course of study in this country and in Europe.

In the first extract here given, we have an account of the sayings and doings of Cyrus at the court of Astyages his grandfather, to which, while a boy, he had been invited together with his mother Mandane.

59 18—25. ἡ ὀλίγη πλεῖον, *or a little more than twelve years*. The comparative is more definitely stated by ὀλίγω, πολλῷ, μακρῷ, etc. Thus πολλῷ πλεῖον, *much more*. — ἡλικῶν, S. § 198. 2. — διαφέρων ἐφαίνετο, *he appeared, showed himself to excel*. With the infinitive φαίνεσθαι signifies *to seem, videri*. — καὶ . . . δέοι, *both in respect to his learning the things which (ἃ = ἐκεῖνα ἃ) were proper*. This phrase is properly synecdochical limiting διαφέρων. S. § 182. — ἐκ δὲ τούτου τοῦ χρόνου is opposed to μέχρι μὲν δώδεκα ἐτῶν in the previous section. — Ἀστυάγης, *Astyages*, was the son of Cyaxares I. and father of Cyaxares II. He reigned over Media 34 years. — καλὸν καγαθόν. If any distinction is to be sought for in these two words, which seem conjoined by usage, the former is to be referred to *corporeal*, the latter, to *mental*

excellence. — αὐτὴ καὶ, *both himself—and.* αὐτὴ is opposed (S. § 160. f) to τὸν Κύρον τὸν υἱὸν ἔχουσα, *with her son Cyrus.*

1—18. ὥς δὲ ἀφίκετο τάχιστα, *as soon as she arrived.* ὥς τάχιστα 60 is elliptical for ὥς ἐστὶ δυνατόν τάχιστα, *quickly as possible.* — ἔγνω δὲ Κύρος τὸν Ἀστυάγην—ὄντα = ἔγνω δὲ Κύρος ὅτι δὲ Ἀστυάγης ἦν. See N. on p. 41. l. 3. — οἶα δὲ, *inasmuch as, since indeed.* Some suppose an ellipsis of ἂν ἐποίησε, and render οἶα δὲ, *as of course he would do.* — ἂν in ὥσπερ ἂν belongs to ἀσπάζοιτο. The protasis is εἰ—συντεδραμμένος = εἰ συντεδραμμένος εἴη. — τις is to be joined in translation with ἀσπάζοιτο, although grammatically belonging to συντεδραμμένος: *just as any one would embrace him if formerly brought up with him.* The student should examine carefully the construction of all these sentences. — καὶ—δὴ responds to τὲ after ἡσπάζετο. — χρώματος ἐντρίψει, *with the rubbing in of paint = with the complexion painted.* The Median women were said to dye the lower part of their eyelids with black paint made of pulverized antimony (now called *Surme* by the women of the East), by the astringent qualities of which the eyes were made to appear larger and fuller, which was esteemed with them a mark of beauty. Cf. Plin. H. N. 33. 6. — κόμαις προσδέτοις, *hair put on, i. e. false hair.* — ἃ refers in gender *ad sensum* to its antecedents. — οἱ κἀνδύες, *cloaks, or gowns* with wide sleeves worn over the tunics, common to kings, generals, and private soldiers. Those worn by kings were of purple, those worn by high officers, scarlet or purple with white spots, while the soldiers wore such as were made of coarser materials. Cf. Anab. I. 5. § 8. — στρεπτοὶ—ψέλλια. It would seem from a comparison of this passage with Anab. I. 2. § 27; 8. § 29; Herod. VIII. 113; Cor. Nep. Dat. III; Dan. 5: 7, 16, 19, that these ornaments were marks of honor at the disposal of the sovereign, and very similar to the orders of modern knighthood. — περὶ ταῖς χερσίν. Cf. Anab. I. 5. § 8, where the vulgar reading ἐπὶ τῶν χειρῶν, from Marg. Steph. and two MSS. was changed into περὶ ταῖς χερσίν, evidently the better reading, and conformable to the passage here, which is found without variation in all the books. — τοῖς οἶκοι, *those at home, i. e. in their own country,* and therefore not infected with the voluptuous habits of the Medes. — καὶ νῦν ἔτι, *even yet at the present time, now even.* — μοι δὲ πάππος, *my grandfather,* μοι is the dative of confidential and pleasant intercourse. — ἥ before οὗτος is disjunctive. — οὗτος, i. e. his grandfather. — ἄρα, *then.* — κάλλιστος, is strengthened by πολὺ, *by far the most beautiful.* — ὅσων = τόσων ὅσους (S. § 175. 1), of which ὅσους is governed by ἐώρακα.

19—25. στολήν. See N. on στρεπτοὶ above. — Ἰππου χρυσοχαλίνοι. Cf. p. 32. l. 25. — ἄτε παῖς ὢν, *inasmuch as he was yet a boy:* ἄτε followed by a participle gives emphasis to what is affirmed in the

60 principal clause. — ἰππεύειν μανθάνων ὑπερέχαιρεν, *was greatly pleased with learning to ride*. S. § 225. 7; K. § 175. 1. c. — διὰ . . . χώρα stands as the reason why καὶ ἰδεῖν ἵππον σπάνιον. Cf. Herod. IX. 122.

27. ὥς ἡδιστα, *as pleasantly as possible*, or with the highest pleasure. This elliptical expression fully written would be: δειπνεῖν οὕτω ἡδιστα ὥς ἡδύνατο δειπνεῖν ἡδιστα, *to sup the most pleasantly as he was able to sup pleasantly*. The ellipsis in ὥς ἡδιστα would easily be supplied by the mind, especially by that of one to whom the language was vernacular. — οἰκαδε, *homewards*, is employed, because, as Cyrus was then in Media, the verb ποδοῖη implies a longing to return and enjoy the things at home. Adverbs of place are governed by the same laws of attraction as prepositions. S. § 235 (end). — παροντίδας, "*dainty side-dishes*," Liddell and Scott. — ὅσα πράγματα, *what an amount of troubles*. — ἀπογεύεσθαι τούτων. S. § 192. 1. — φάναι, sc. φασί.

61 2—7. ἀπλουστέρα καὶ εὐδυτέρα, *more simple and direct*. — τοῦ depends on κάλλιον. S. § 198. 1. — τοῦτο and τὸ αὐτο refer to τὸ ἐμπλησθῆναι going before. — τὸ αὐτὸ ἡμῖν, *the same thing which we strive for*. The dative to which τὸ αὐτὸ directly refers is understood, and ἡμῖν, which would limit it is put in the dative. Here τὸ αὐτὸ refers to the thing sought after, and ἡμῖν, to the persons seeking it. Cf. S. § 202. N. 1. — πολλοὺς . . . πλανώμενοι, *wandering up and down through very (τινας) many labyrinths*, i. e. the Persians could more readily satisfy their hunger than the Medes, who were obliged to partake of so many dishes (*to rove through so many mazes*) before they could finish their meals. ἐλιγμοὺς is the abstract accusative after πλανώμενοι. S. § 181. 2; K. § 159. 2. — δπρ = ἐκεῖσε δποι. Hermann remarks, that ποῖ and δποι denote motion towards a place, but πῇ and δπρ signify both motion towards a place and rest in the place towards which the motion tends. Cf. Vig. p. 153. — ἤκομεν, *we have come*; properly, *we are here*, the form of the verb being present.

8—16. οὐκ ἀχθόμενοι (participle of *manner*. S. § 225. 3), *not with trouble*, a litotes = *with great pleasure*. — ταῦτα is here used δεικτικῶς, i. e. demonstratively, as though the person who spoke pointed with the finger. See N. on p. 5. l. 14. Zeune interprets ταῦτα = κατὰ or διὰ ταῦτα, i. e. οὕτως. — Ἄλλὰ . . . ὁρῶ, *but I see that you even (καὶ) loathe* (S. § 225. 7) *these articles of food*. The accusative after μυσαττόμενον is properly speaking synecdochical. Cf. Kühner (Jelf's edit. § 549, c) calls βρώματα the accusative of equivalent notion. — καὶ τίνι δὴ — τεκμαιρόμενος, *and indeed on what ground*; literally, *inferring or judging from what*. For the construction of τίνι, cf. S. § 206. 1. — τοῦ βουτου ἄψῃ. S. § 198. 1. — εἰς οὐδὲν τὴν χεῖρα ἀποψόμενον, *that you wipe your hand on nothing*. ἀποψόμενον (ἀποψάω) depends on δοῶ. S. § 225. 7. — τὰ ἔστων, i. e. the meat, sauces, etc. As all food was

taken in the hands, there was an evident necessity of wiping the fingers 61 often when meat was eaten. Cyrus pretended to consider this frequent wiping of the hands a proof that the person was disgusted with his food. — πλεία, neut. plur. of πλέως, Attic for πλέος, *full*, here = *be-daubed*.

17—23. ~~ει introduces an indirect question~~ having a negative sense, as may be easily seen from the connection. When its sense is affirmative, it may be translated by *whether—not*. — κρέα γε εὖωχοῦ, *eat heartily of your meat = enjoy your meal*. “The accusative stands with verbs of eating and drinking, when the substance is represented as consumed wholly or in a great quantity.” Kühner, § 273. R. 15. — νεανίας, *a young man*, i. e. one healthy and active. — ἅμα δὲ ταῦτα λέγοντα, *and while he was saying these things*. S. § 225. N. 1. — πολλά, sc. κρέα. It is fully written in the next line below. — τῶν ἡμέρων limits κρέα understood. — εἰπεῖν—φάναι. “Ne vel εἰπεῖν vel φάναι delendum putes.” Poppo. — ἥ καὶ δίδως, *do you also give*. — ὅτι ἂν . . . χρῆσθαι, *to use them in whatever way I please*. The infinitive χρῆσθαι denotes purpose (S. § 222. 5) and depends on δίδως. It should be observed, however, that the infinitive does not denote purpose as existing in the subject of the infinitive, but in the subject of the verb upon which the infinitive depends: *do you give all these meats to me for the purpose of using*, i. e. for the purpose on your part that I should use, etc. For the omission of the subject of the infinitive, see N. on p. 3. l. 16. — ἔγωγε (sc. δίδωμι), *I indeed give them*. S. § 68. N. 3.

23—27. λαβόντα τῶν κρεῶν διαδίδοναι, *taking portions of the meats* (S. § 191. 1) *he shared them amongst*; or, *he took portions of the meats and shared them amongst*. The action expressed by the participle must often be conceived as one with that of the verb following, and in such cases may be frequently rendered by the English verb. — σοί. “In the *weaker* forms the first and second personal pronouns are omitted in the nominative, and are enclitic in the oblique cases singular; but in the *stronger* form, they are expressed in the nominative, and are orthotone throughout.” Crosby, § 727. I. — τοῦτο (sc. δίδωμι) is distinctive as well as demonstrative in this place. See Crosby, l. c. — προθύμως, *zealously, with pains*. — μὲ ἱππεύειν διδάσκεις. S. § 184. 1; K. § 160. 4. β. — σοί δέ, sc. τοῦτο δίδωμι from the preceding member.

29—34. Σάκκ, “is the name of a tribe, given to any individual of the tribe, somewhat like the term ‘negro’ with us.” Colton. — ὦν ἐτύγχανε = ἦν. Construct ἔχων also with ἐτύγχανε, *happened to have*. S. § 225. 8; K. § 175. 3. α. — προσάγειν, *to admit, introduce*, limits τιμήν, as an adnominal genitive. S. § 222. 2. — τοὺς δεομένους Ἀστυάγους, *those who stood in need of* (= had business with) *Ashtages*. S. § 200. 3; K. § 158. 5. α. — οὗς = ἐκείνους οὗς. — καιρὸς — προ-

61 σάγειν is constructed in the same way as τιμὴν προσάγειν. — παῖς sc. ἐπήρετο with which ἄν is to be taken. — μηδέπω ὑποπτήσσω, *not yet shy, bashful*. ὑποπτήσσω, *to crouch through fear* as hares, partridges, etc. It here refers to the timidity or bashfulness, which boys feel when just emerging from their boyhood and entering upon youth.

62 2—6. σκώψαντα, *joking, in a jesting manner*, denotes manner. S. § 225. 3; K. § 176. 1. d. — οἱ δὲ κ.τ.λ., are the words of the historian and not of Astyages. — καθαρείως, *cleanly, neatly*, so as not to spill any of the liquor in pouring it out. — τοῖς τρισὶ δακτύλοις, *with the three fingers*, i. e. the three generally used. These were probably the thumb and first two fingers of the hand. — εὐληπτότατα, *most easily taken hold of*.

9—22. τὸν before κελεῦσαι refers to Astyages, and has the force of a demonstrative pronoun. S. § 166. 1; K. § 148. 4. — δῆ, *then*. — οὕτω μὲν δὴ εὖ, *just as well, gracefully*. οὕτω δὲ responds to οὕτω μὲν, *supra*. — φιάλην is here to be taken synonymously with ἔκπωμα, as ἐνδοῦναι τὴν φιάλην is but a varied expression for ἐνδοῖεν τὸ ἔκπωμα. — ὥστε answers to οὕτω going before, and is followed by the infinitive because the discourse is oblique. — ἐγγελῶσαντα, *laughing out*. He now put off his mock gravity and resumed his natural playfulness. — καὶ φιλοῦντα ἕμα, *and the same time he kissed him*. ἕμα frequently follows the participle with which it is constructed. — ἀπόλωας, *you are undone*. Cf. Soph. Gr. Verbs, p. 204. — ἐκβαλῶ σε ἐκ τῆς τιμῆς, *I will deprive you of your post of honor*. S. § 200. 3. — τὰ τε γὰρ ἄλλα, *and for the rest* = as to what pertains to the duties of the office. — ἐκπίομαι—τὸν οἶνον. See N. on κρέα γε εὖωχοῦ, p. 61. l. 18. — οἱ δ' ἔρα κ.τ.λ. These are the words of the historian. — ἀπ' αὐτῆς, sc. τῆς φιάλης. — κυάδφ. This was a cup for drawing wine out of the mixer (κρατῆρ) into the drinking-bowls, or as here, from the bowl into the hand. It contained one-twelfth of the sextarius, or .0825 of a pint English. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 311. — τοῦ—μὴ λυσιτελεῖν αὐτοῖς, *in order that it may not profit them*. The genitive (i. e. the infinitive with the article τοῦ) denotes an object, aim, or purpose, which may be considered as the cause of the action of the principal verb. Kühner § 308. 2. b; S. § 222. 2. Sturz, without sufficient reason, finds an ellipsis here of ἔνεκα.

23—34. τέλλα, *in other respects*. Accusative synecdochical. — ἐδεδοίκειν . . εἴη, *I was afraid lest (μή, S. § 214. a) poison had been mingled in the vessel*. For the tense of ἐδεδοίκειν, cf. S. § 211. N. 6. — ὅτε εἰστίαςας. The indicative is used in this adverbial sentence denoting time, because the statement is represented as a fact. When it is something conceived or conditional, the subjunctive or optative is used,

according as the verb of the principal sentence is in one of the primary 63
or of the historical tenses. Cf. Kühner, § 337. 5. 7. — *σαφῶς . . . ἐγχε-
αντα*, *I plainly perceived that he* (i. e. the Sacian) *had poured in* (= into
the drinking-vessel) *poison for you*. *μανθάνω* with the participle signi-
fies *to see into, to perceive*; with the infinitive, *to learn*. Cf. K. § 175.
R. 4. c. — *τοῖς . . . σφαλλομένους*, *disordered in mind and body* (S. § 206.
2; K. § 161. 3); literally, *staggering, reeling* like drunken men. —
οὐκ ἔατε, *you forbid*. In absolute negations, *οὐ* and the verb or substan-
tive form together an idea, directly opposite to that of the verb or sub-
stantive alone. — *ἡμᾶς τοὺς παῖδας*, *us boys*. — *αὐτοὶ ἐποιεῖτε*. S.
§ 160. 4. b. — *πάντες—ἅμα*, *all at once*. — *ἐκεκράγείτε*. 2 pluperf.
as imperf. — *μάλα γελοιῶς*, *very laughably, ridiculously*. — *οὐκ . . .
ᾄδειν*, *and without hearing the singer* (S. §§ 192. 1; 225. 1; K. § 158. 5. a)
you swore that he sung most admirably.

1—5. *μὴ . . . ἐδύνασθε*. The ellipsis may be thus supplied: *not to say* 63
that you could not dance in tune (i. e. to the time of the tune), *but you could*
not stand upright. *μὴ ὅπως* is like the Lat. *ne dicam*, and *μὴ δύνασθε*
may be supplied from *οὐδ' ἐδύνασθε* in the next clause, *οὐδὲ* being
changed into *μὴ* because the negative is dependent (S. § 229. 2), and the
verb taking the optative mood after *ὅπως* (S. § 214. 2). Cf. Crosby,
§ 901. 12. — *παντάπασι*, *in every respect*. — *ἡ ἰσηγορία*, *equal free-
dom of speech*. — *ὃ* refers to *τοῦτο* for its antecedent: *this which you
were then doing*.

8—23. *διψῶν παύεται* (sc. *πίνων*), *he stops drinking* (S. § 225. 7) *while*
thirsting, i. e. while he is yet thirsty. — *ἄλλο*, *other than not being*
entirely free from thirst. By *κακὸν οὐδὲν* Cyrus alludes to the evils of
drinking to excess. — *οὐ—Σάκας*, *no Sacian = no fellow like your
carpbearer*. — *οὗτος ὁ μιαιώτατος*, *this dirty blackguard, wretched fellow*.
— *ἀποκωλύει*. The historic present for the aorist. — *δός μοι . . .
αὐτοῦ*, *give me the command of him for three days*. S. §§ 186. 2; 189;
K. §§ 159. 3 (6); 158. 7. a. — *ὅποτε βούλοιτο*, *whenever he wished*.
The optative in this adverbial sentence denotes indefinite frequency
(Cf. S. § 217. 2; K. § 183. 3. c), and therefore *λέγοιμι* in the principal
clause is an iterative tense: *I would say, keep saying*. Cf. N. on *ὅτε—
εἰστίσας*, p. 62. l. 26. — *οὐπω*, *not yet*. — *τῷ ἀρίστῳ ἐντυχεῖν*, *to
have* (literally, *to meet with*) *his dinner*. — *σπουδάζει γὰρ πρὸς τινας*,
for he is busily engaged with certain persons. Some render: *for he is
giving audience to certain persons*. It is very absurd to suppose, as some
do, that *ἐκεῖνο* (i. e. the dinner) is the subject of *σπουδάζει*, since the sen-
tence is doubtless a repetition of the offensive words uttered by the
Sacian to Cyrus, when he wished to run to his grandfather. — *ἦκοι*
refers to the Sacian. — *λοῦται*, *is washing himself, is bathing*. —
πάνυ σπουδάξοι φαγεῖν, *was very eager to eat, urgent for his meal*.

63 ἀπὸ σοῦ κωλύων, *when he keeps me from you*. The participle here denotes the relation of time, with the concomitant idea of cause, since we might render it: *by keeping me from you*. S. § 225. 2; K. § 176. 1. a.

23—27. εὐθυμίας, *good spirits, cheerfulness*, here in the sense of *subjects of mirth and cheerfulness*. For the use of the plural, cf. Kühner § 243. 3 (3). — ἐπὶ τῷ δείπνῳ, *at supper*. ἐπὶ is here used *de tempore*. — τὸν τῆς μητρὸς ἀδελφόν, i. e. Cyaxares. — χαλεπὸν . . . ποιήσαντα, *it was difficult for another to anticipate him in doing this*. S. § 225. 8; K. § 175. 3. d. — ὑπερέχαιρεν αὐτοῖς χαριζόμενος, *was greatly delighted in gratifying them*. S. §§ 225. 3; 201. 1; K. §§ 176. 1. d; 161. 2. c. γ.

28—32. ὥς ἀπιούσα, *in order to go away*. The future participle with ὥς, marks intention or purpose. — νομίζειν = νομίζοι.

34. πρῶτον . . . ἔρξει, *in the first place the Sacian shall not for you (σοί, as far as you are concerned) have commands of access to me*. "This shows that it was a part of the Sacian's office, to say who should and who should not see the king." Colton.

11 1—11. ὥς = εἰς. It is always placed before nouns denoting intelligent objects. — ἐπὶ σοί, *in your power*. ἐπὶ here denotes subordination. — χάριν σοι εἶσομαι, *I shall feel thankful to you*. εἶσομαι, fut. mid. of Εἶδω used chiefly by the Attics instead of εἰδήσω mostly an Epic form. — ἄλλοις ὁπόσοις ἂν Βούλῃ, *as many others (i. e. horses) as you please*. — ἔπειτα . . . πορεύσῃ, *then at supper you shall proceed what way* (S. 181. 2; K. § 159. 2) *you please to that which seems to you to be moderate*, i. e. to a temperate meal. *ὁποῖαν ὁδὸν πορεύσῃ* refers back to what Cyrus said (p. 61. l. 6) about the many labyrinths, through which the Medes wandered before they could satisfy their hunger *μετρίως ἔχειν = μέτριον εἶναι*. — παραδείσῳ, *a pleasure-ground, park*. See N. on p. 28. l. 29. — ἐπειδὴν τάχιστα, *as soon as*. — τοξεύων καὶ ἀκοντίζων, *shooting and hurling the javelin* = with your bow and javelin. The participle here denotes means or instrument. — μεγάλῳι = *grown up*. — οὐκ ἀτυχήσεις. The protasis is λέγων (= if you should speak) πρὸς ἐμέ. For this use of the participle, cf. S. § 224. 6; K. § 176. 1. c.

14—23. δ (= οὗτος) δὲ οὐκ ἐμέλλησεν, *he did not delay* = he replied without hesitation. Sophocles (Gr. Verbs *sub voce*) says that the form *ἡμέλλησα* (with ἡ) is rare. — δοκῶ — εἶναι = *I am acknowledged to be*. — ἀκοντίζων and τοξεύων show in what respect κράτιστος is to be taken. In like manner *ἱππεύων* in the next clause qualifies *ἥσσω*, *inferior in riding, in horsemanship*. — *ἡλίκων* depends on *ἥσσω*. S. § 198. 1. — ἐνθάδε, *here*. Below in *ἐλθω ἐνθάδε* it is *hither*. — σοί — νικήσειν, *that I shall conquer for you*. σοί is the dative of endearment. See N. on p. 60. l. 13. — τὰ πεζικά, *in exercises on foot*. Accusative

synecdochical. — *eis Mēdous* = *eis Mēdōn chōran*. This mode of 64 expression is by no means uncommon with Xenophon. Cf. *Anab.* I. 3. § 5; III. 5. § 15; IV. 7. § 1; V. 5. § 1, et saepe. al. The Latins also use the same elliptical form of expression. Cf. “*relinquebatur una per Sequanos via.*” *Caes. Bel. Gal.* I. 8. — *πειράσσομαι τῷ πάππῳ —συμμαχεῖν αὐτῷ*. In consequence of the intermediate words between *πάππῳ* and *σῶμμαχεῖν*, the pronoun *αὐτῷ* referring to *πάππῳ* is added for the sake of perspicuity. S. § 160. N. 5; K. § 169. R. 6. — *ἀγαθῶν ἰππέων κράτιστος*, *the best of good horsemen*. “The positive is sometimes added to the superlative for the sake of emphasis,” Crosby, § 673. 1.

24—31. *εἰπεῖν*, *to inquire*. — *ἐκεῖ*, i. e. in Persia. — *ὥς.... δικαιοσύνην*, *inasmuch as I now thoroughly understand justice*. S. § 221. 2. — *καί*, *even*. — *ἄλλοις* depends on *δικάζειν*. — *καὶ τοῖνον*, *and yet, but still*. — *ἐπὶ μιᾷ ποτε δίκῃ*, *on account once of one decision, a certain decision*. — *ὥς οὐκ ὀρθῶς δικάσας*, *because I did not judge rightly*. *ὥς* with the participle often denotes the reason of the action expressed by the principal verb.

33. *ἐκδύσας*, sc. *χιτῶνα* the accusative of the thing. S. § 184. 1; K. § 160. 4. ζ. — *αὐτὸν* refers to *ἕτερον παῖδα μικρὸν* to give perspicuity (see N. on *πάππῳ — αὐτῷ*, l. 24, supra), and cannot well be rendered. Fischer erroneously refers *αὐτὸν* to *χιτῶνα* — *τὸν μὲν* and *τὸν δὲ* refer, the former to the larger boy's coat, the latter, to that belonging to the smaller boy. — *ἐκείνον* (S. § 184. 1; K. § 160. 4. ζ) and *ἐκείνου* refer to the smaller boy. — *ἡμφίεσε*, aorist of *ἀμφιέννυμι*.

1—11. *ἀμφοτέροις* limits *βέλτιον*. — *τὸν... ἔχειν*, *that each should 65 have the coat which fitted him*. — *ἐν τούτῳ*, *on this occasion therefore*. — *τοῦ ἀρμόζοντος*, *of that which fits* (S. § 225. 1; K. § 176. 1. f), *of what is befitting*, depends on *κριτῆς*. — *ποτέρου δ' χιτῶν εἴη*, *to which of the two the coat belonged*. S. § 190; K. 158. 3. a. — *τοῦτ'* refers to *τίς κτήσις δικαία ἐστὶ*, *what is a just possession*. — *σκεπτέον*. A verbal from *σκοπέω*. — *ἔχειν* and *κεκτῆσθαι*, with the words connected with them, are subjects of the proposition *κτήσις δικαία ἐστὶ* supplied from the clause above. — *τὸ μὲν νόμιμον* is the subject and *δίκαιον* is the predicate of *εἶναι*. — *σὺν τῷ νόμῳ* (= *νομίμως*), *in accordance with law*. — *ψῆφον τίδесσαι*, *to give a decision*. *ψῆφος*, literally, *the pebble* used in voting, which was thrown into the judgment-box (*κύριος*), and hence it came to be sometimes used in the signification, *vote, decision*. Cf. Smith's *Dict. Gr. and Rom. Antiq.* p. 804. — *ἢν δέ τι ἄρα προσδέωμαι*, *but yet if I need any thing in addition* (*προσ-*).

11—24. *ταῦτά*, i. e. *τὰ αὐτά*, *the same things*. — *παρά*, *with*. — *ἐαυτὸν δεσπότην πεποίηκεν*, *he made himself master* = *is now master*. The perfect has here a force similar to that of the Historical Present.

- 63 K. § 152. R. 2; S. § 211. N. 1. For the construction, cf. S. § 185. — τὸ ἴσον (*de jure*) ἔχειν is the subject of νομίζεται. — μέτρον — αὐτῷ, *his standard of action*. — ὅπως, sc. ὅρα, *see to it that*, etc. — τούτου refers to Astyages. — τοῦ βασιλικοῦ, sc. ἡθους. — ἐν ᾧ.... ἔχειν. The order is: ἐν ᾧ τὸ οἶσθαι ἐστὶ χρῆναι ἔχειν (*that it is meet that one should have*) πλεῖον πάντων. — μείον ἢ πλεῖον ἔχειν, *to have less than more* = to be subject than to govern. The conjunction ἢ connects δεινότερός ἐστιν with δεινός ἐστιν understood: *he is more able to teach to have less than he is able to teach to have more*. — ἡ οὐχ ὀρᾷς; *do you not see?* = *perchance you do not see*. ἡ, or, serves to introduce the second member of a question, the first member being often not expressed in form, but contained in or easily supplied from what precedes. — δεδίδαχεν, perf. 3 sing. of διδάσκω. — ὥστε has here a strong illative signification: *therefore, for this reason*. — οὐτ' ἄλλον οὐδένα οὐτ' ἐμέ. It will be seen that the phrase in which ἄλλον is contained, comes first, directly contrary to the English construction, which demands the order: οὐτ' ἐμέ οὐτ' ἄλλον οὐδένα.

INTERVIEW OF CYRUS WITH CRÆSUS.

Cyrus having defeated the Assyrians turned his arms upon Cræsus the king of Lydia, who had been the auxiliary of the Assyrian king. In a great battle he entirely overthrew the Lydian forces and pursued the flying army to Sardis. The following extract contains an account of the interview between them.

- 26—30. ὥσπερ ἔδει, “*uti par erat*.” Sturz. — ἐπὶ Σαρδεῶν = ἐπὶ Σάρδεϊς. — τὰ δ'.... ἀπεχώρει, “*and the other tribes departed, each person going as far as he could in the night on his way home*.” Felton. — τὰ δ' ἄλλα φύλα, sc. Κροίσου. Reference is had to the Thracians, Cyprians, Cilicians, Phrygians, etc. ὁδοῦ depends on προσωπῶτω. S. § 187. 4; K. § 158. R. 1. d. Some make it depend on ὅποι, others, upon ἐπὶ or διὰ understood. ἕκαστος is in partitive apposition with τὰ δ' ἄλλα φύλα. S. § 156. 3; K. 154. 2.
- 66 1—3. ἦγε, sc. τὸ στράτευμα. — τῷ τείχει = τῇ ἀκροπόλει, l. 7, infra. — μηχανάς, “*machinas bellicas*.” Sturz. They were probably warlike machines for carrying on a siege. — ὡς προσβαλὼν, (*pretending*) *that he would make an attack*. ὡς is here used *de re prætexta*. — παρεσκευάζετο. S. § 209. N. 3.
- 4—9. κατὰ.... ἐρύματος, *where seemed to be the most precipitous parts of the fortifications of the Sardians*. — τῆς ἐπιούσης νυκτός. “*According to Herodotus the city was taken on the fourteenth day of the siege*.” Zeune. — ἀναβιβάζει, *he orders to ascend*, is the Historical Present. — ἀνὴρ Πέουσης, “*aliter Herodot. I. 84. arcem Sardium ex-*

pugnatum esse narrat." Lange. — δούλος is limited by τινός. — 66 φρουρῶν, of the guards. — τὸν ποταμόν, i. e. the Pactolus, which probably flowed along by this citadel. — τὴν αὐτήν, the only (S. § 160 4. a), belongs to κατάβασιν as well as to ἀνάβασιν.

10—13. τοῦτο refers to ὅτε εἶχετο τὰ ἔκρα. — ἀπὸ τῶν τειχῶν, from the walls of the city; not as some think, from the tower. — τῆς πόλεως depends on ὅπῃ (= ὅποι), to whatever part of the city (S. § 188. 1; K. § 158. 3. R. 1. d), and not on τῶν τειχῶν, as Lange supposes. — ἅμα τῇ ἡμέρᾳ, as soon as it was day, i. e. the day following the night in which the citadel was taken. — ἐκ . . . κινεῖσθαι, that no one (of the soldiers) should stir from his rank. This was done to prevent the soldiers from pillaging the city.

14—18. κατακλεισάμενος, having shut himself up. S. § 209. 1; K. § 150. 3. a. — Κύρον ἐβόα (= ἐπεβόα) through fear perhaps of the Chaldæans, who for the sake of plunder had descended from the tower into the city where was the royal palace of Cræsus. — τοῦ μὲν Κροίσου φύλακας for the sake of protection as well as of safe keeping. — ὅπλα = the camp, tents. ἔρημα is therefore to be taken in the sense of, deserted, empty. — καταδεδραμήκεσαν γὰρ ἄρπασόμενοι, for they (i. e. the Chaldæans) had run down (into the city) for the purpose of plundering. S. § 225. 5; K. § 176. 1. e.

21—25. οὐ . . . ἀτακτοῦντας, for, said he, I could not endure to see (S. § 225. 7; K. § 171. 1. d) men, who are disorderly, better off (as to booty) than the rest. — πᾶσι Χαλδαίοις μακαριστοῦς, (to be pronounced happy by the Chaldæans, in consequence of the riches which you would carry home. Cf. Anab. I. 9. § 6. For the construction of the dative, cf. S. § 206. 4; K. § 161. 2. d. — μὴ . . . ἐντύχη, wonder not if some one more powerful (than you) should happen to fall in with you, as you are going away = do not wonder, if I should strip you of all your effects and send you away empty.

27—31. παύσασθαι ὀργιζόμενον, to cease to be angry. S. § 225. 7; K. § 175. 1. e. — πλεονεκτοῦσιν, are better off than the rest.

2. τῆς πόλεως depends on ὅπου. — μένειν follows ἐπιτηδεύειν. 67 — ὅπλοισι. See N. on p. 66. l. 18.

4—7. ἀγαγεῖν. Herodotus (I. 86) relates this circumstance differently. — τοῦτο (i. e. the name of master) depends on ἔχειν, which takes the place of an accusative after δίδωσι. — τὸ ἀπὸ τοῦδε, from this time. The article is added as in τὸ νῦν, τὸ παράπαν, etc. — ἐμοὶ προσαγορεύειν = ἡ τύχη δίδωσι ἐμοὶ προσαγορεύειν σὲ οὕτως.

7—9. καὶ σύ γε, sc. χαῖρε. — ἐπέπερ ἄνθρωποι κ.τ.λ. "additamentum pulcherrimum." Lange. — συμβουλευσαι. In the active voice συμβουλευειν signifies to give advice, in the middle, to consult or ask advice. The Latins express this difference by *consulere alicui* and *consulere aliquem*.

- 67 12—20. ὁρῶν — πεπονηκότας. S. § 225. 7; K. § 175. 1. a. — πλουσιωτάτην. Cf. Herodot. I. 29, 71. — μετά, *after, next to*. — ἀξιῶ. Herodot. I. 80. has δικαιῶ. — διαρπάσαι denotes the object or purpose of ἐφείναι τὴν πόλιν. — τε — τε (in τὴν τε — ἐν τε), *partly — partly*, introduces two reasons why Cyrus did not wish to give the city up to be plundered. — ἂν ἐκθάρηται, *would be destroyed*. ἂν gives to the infinitive the force of the subjunctive with εἰ. S. § 215. 5. — πλεονεκτήσειαν. Cf. p. 66. l. 25.

22—27. οὓς = ἐκείνους οὓς. — ἐδέλω, *sc. λέξαι*. — ὅτι, *how that*. — The object of διαπέπραγμαί, *I have obtained*, is μὴ ποιῆσαι ἀρπαγὴν. — ἀφανισθῆναι, *to be removed from their sight; to be taken away into servitude*. — ὑπασχόμεν δὲ depends on ὅτι. — ἀντὶ, *instead of, in lieu of*. — ἡ μὴν belongs to ὑπασχόμεν, and shows that the promise was made with the solemnity of an oath. — Repeat σοὶ after ἔσεσθαι. — πᾶν ὅτι καλὸν κἀγαθὸν = πᾶν καλὸν κἀγαθὸν ὅτι. So in the following section, by a similar transposition, καλὸν κτῆμα (i. e. the rings, bracelets, jewels, gold, etc.) = πᾶν καλὸν κτῆμα ὅτι.

28—31. ὁμοίως, *in like manner, nothing the less*. — εἰς νέετα (= εἰς τὸ μέλλον, or εἰς τὸ ἐπιδὼν ἔτος. Fischer), *in the next year*. — σοὶ πλήρης, *full for you* (Dat. commodi) who are now the ruler of this city. πλήρης in the sense of *well-furnished*, is found in Anab. III. 5. § 1. — αἱ τέχναι, *the trades, arts*. — σοὶ (after τέχναι) = *to your disadvantage* (Dat. incommodi). — διεφθαρμέναι ἔσονται. A circumlocutory future, consisting of the future of εἶμι, and the perf. pass. participle, is used to express the rapidity of an action, by taking not the beginning of it, but its completion.

31—34. ἰδόντι τὰ ἐλθόντα, *when you have seen* (participle of time. See N. on I. 3. § 11) *the things which have come in*, i. e. which have been brought in by the inhabitants of their own accord. Cf. I. 24—26. — ἔτι καί, *even yet*, if you are dissatisfied with the amount which is brought to you. — τῆς ἀρπαγῆς of the city. — πρῶτον in the order of action. — σοὶ is the dative used for the subjective genitive. — οὕτω — ὥσπερ, *thus as*.

- 68 3—6. πάντως, *wholly*, i. e. without keeping any thing back from me. — τὰ . . . χρηστηρίῳ, the responses of the Delphic oracle. Croesus, according to Herodot. I. 53, 55, 91, consulted the oracle of Apollo at Delphos twice, (1) about the issue of the war with the Persians; (2) about the length of his reign. Fischer says that τὸ ἐν Δελφοῖς χρηστήριον is the *Delphic oracle, the temple of the Delphic Apollo*. But τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου signifies *the oracles of Apollo, the Delphic responses*. — σοὶ (= ὑπὸ σοῦ) is to be constructed as dative of the agent with τετραπεῦσθαι. S. § 206. 4; K. § 161. 2. d. — πᾶν γε qualifies τετραπεῦσθαι. — ἐκείνῳ πειδόμενον, *persuaded by him, at his persuasion*.

6—9. ἐβουλόμεν . . . ἔχειν, *I could have wished* (S. § 215. 3; K. 68 § 153. 2. a (a), *O Cyrus, that it were so*, i. e. ἐμὲ τεθεραπευκέναι αὐτόν. — εὐδὺς ἐξ ἀρχῆς, i. e. from the time in which I came to the kingdom. — προσηνέχθην τῷ Ἀπόλλωνι, *I have borne myself towards Apollo*. πράττων denotes the manner or way, in which the action designated by the verb took place. — πάνυ — παράδοξα, *very paradoxical*, i. e. something apparently absurd.

11, 12. ἀπεπειρώμην αὐτοῦ εἰ δύναιτο ἀληθεύειν, *I put him to the test* (S. § 192. 1) *whether he was able to tell the truth*. — τοῦτο depends on γνῶσιν, and is explained by. ἀπιστούμενοι = *when they know this* (viz.) *that they are distrusted*. Lange construes τοῦτο as an accusative absolute. — μὴ ὅτι — ἀλλὰ καὶ is an elliptical phrase = *I do not say that — but also; not only — but also*.

14—16. ἐπεὶ . . . ποιῶντος, "*when he* (i. e. Apollo) *perceived in me that I was doing an absurd thing*." Kühner, § 273. 4. f. The genitive of the participle here denotes that which is perceived in the object (ἐμοῦ), and at the same time denotes the person. In respect to the thing here alluded to, the story is that Cræsus, having cut up into small pieces a tortoise and a lamb, and boiled them together in a brazen cauldron, sent messengers to the Grecian oracles, and also to that of Ammon in Lybia, to inquire of them what he was doing. The replies of the oracle of Amphiaræus and that of Delphi were correct, and having sent to these oracles rich presents, he directed the bearers of them to inquire whether he should march against the Persians. It was then that he received the reply, that if he marched against the Persians, he would overthrow a great empire. — καὶ = καίπερ. It is adduced as an evidence of the knowledge of the god, that he knew what Cræsus was doing, *although* he (i. e. Cræsus) was at a great distance from Delphi. — οὕτω δὲ, *so then*, i. e. in these circumstances. — περὶ παίδων, i. e. whether I should beget children.

17—20. ἀναθήματα, *votive offerings, presents*. These offerings to the gods consisted of shields, chaplets, golden chains, candlesticks, etc. — τί . . . γένοιτο, *what I should do* (S. § 215. 5; K. § 153. 2. d) *that I might have sons*. μοι depends on γένοιτο. S. § 201. 3; K. § 161. 2. a. — ἔσονται. Supply παῖδες from the preceding clause, which is also to be understood with ἐγέγοντο in the next section.

21—27. οὐδὲ γὰρ οὐδέ, *for not at all*. The negation is very strong. — τοῦτο is accusative synecdochical. — ἐψεύσατο refers to Apollo. — ὤνησαν, sc. ἐκεῖνοι referring to the children of Cræsus. — κωφός. Cf. Herodot. I. 34, 85. — ὦν διετέλει, *continued to be* (S. § 225. 8; K. § 175. 3. c). According to Herodotus, he suddenly gained the power of speech, when he saw his father at the taking of Sardis, about to be slain by a Persian who was unacquainted with his rank. —

68 ὁ δὲ ἄριστος. His name was Atysa. — ἐν ἀκμῇ τοῦ βίου, *in the acme of life* = in the youthful vigor of life; in his youth. — ἀπώλετο He was unintentionally killed by Adrastus a Phrygian. Cf. Herodot. I. 34, 43. — πιεζόμενος . . . συμφοραῖς, *but being weighed down with the misfortunes of my children*. περὶ here denotes that *in respect to which* συμφοραῖς is taken. — τὸν λοιπὸν βίον — διατελέσαιμι, *I might pass the rest of my life*. Prof. Felton refers τὸν λοιπὸν βίον to S. § 186. 2. — σαυτὸν γινώσκων, i. e. knowing thy own power, resources, and abilities. Cf. Anab. I. 6. § 7, where instead of σαυτὸν we have τὴν σεαυτοῦ δύναμιν. The two expressions are nearly synonymous, the signification of the former being rather more extensive, including a knowledge of one's mental and moral as well as physical resources, to which the latter seems to be limited. — περάσεις (sc. τὸν βίον), *will pass life*.

29—32. τὸ ῥᾶστον . . . διδόναι. Construct: αὐτὸν διδόναι τὴν εὐδαιμονίαν μοι προστάξαντα (*by enjoining upon*) τὸ ῥᾶστον (superlative of ῥάδιος), *the easiest thing*, i. e. self-knowledge. — γινώσκειν depends on οἶόν τ' εἶναι (= δυνατόν εἶναι). S. § 222. 6. — τοὺς μὲν and τοὺς δ' are in partitive apposition with ἄλλους. — ἐαυτὸν . . . εἶδέναι, *I thought that every man* (πάντα τινά, *any one you please*) *knew himself who he was* (literally, *who he is*).

69 1—4. ἀνεπίσθην ὑπὸ τοῦ Ἀσσυρίου. Cf. Cyrop. II. 1. § 25. Cræsus speaks of the first campaign in which he saved himself by flight. Cf. Cyr. IV. 1. § 8. — εἰς πάντα κίνδυνον, *into all sorts of danger*; or as some translate: *into the greatest danger*. — αἰτιδομαι, *to accuse*, is sometimes followed by two accusatives. S. § 194. N. 2. — ἔγνων ἐμαυτὸν μὴ ἰκανόν. Supply ὄντα. — σὺν τῷ θεῷ, *with the help of the god*.

6—13. ὑπὸ τῶν δεομένων. Reference is had to the kings, who had confederated to carry on the war against the Medes and Persians. — προστάτην γενέσθαι. This refers to the second expedition in which Cræsus had the chief command. — δῶρων. Reference is had to the gifts, with which the Assyrian king induced Cræsus to make war upon Cyrus. Cf. Cyrop. VI. 1. § 25. — ὧν is put by attraction for αἷ, the object of ἐδίδσαν. — ὑπὸ . . . ἀναφυσώμενος, *being puffed up by such words as these*. — πάντες οἱ κύκλῳ βασιλεῖς, *all the kings round about*, i. e. "*finitimi undique*." Sturz. — προστάτην is the second accusative after εἶλοντο. S. § 185; K. § 160. 3. — ὥς . . . γενέσθαι, *as though I were able* (i. e. had sufficient natural endowments) *to become the most powerful of men*.

14—18. ὅτι, *in that*, introduces a clause showing in what respect Cræsus was ignorant of himself. — πρῶτον μὲν ἐκ θεῶν γεγονότι, *who in the first place was descended from the gods*. Cyrus is represented

in Grecian mythology, as having descended from Perseus the son of 69 Jupiter and Danæ. Cf. *Cyrop.* I. 2. § 1. For the translation of the participle by the relative, cf. S. § 225. 2; K. § 176. 1. f. — *διὰ βασιλέων πεφυκότες*, and *born from a line of kings*. — *τῶν δ' ἐμῶν προγόνων* limits *τὸν πρῶτον βασιλεύσαντα*. For the construction of *ἀκούω* with the participle, cf. S. § 225. 7; K. § 175. R. 4. a. Cræsus refers to Gyges, the first king of Lydia of the Mermnad dynasty. He dethroned Candaules the last Heracleid king of Lydia, or (as some think) the last Assyrian governor, a revolution taking place at the breaking up of the great Assyrian empire in consequence of the destruction of its army under Sennacherib (B. C. 711). The following is a tabular list of the dynasty of the Mermnadæ according to Herodotus.

1. Gyges	reigned 38 years	B. C.	716—678.
2. Ardys	" 49 "	"	678—629.
3. Sadyattes	" 12 "	"	629—617.
4. Alyattes	" 57 "	"	617—560.
5. Cræsus	" 14 "	"	560—546.

Dionysius reckons the accession of Gyges, B. C. 718. It is worthy of remark that Eusebius (*Chron.*) gives an entirely different chronology of this dynasty of Lydian kings, which for the sake of brevity we will omit. — *ἐλεύθερον*. Gyges was one of the officers of Candaules, or as some say with less probability, a shepherd to the king. — *ἀγνοήσας*, of myself. — *δικαίως* belongs to *ἔχω τὴν δίκην*.

20—23. *ἔτι* belongs to *ἀληθεύσειν*, *yet*, i. e. since I have now become your prisoner. To this same idea, the words *ἐν τῷ παρόντι* refer, which are found in the next sentence. — *ἄριστα* qualifies *εἰκόσαι*, *to judge best*. — *ποιῆσαι*, sc. *εὐδαιμόνα*. With what delicacy and art does Cræsus ask forgiveness of Cyrus.

24—29. *τούτου* refers to the way in which Cyrus could make his prisoner happy, according to what Cræsus had said in the preceding section. — *τὴν πρόσθεν εὐδαιμονίαν*. S. § 169. 1. — *ἔχειν* denotes the object or purpose of *ἀποδίδωμι*. Cf. S. § 222. 5; K. § 171. 2. — *ἔχεις*. So Schneider, Bornemann, and Poppo. But Fischer and Lange prefer the vulgar *εἶχες*, on the ground that Cyrus could not give back to Cræsus, what he (i. e. Cræsus) had at the time in his possession. — *εἶναι* refers to the daughters of Cræsus. — *τράπεζαν*, *table*, is here taken for that which is placed upon it, viz. *victuals, food*. So we say: *he sets a good table* = he spreads his table with abundant and excellent food. — *σὺν οἷαπερ ἐζήτε* = *furnished as it used to be*; literally, *with the same food that you partook of before*. Fischer defines *σὺν τραπέζῃ ζῆν*, *victu uti*. — *μάχης*.... *ἀφαιρῶ*. After the time of Cyrus the Lydians practised the arts of peace, as Larch. from Herodot. I. 155, 157 observes, being deprived of the use of arms by their conqueror

69 and thus rendered effeminate. — σοι—ἀφαιρά. See N. on Cyrop. VII. 1. § 44.

29—34. μὰ Δία “potest etiam accipi ut vox hominis ‘admirantis.’” Fischer. — μηδὲν—ἔτι βουλεύου, *no longer deliberate*, or as we say: *do not trouble yourself any more*. — ἀποκρίνασθαι looks back to ἐρωτῶ, I. 22. — μοι after ταῦτα is the Dat. commodi, *for me*. — ἦν refers prospectively to ταύτην as its antecedent. — βιοτήν, *manner of life*, properly belongs to ταύτην, it being put after the relative by attraction. Cf. S. § 175. 2; K. § 182. 6. — συνεγίνωσκον, *was of the same opinion*.

70 3—7. ἐμοὶ τὸ ἴσον μετείχε, *she shared equally with me*. S. § 201. 1. — φροντίζων, sc. μέρος the subject of μετήν (S. § 201. N. 4 (end)). The phrase would be literally rendered: *no portion of anxiety was participated in by her* (S. § 201. 3; K. § 161. 2. d.) = *she had no share in the cares*. What these cares were is explained by ὅπως ταῦτα ἔσται. — ὥσπερ ἐγώ, sc. κατεσκευάζον ταύτην to which ἦν refers. Render ἦν . . . ἀνθρώπων, *whom I loved most of all human beings*. He refers to his wife. — χαριστήρια, *thank-offerings*. — ὀφειλήσειν = ὀφείλειν.

9—11. εὐθυμίαν, *good spirits, cheerfulness*. — ἤγετο . . . πορεύοιτο, *and ever afterwards he took him* (S. § 209. 2; K. § 150. 3. b) *with himself wherever he went* (S. § 217. 2; K. § 183. 1). — τι defines χρήσιμον, *useful for something*. Some translate: *something useful, aliquid utile*. — οὕτως, *thus*, i. e. by having his eye upon him, and preventing his taking any measures to recover his kingdom.

CONQUEST OF BABYLON.

After Cyrus had taken Sardis, he proceeded to overthrow the Phrygians, Cappadocians, and Arabians. Having appointed satraps over the countries which he had conquered, he marched with a vast army to Babylon, which he succeeded in taking in the manner described in the extract here given.

11—13. πρὸς gives to ἦν (by the constructio prægna, see N. on p. 28. l. 3) the idea of previous motion. — περὶ τὴν πόλιν. Lange well remarks: “de difficultate, quam in cingenda hac urbe fluvius faciebat (p. 71. l. 28) auctor hoc quidem loco non cogitasse videtur.” — σὺν τοῖς φίλοις refers to the Persian leaders, and to the auxiliary chieftains, such as Gobryas and Gadatas, ἐπικαίριοις, to the more subordinate leaders of the allies.

17—21. ἐπιτίθεσθαι μέλλοιεν, *they* (i. e. the Babylonians) *were about to attack* (S. § 89. 1). Cf. Anab. II. 4. § 24. — ἐδόκει. This change from the *oratio obliqua* to the *oratio recta* is not unfrequent in Xenophon's writings. — περὶ . . . φάλαγγα, *for encompassing walls of such extent*,

the line must necessarily be of little depth. κυκλουμένους is usually 70 constructed as the accusative absolute (S. § 226. a; K. § 176. 3), but it may be put in the accusative, by attraction with τὴν φάλαγγα with which it agrees *ad sensum*. τὸ βάθος is the accusative synecdochical. According to Herodot. I. 480, Babylon was 480 stadia (= 60 miles) in circumference. Its form was quadrilateral, the measure of each side being 15 miles. See N. on p. 71. l. 11-14.

23. κατὰ μέσον, *in the centre*. The design of Cyrus in this evolution, was to draw away the soldiers from three sides of the city, to that one side, where he himself stood in the centre. In order to do this safely, *from each extreme* (ἀπὸ τοῦ ἑκρου ἐκατέρωθεν) the heavy-armed soldiers were commanded to *fold back* (ἀναπτύσσοντας) the phalanx, i. e. deepen it by wheeling the extremes and marching the soldiers back along in the rear of the front line, which was stationary, (παρὰ τὸ ἐστήκας τοῦ στρατεύματος), to where he himself stood in the centre. It may be remarked, that ἀναπτύσσω in Anab. I. 10. § 9, signifies *to open out* the wing, *to extend* the front, like the Lat. *explicare*, Fr. *deployer*.

28—30. ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι, *because they were now double the depth* they were before. In the rear of the front and stationary line the soldiers were marching from each extreme, and hence, the depth of the line was doubled. — πρὸς τοῖς πολεμοῖς, *next to the enemy*.

1—3. συνῆψαν τὰ ἄκρα, *they had united the extremities*, i. e. had 71 come together in the place where Cyrus stood. — ἔστησαν, *they halted*. — ἰσχυρότεροι, *more confident, courageous*. — οἱ τε ἀπεληλυθότες, *those who had left* their former position. — οἱ τε—οἱ τε are in partitive apposition with the omitted subject of ἔστησαν. — διὰ, *by means of*.

4—11. ἀναπτυχθείσης δ' οὕτω, *being thus folded together*. — ἀνάγκη.... τελευταίους, *of necessity the soldiers in the van and in the rear were the best*. In the line which surrounded the city, the best soldiers were posted in front. As the extremities wheeled around to march back for the sake of doubling the central phalanx, the line being reversed, the best soldiers would stand in the rear, while the central line being unchanged the best soldiers would continue to stand then in the front. — πρὸς.... παρεσκευάσθαι, *seemed to be well arranged for battle*. πρὸς has here the meaning *in respect to*. — οἱ γυμνῆτες refers here to the slingers and archers. — οἱ ἀπὸ τῶν κεράτων, (being stationed) *on the wings*. Fischer says that ἀπὸ τῶν κεράτων is put for ἐν τοῖς κέρασι for the sake of concinnity with ἐγγύτερον ἐγίγνοντο. — αἰέ, *gradually, from time to time*, is defined by τοσοῦτ' ὅσῳ. — τοῦ ἄρχοντος *limits ἐγγύτερον* and refers to Cyrus. Cf. p. 70. l. 23-27. — βραχυτέρα, *shorter = less extended*. — ἀναδιπλουμένη, *by its being doubled*, i. e. by its being made twice as deep.

71 11—19. ἐπελ.... συνεσπειράθησαν, *but when they were thus formed, collected in a compact body.* Fischer says, that the verb *συνεσπείρειν* is properly used of serpents, who coil themselves up (cf. Virg. Georg. II. 154), and is elegantly transferred to an army, which so contracts itself as to make its width less and its ranks deeper. — ἀπῆσαν.... ἐπὶ πόδα, *they retired slowly (ἐπὶ πόδα, backward), as long as the weapons reached (= could reach) them from the wall.* — στραφέντες, *turning around with their backs towards the city.* Lange, however, thinks they turned *in laterum dextrum* and proceeded a little way at right angles to the former line of march, when they turned again towards the city by *facing about to the left (ἐπὶ ἀσπίδα)*, so that all the while they marched either with their faces towards the city or with their left side (which their shields protected) towards it. I should like this interpretation, if *στραφέντες* would signify so much as *facing to the right*. The common interpretation, which makes the Persians retreat after they are out of reach of the enemies' weapons, first with their backs towards the city, then at right angles towards the left, and then with faces again towards the city, and so on, is to me inexplicable, unless it was the object of Cyrus to display to the enemy the good order and discipline of his army. Indeed this whole movement of surrounding the city with his army, and then retreating back to his tents, is only explainable on the ground just alluded to, or what is the same thing, in order that Xenophon might have opportunity to give his readers an idea of the qualities of his hero as a tactician. Certainly no commander so prudent as Cyrus would risk his army by surrounding a great city, which according to the best accounts was 8½ miles square, or 34 miles in circumference (see Maj. Rennell on the Geography of Herodotus), and from which a successful sally might at any time be made upon his line thus attenuated. Besides it should be remembered that the Euphrates passed through the city, which, had Cyrus been disposed to have done so foolish a thing as to surround the city, would have prevented him from accomplishing his purpose. — ὅσῳ.... μετεβάλλοντο, *and by as much as they were the further off, so much the less frequently did they face about; or more briefly, the further off they were, the less frequently did they wheel about.* — ξυνείρον (sc. τὰ βήματα) ἀπλέοντες, *they marched off without pausing; literally, they strung together (their steps) marching away.*

22—27. τεθεάμεθα μὲν κύκλῳ τὴν πόλιν, *we have viewed the city round about, on every side.* — ἐγὼ — οὐκ ἐνορᾶν μοι δοκῶ = *I am unable to see.* ὅπως is to be constructed after this clause. — οὕτως ἰσχυρὰ καὶ ὑψηλά. In respect to the height and breadth of the walls of Babylon, the accounts given by the ancient historians are very conflicting, yet according to the lowest measurement, their size and strength

was so prodigious as to make it next to impossible for an invading army to effect a breach in them. — *ἀλῶναι*. S. § 133. — *τούτῳ*, i. e. *λίμῳ*.

28—31. *ὁ δὲ ποταμός*, i. e. the Euphrates. — *ἐπὶ δύο στάδια*. Herodot. (I. 180) calls the Euphrates *μέγαν καὶ βαδὺν ποταμόν*. He agrees better with Xenophon than does Strabo, who represents the breadth of this river to have been *one stadium*. Diod. Sic. I. 96, as quoted by Zeune, says that the bridge made across the river between the two parts of the city was five stadia. — *βάδος*. Repeat *ἔχων*. — *ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἐστηκώς*, *the one standing upon the other*.

34. *ταῦτα* refers to the passage of the river, and looks forward to *ὅσα* its relative. It would seem that Chrysantas suggested, that the city might be stormed, if the river was fordable, but Gobryas saying that it was in no respect fordable, Cyrus replies to Chrysantas, that things above their power ought not to be undertaken. He then gives directions immediately for digging a trench, the true object of which he keeps to himself, lest it should be somehow communicated to the enemy. It is probable that the idea of draining the river, first flashed in upon his mind from the remark of Chrysantas. There is no reason to believe with some, that the idea was first conceived by that officer.

2—4. *τὸ μέρος ἐκάστου ἡμῶν*, *the part of each of us*, i. e. which each must dig. — *ἡμῖν* — *δέη* = *we have need*. *δεῖ*, *to need*, with the dative of the person belongs both to prose and poetry, with the accusative only to poetry.

5—7. *ἀπολιπὼν . . . ποταμοῦ*, *leaving as much space from the river (to the trench) as was sufficient for large turrets*. — *ἔνθεν καὶ ἔνθεν τοῦ τείχους*, *on this side and on that of the walls*, i. e. about half way around the city from the north-western to the south-eastern side; or in other words, from the left bank of the river above the city, to the same bank below the city. Perhaps a similar excavation was made upon the right bank of the river. That the invading army had means for crossing the stream is evident from p. 71. l. 22—27, where Cyrus proposes to take the city by famine, which he could not have done had he not been able to have transported a part of his army across, so as to block up the place on every side. The trench which had been dug around the city for a defence, as Colton remarks, was too near the city for Cyrus to use it without danger. — *πρὸς ἑαυτοὺς*, *towards themselves*, for a breastwork. As the river was to be let into the ditch, which was between the army of Cyrus and the city, it is probable that temporary bridges were constructed, so that the army by means of them could pass over the trench when the time came to render it necessary.

8—12. *ἐπὶ τῷ ποταμῷ*, i. e. on the banks of the river. — *φοίνικας . . . πλεθριαίους*, *laying the foundations with palm-trees 100 feet long*.

72 There is some obscurity in this passage, but upon considerable reflection, I am inclined to believe that these palm-trees were laid horizontally, at right angles with the trench, each end resting upon solid earth, so that in case the waters of the river burst through into the trench these palm-trees bending upwards would sustain the weight, although their centres were supported by no earth beneath them. — ὑπὸ βάρους ἄνω κυρτοῦνται, *bend up under the weight*. Respecting this tree Aulus Gellius remarks in substance thus: "that Aristotle and Plutarch have mentioned a very wonderful matter; for they say, if you put upon the palm-tree (lying horizontally) a weight too great for it to sustain, that it will bend neither down nor sideways, but rises against the weight, and struggles and bends upward." Colton. — οἱ κανδήλιοι, *large asses* employed for carrying burdens.

12—16. τοὺτους, i. e. φοίνικας. — πολιορκήσιν. A future infinitive used for the present. — ἐπὶ τῆς ἀμβολάδος γῆς, *upon the earth thrown up from the trench*.

19—21. τὸ στρατεύμα κατένειμε δώδεκα μέρη, *he divided his army into twelve parts*. Verbs signifying to divide take two accusatives. K. § 160. 4. γ. — μήνα τοῦ ἐνιαυτοῦ, *a month of the year*, i. e. out of the year. — ἕκαστον μέρος, sc. τοῦ στρατεύματος. For the construction of μέρος φυλάξον, cf. S. § 226. a; K. § 176. 3.

22, 23. εἰ = ὅτι. — φυλάξοιεν the city.

25—30. ὀρωρυγμένα, perf. pass. part. of ὀρύττω. — ἐορτήν. Cf. Herodot. I. 194. 30. — ἐπειδὴ τάχιστα συνεσκότασε, *as soon as it grew dark*. Cf. S. § 152. 2. e. — ἀνεστόμωσε . . . ποταμόν, *he opened the trenches towards the river*, in order that the waters of the river might flow into them.

32. πορεύσιμος ἀνδράποισ ἐγίγνετο, *was passable for men*. πορεύσιμος is an adjective of two endings.

32—34. ὥς . . . ἐπορύνετο, *when the river was thus prepared*, i. e. was drawn off into the trenches, so that its bed was passable for men. τὸ τοῦ ποταμοῦ = ὁ ποταμός (S. § 168. 2), or, ἡ τοῦ ποταμοῦ ὁδός, *the passage of the river*. Crosby, § 674. a. — εἰς δύο ἑξοντας τὴν χιλιοστύν, *leading (each his) thousand two by two*, i. e. two abreast.

73 2. κατ' οὐράν, *in the rear*. — ἦπερ πρόσθεν τεταγμένους, *drawn up as before*, i. e. as they had formerly marched.

4. εἰς τὸ ξηρὸν τοῦ ποταμοῦ, *into the dry bed of the river*. ξηρὸν does not here mean what is altogether dry, but what is so drained as to be passable. — τοὺς ὑπηρέτας, *the adjutants*.

9—14. ὁ μὲν . . . ὁδοῦ, *the river has retired for us* (Dat. commodi) *from the way* (S. § 197. 2; K. § 157) *into the city* = *the river has afforded us a passage into the city*. — ἡμεῖς δὲ θαρρόντες εἰσώμεν, *let us enter in courageously*. — ἐννοούμενοι . . . ἐνικάμεν, *reflecting that these men*

against whom we are now to march, are those whom we were accustomed 73
(S. § 211. N. 10; K. § 152. R. 4. c) to conquer, and that too (καί) when
they had (S. § 225. 2; K. § 176. 1. a) allies besides (i. e. in addition to)
themselves, and were all awake, and sober, and armed, and in battle array.
ἐχοντας agrees with οὗς.

15—18. νῦν δ' introduces the real condition of the enemy, as con-
trasted with their former advantages. — ἐν ᾧ (sc. χρόνῳ), while. —
πολὺν . . . ἐκπεπληχθῆναι, they will be through dismay (S. § 222. 2) far
more useless (i. e. unfit for action) than now. — ἂν—ἔσονται. When
some condition on which the future depends is to be distinctly marked,
ἂν is joined to it.

19—24. δ' . . . εἰσιούσι, what is said to be terrible to those entering a
city (S. § 226. N. 9). — μὴ ἐπὶ . . . ἔνθεν explains τοῦτο which pre-
cedes. βάλλωσιν arrows, darts, stones, etc. — τοῦτο μάλιστα θαρβείτε,
be of good courage in respect to this. Cf. K. § 159. 3 (3). τοῦτο is
here retrospective, i. e. it refers to what has just been said. — θεὸν
Ἥφαιστον, the god Vulcan. He presided over fire, and hence his name
is frequently used for that element. — φοίνικος (= ἐκ φοίνικος). S.
§ 189. — αἱ θύραι πεποιημέναι, the doors being made, which should
properly stand in the genitive absolute, is put in the nominative by
attraction with τὰ πρόθυρα, it being a kind of appositional clause.
Crosby, § 500. 5. — ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναι, being be-
smeared with bitumen as tinder, i. e. which is as combustible as tinder.
See N. on p. 43. l. 20.

25—28. ἀδ', on the other hand. — ἀπὸ τῶν οἰκιῶν, down from their
houses. Cf. Anab. V. 2. § 24.

31. τὴν . . . βασιλείαν, lead the quickest way to the palace. S.
§ 168. 2.

32—34. οἱ ἀμφὶ τὸν Γωβρύαν, i. e. Gobryas and his principal officers,
since Cyrus was holding this conference with the officers of his army
(l. 7). — ἐν κώμῳ, in a revel.

1—3. τῇδε τῇ νυκτὶ, this very night. S. § 204. — φυλακῇ—ἐν 74
τευξόμεθα, we shall find a guard. S. § 202. 1. — οὐκ ἂν . . . δέοι,
"it will not do to neglect the opportunity." Felton. — ἀλλ' ἵέναι affirms
what was expressed negatively in the preceding clause. A litotes is
frequently thus explained or rendered more emphatic by an affirmative
repetition of the idea.

5—8. Xenophon does not inform us, how the Persians passed through
the gates, at which was stationed a guard of the enemy. — τῶν ἀπαν-
τώντων in the streets and squares. — ὥς . . . αὐτοί, as if they them-
selves were revellers.

12, 13. πρὸς φῶς πολὺ, before a good fire; literally, much fire. —
ὡς πολεμοῖς ἐχρῶντο, used them as enemies, i. e. killed them.

74 14—16. οἱ ἐνδον, *those within the palace.* — τί εἴη τὸ πρᾶγμα *what was the matter.* — ἐκδέουσι *from the palace.*

17—20. χαλῶσας (*pres. part. fem. accus. plur. of χαλάω*), *standing open.* This verb is often used intransitively. — τοῖς—εἴσω, *those within the palace.* — ἐσπασμένον is here middle agreeing with αὐτόν, *having drawn his own dagger.*

22—24. ἐχειρῶντο. “*Quam pulchre hoc sit a Xenophonte effictum, Assyrium regem ab iis trucidari, qui maxime ab illo læsi erant (cf. Cyrop. IV. 6. § 4; V. 2. § 28) quantamque in Cyri laudem, qui Gobryæ vin dictam promiserat, (Cyrop. IV. 6. § 8) quisque facile intelligit.*” *Λαγγε ὅτῳ ἐδόνατο, in whatever way he was able.*

25—28. προεῖπεν, *ordered, commanded.* — τοὺς δ’ is the subject of μένειν. Construct ἐν ταῖς οἰκίαις after ἐνδον. — τοὺς Συριοὶ (S. § 119. 4) ἐπισταμένους refers to the allies of Cyrus, and is to be constructed with κηρύττειν. — ὅτι θανατώσσοιτο, *that he should be put to death.* S. § 209. 3. b.

HOMER'S ILIAD.

The time in which Homer, the father of epic poetry lived, is involved in much obscurity. No less diversity than 500 years marks the various dates of his birth. Some assign to him as early an age as B. C. 1184, others bring the time in which he flourished down as far as B. C. 684. It is generally conceded, that he lived after the Ionian migration, which was about 100 years after the Trojan war. Some chronologists fix the date at 300 years subsequent to this war.

Equally various and conflicting are the statements respecting his birth-place. Seven cities claimed him as theirs by birth, and nearly twenty are mentioned by ancient writers as entitled to this honor. The best supported claims are those of Chios and Smyrna, to the latter of which the preference is now generally given.

Much doubt has been thrown by Wolf and other eminent scholars upon the question of his authorship of those immortal poems, which have come down to us as his with the almost universal sanction of antiquity. The mist, however, which has been thrown around this subject is now rapidly disappearing. Scholars are beginning to look at facts and common sense deductions rather than fine spun theories, which would never have obtained currency had it not been for the great names by which they were broached and advocated. The internal and external proof that Homer

wrote the poems attributed to him is so ample and clear, that there is hardly room for a single doubt on the question.

In the first extract here given from Homer, will be found that sublime and spirited description of the ARMING OF JUNO AND MINERVA FOR BATTLE, which has always been considered one of the choicest gems of the *Iliad*.

1—7. *ὡς ἔφατ' (i. e. ἔφατο), thus she spake*, refers to Juno. She was 75 the wife of Jupiter, and in the Trojan war took side with the Greeks. — *γλαυκῶπις*, *having bright or sparkling eyes*. It is generally rendered *blue-eyed*. — *ἡ* — *Ἥρη*. The article in its demonstrative sense, serves to direct the attention to *Ἥρη*, *this one (viz.) Juno*, or, *she—Juno*. — *μὲν* is followed in the next verse by *δ'*. — *ἐπιχομένην* to harness her steeds. — *Κρόνιο* (epic genitive for *Κρόνου*. S. § 46 ; K. § 198. 1), *of Saturn*. — *ἀμφ'* belongs to *βάλε*, *put on*. — *ἀμφίς*, *about*, is here a preposition, and follows its dependent case. Crusius says that this clause is in explanatory apposition with *βάλε ἀμφ' ὀχέεσσιν*. — *τῶν*, sc. *κύκλων*. — *ἴνυσ*, *felloes*. — *ὑπερθεν*, *on the outside*. — *χάλκεα' (i. e. χάλκεα) ἐπίσσωτρα*, *brazen tires*. — *θαῦμα ἰδέσθαι*, *a wonder to behold*. S. § 222. 6 ; K. § 171. 2. d.

8—14. *πλῆμναι*, *the naves*. — *ἀργύρου* is the genitive of material. S. § 200. 2. — *περίδρομοι*, *circular*, literally, *that which may be gone around*. — *δίφρος*, *seat or body* in which stood the warrior and his charioteer. — *ἐντέταται*, *was suspended*; literally, *was extended*. — *ἄντυγες*, *seat-reins*. Upon the semi-circular margin of the driver's seat was a knob or curvature, like a hook, upon which the reins might be fastened, whenever the driver wished to alight and leave his chariot for a time. In this chariot of Juno, the knob was made double. — *τοῦ δ'*, sc. *δίφρου*. — *ρῦμός*, *the pole*. — *δῆσε* refers to Hebe. — *ἐν . . . χρύσει'*, *she fastened on the beautiful golden straps* with which the yoke was attached to the pole. This description of Juno's chariot is a master-piece of its kind. It is difficult to find elsewhere such minuteness of mechanical detail, expressed in so lofty and splendid a verse. In the following description of Minerva throwing over her shoulders the terrible, fringed *Ægis*—putting on her helmet fit for the infantry of a hundred cities—mounting the flaming car, and seizing her mighty spear, and with Juno driving fiercely through the self-opening gates of Heaven to the place where the son of Saturn sits apart from the other gods, upon the highest summit of the many-peaked Olympus, the poet reaches a height of sublimity, which is hardly surpassed in any uninspired composition.

15—22. *κοῦρη Διὸς αἰγιδόχοιο*, *daughter of Ægis-bearing Jove*. — *κατέχευεν*, *let fall = put off*. — *ὅν ῥ' . . . χερσίν*, *which she herself (S. § 160. 4. a) had made and wrought with her own hands*. *κἀμνω*, *made*

75 *with toil, carefully prepared.* *χερσίν* is the dative of the instrument *χιτῶν* (for *χιτῶνα*), i. e. corselet or cuirass. — *Διὸς* limits *χιτῶνα*, although it belongs in sense also to *τεύχεσιν*. — *δακρυόεντα*, *tearful*, i. e. which produces tears or sorrow. — *αἰγίδα* here includes the shield, to which the goat-skin belonged. The *Ægis* of Jupiter was said to have been made from the goat Amalthea, which had suckled him in his infancy. Victory had been promised him in his war with the Titans, if he wore a goat-skin with the head of the Gorgon. It appears that Minerva and Apollo on different occasions wore this portion of Jupiter's armor. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 17. — *ἦν . . . ἐστεφάνωνται*, *which Terror encompassed all around.* *ἦν περί*, i. e. *περὶ ἦν*. — *Ἰωκή*, *Pursuit or Tumult of battle*, is here personified like *Ἔρις*.

23—27. *ἐν . . . κεφαλῇ*, *in the centre was the head of the Gorgon.* The emblems of Contention, Force, and Pursuit were arranged round about the Gorgon head. *Γοργεῖν κεφαλῇ* is put for *Γοργοῦς κεφαλῇ*, and *πελώρου* is therefore in apposition with the genitive implied in the adjective *Γοργεῖν*. S. § 156. b. — *τέρας* is in apposition with *κεφαλῇ*, although some may choose to refer it to the *ægias*. — *ἀμφίφαλον—τετραφάλῃον*, *covered with studs, and having four crests.* Such is Buttmann's explanation (Lexil. No. 103), which is followed substantially by all the more recent commentators. — *ἐκατὸν . . . ἀραρυῖαν*, *suitied to* (= sufficient to cover) *the infantry of a hundred cities.* — *φλόγεα*, *flaming*, i. e. radiant, splendid. — *πὸς βήσεται*, *stepped into*; literally, *mounted with her feet.*

76 1, 2. *βριδύ, μέγα, στιβαρόν.* This triplicity of epithets is quite common in Homer, and enters extensively into the ancient writings both sacred and profane. — *τῷ = ᾧ*. So *τοῖσιν τε* in the next verse stands for the relative. — *κοτέσσεται* for *κοτέσθαι*. See N. on 2. 391. — *ὀβριμοπάτρῃ*, *daughter of a powerful father* (i. e. of Jupiter).

4—11. *αὐτόμαται . . . οὐρανοῦ*, *of their own accord heaven's gates roared* (on their hinges). The smooth and melodious flow of this verse will be noticed by the careful reader. — *ἔχον = ἐφύλασσον*. — *τῇς* (i. e. *ταῖς*) *ἐπιτέτραπται*, *to whom are entrusted.* — *ἡμὲν . . . ἐπιθεῖναι*. The serene sky, in the language of the poets, was said to be open, but when enveloped in clouds, to be shut up. To the Hours was therefore intrusted, not only the custody of the Olympian gates, but the duty of rendering the heavens cloudy or serene. — *τῇ ῥα*, *there then.* — *δι' αὐτῶν*, *through them*, i. e. the gates. — *ἄτερ ἡμεῶν ἄλλων*, *sitting apart from the others* (i. e. the other gods) in state and majesty. — *ἀκροσάτη κορυφῇ* stands opposed to the eminences implied in *πολυδειράδος*. — *στήσασα*, *causing to stand = drawing up.*

THE PARTING OF HECTOR AND ANDROMACHE.

This has been regarded in all ages, as a master-piece of pathos, simplicity, and tenderness. The incidents are varied and striking, and so connected with the general effect of the episode, that not one could be taken away without destroying the completeness and symmetry of the outline. Nor can we conceive of any thing which might well be added, without appearing as an excrescence, marring the otherwise beautiful creation of the poet. There is a completeness of detail, which leaves the mind of the reader satisfied, and wishing for nothing more. The filling up, or, as we may say, the coloring of the picture, is worthy of its general outline. The departure of Andromache with her nurse and infant child to the wall, when she heard that the Trojans were hard pressed by the Greeks—the joy with which she springs to meet her husband, who unknown to her had returned to the city, and who was now hastening to find her—the comparison of the child which hung on her bosom to a beautiful star—her affecting reference to the death of all her near relatives, and tender appeal to her husband, who is now to her a father, mother, and brother, not to make her a widow and his son an orphan by returning to the field of battle—the affectionate but magnanimous reply of Hector, whose courage and devotion to his country will not permit him to yield to the solicitation of his beloved wife, but whose spirits are weighed down by sad forebodings of the downfall of Troy, and the menial condition to which Andromache as a captive will be reduced—the smile with which in the midst of their grief, the fond parents look upon their child, frightened at the bright armor and nodding plume—the prayer of Hector, that his son may become renowned, and gladden the heart of his mother by his warlike achievements—the words of consolation with which the hero seeks to cheer the desolate spirit of his wife—the final separation—the departure of Andromache who often turns her tearful eyes back upon her beloved husband, as she proceeds homeward—the lamentations of her maidens, who mourn for Hector, as though he were already dead, are incidents related with unrivalled oaths and simplicity, rendering this one of the most touching and beautiful passages that has ever been written in any language.

12—18. *ὥς ἔρα, thus then.* — *κορυδαίολος, crest-waving*, an epithet applied in Homer only to Hector, and expressive of the rapidity and activity of his movements in battle. — *ἔπειδ', i. e. ἔπειτα.* — *δόμους* is the terminal accusative. S. § 186. 1; K. § 159. 1. a. — *εὖρ', i. e. εὖρε, 2 aor. of εὐρίσκω.* — *λευκώλενον, white-armed.* — *πύργῳ ἐφίστήκει, she was standing upon* (S. § 211. N. 6; K. § 152. R. 2) *the tower.* — *γνώστα* and *μυρομένη* denote manner. S. § 225. 3; K. § 176. 1. d.

76 — δ' *ὧς*, *out when*. — *ἐνδον* the palace. — οὐκ-τέτμεν (i. e. *ἔτετμεν*. S. § 97. 1; K. § 205. 1), *did not find*. — ἐπ' οὐδόν, *sc. τοῦ μεγάρου*.

19—23. εἰ δ' is an elliptical phrase for εἰ δὲ βούλεσθε. — *νημερτέα* (sc. *ἔπεα*), *true words, the truth* = *in accordance with truth*, as the neut. plur. is here used adverbially. — *πῇ*, *whither?* — *γαλόων* and the following genitives depend on *δόμους* understood. This ellipse is quite common. — *ἐς Ἀθηναίης*, *sc. νηόν*. — *ἐνθα περ ἄλλαι*, *where many other*. — *δεινὴν*, *dreadful*. — *ἰλάσκονται*, *are supplicating*. Minerva was hostile to the Trojans.

24—30. *ταμίη*, *stewardess, head female domestic*. — *ἐπεὶ . . . μνησασθαι*. The apodosis *ἐγὼ τοι καταλέξω* may be supplied. — *οὐνεκ'* (i. e. *οὐνεκα*), *because*. — *κράτος*, *might*.

77 1, 2. *ἐπειγομένη* — *μαινομένη* *εἰκυῖα*, *hastening like one distracted, "wild with grief."* Cowper.

8—8. *ἦ*, *spake, said*. S. 133. H. — *τὴν αὐτὴν ὁδὸν αὐτῖς*, *back the same way*. Abstract accusative. S. § 181. 2; K. § 159. 2. — *κατ'*, *along*. — *εἶτε πύλας* (terminal accusative. See N. on p. 76. l. 13) *ἴκανε*. The asyndeton promotes vivacity. — *πύλας* — *Σκαίδς*, *the Scæan gate*, so called because it was on the left or western side of the city, facing the sea and the Grecian camp. The position of *Σκαίδς* in the verse gives it emphasis. — *διερχόμενος*, *having passed through*. — *τῇ* (sc. *ὁδοῦ*), *there*. — *πεδῶνδε*, *to the plain*. — *πολύδωρος*, *richly-endowed*. — *ἦλθε δέουσα*, *came running*. — *μεγαλήτορος*, *noble, magnanimous*.

9—14. *Ἡερίων*, *ὧς ἔναιον*. The nominative is employed instead of the genitive in apposition with *Ἡερίωνος* in the preceding verse, because it commences the description of the preceding noun, and therefore introduces a new thought. Cf. Crosby, § 344. 2. Prof. Sophocles (§ 156. N. 1) explains it as being put by attraction in the nominative with *ὧς*. — *ὑπὸ Πλάκῃ ὑληέσση*, *at the foot of woody Placus*. Hence its name *Hypoplacian Thebes* (*Θήβης Ὑποπλακίης*). — *Κιλικέσσ'* (i. e. *Κιλικέσσι*). In Homer's time the Cilicians dwelt in Phrygia Major, in two divisions, of which the capital of one was Thebes, of the other Lyrnessus. At a later period, they emigrated to the country called after them Cilicia. Cf. Smith's *Crus. Lexicon*. — *δὴ* serves to refer *τοῦπερ* with exactness to *Ἡερίωνος*, the connection having been interrupted by *Ἡερίων . . . ἀνάσσω*. — *θυγάτηρ ἔχεδ'* (i. e. *ἔχετο*) "*Ἐκτορι (= ὑφ' Ἐκτορος)*, *his daughter was had (as a wife) by Hector*. So we in common parlance employ the verb *to have* in the sense of *to marry*. — *ἦ* refers to Andromache, and *οἱ* to Hector. — *αὕτως*, *thus* = *neither more nor less*. — *ἀλίγκιον ἀστέρι καλῷ*, *like a beautiful star*. A simile of great beauty and appropriateness.

15—19. τὸν β'.... Σκαμάνδριον, *him then Hector called Scamandrios*. 77
 S. § 185; K. § 160. 3. — Ἀστυάνακτ', i. e. τὸν ἄνακτα τοῦ ἄστεος. —
 ὅλος, *alone, only*. Hector was the great defender of the Trojans. —
 ἐρύετο (imperfect) = ἐφύλαττε. Schol. — σιωπῇ is to be taken with
 ἰδών, *looking in silence*. — οἱ ἄγχι, *near to him*. — δακρυχέουσα
 denotes manner. — ἐν τ'.... ὀνόμαζεν, *and she took him by the hand,
 and addressed him and called him by name*.

20—26. δαμόνιε is here a term of endearment. — φθίσει.... μένος,
thy bravery will destroy thee. — ἄμμορον (i. e. δύσμορον) is the predicate,
me unhappy. — ἡ.... ἔσομαι, *who will soon be your widow*. The repe-
 titition of τάχα in the next clause gives emphasis to the idea. — γὰρ
 confirms the preceding assertion. — πάντες ἐφορμηθέντες. Andro-
 mache indirectly praises the valor of her husband, who falls only when
 overpowered by numbers. — The subject of εἴη is χθόνα δόμεναι. —
 σεῦ ἀφαρματούσῃ, *being deprived of you*. — ἐπελ.... ἐπίσκης (from
 ἐφέτω), *when thou shalt have died* (literally, *overtaken thy fate*). Matthiæ
 (§ 521) says that the 2 aor. subj. here expresses the *future exactum* of the
 Latins, *quem tu mortem obieris*. — ἔχε' (i. e. ἔχεα, *pains, sufferings*)
 is opposed to δαλπωρῇ in the preceding verse.

27—34. ἄμυν = ἡμέτερον. S. § 78. 3. — ἐκ' is disjoined from
 πέρσεν by tmesis. — οὐδέ μιν ἐξενδριξε, *but he did not spoil him*. Such
 was the desire of the ancient heroes to possess the arms of those whom
 they had slain, that this forbearance of Achilles to spoil his foe, is repre-
 sented by Andromache as very magnanimous. The art of the poet is con-
 spicuous, in thus keeping the principal hero of the Iliad before the mind
 of the reader, and putting his praise in the mouth of one who had so
 little reason to love him as Andromache. — Νύμφαι ὄρεσσιῖδες, *moun-
 tain-nymphs*, so called because they dwelt in mountains and grottoes.
 — οἱ—ἐν μεγάροιςιν, *in his halls*. οἱ refers to Eetion.

1—3. ἰῶ, Epic for ἐνί. S. § 80; K. § 204. Trollope says that this 78
 is the only instance in which ἰός, i. e. μίός, the old masculine form of
 εἰς, occurs. — ἡματι, dative of time. — Ἀἶδος εἶσω, sc. δόμον. —
 ἐπ', *among*.

4—8. μητέρα is repeated in τὴν ἡγὰγ', *but my mother—when he* (i. e.
 Achilles) *led her here* (i. e. into the Grecian camp). — ἡ βασίλειαν, *who
 was queen = who ruled as queen*. — ἔψ, *back to her own country*. —
 ἰοχέαιρα, *arrow-loving*, an epithet of Diana as goddess of the chase. —
 Ἔκτορ, ἀτὰρ σὺ κ.τ.λ. It would be difficult to find elsewhere so tender
 and delicate an expression of conjugal love.

10—12. αὐτοῦ, *here*, is explained by ἐπὶ πύργῳ. — ὀρφανικὸν and
 χήρην are predicates. S. § 185. N. 1; K. § 160. 3. — παρ' ἐρινεόν,
by the wild fig-tree, or fig-hill (Voss), where the city was considered
 most accessible (ἔμβατος).

78 14—18. οἱ ἄριστοι. The names of these braves are given in the following verses. — ἀμφ' Αἴαντε δύο, *the two Ajaxes and their band*. Cf. S. § 168. 2. Ajax Telamon, next to Achilles, was the bravest of the Grecian chiefs. Ajax Oileus, the leader of the Locrians, was much smaller than the Telamonian Ajax, but was brave and highly distinguished for his skill with the spear. — Ἰδομενῆα. Idomeneus was king of Crete, and one of the oldest and most distinguished chiefs in the Trojan war. — ἀμφ' Ἀτρεΐδας. See N. on ἀμφ' Αἴαντε, supra. Reference is had to Agamemnon and Menelaus, the former of whom was generalissimo of the Grecian army, and the latter was the husband of Helen, the abduction of whom by Paris was the cause of the war. — Τυδείος ἄλκιμον υἱόν, *the warlike son of Tydeus*, i. e. Diomedes, one of the bravest of the chiefs, whose daring exploits form the theme of the fifth book of the Iliad. — ἡ που . . . εἰδώς, *either some one well-skilled in auguries instructs them that the city is here most accessible*. — αὐτῶν θυμός, *their own mind*.

20—25. ἐμοί — μέλει, *are a care to me = are my concern*. S. § 201. N. 4. — τὰδε, *these things*, i. e. those pertaining to the defence of the city spoken of by Andromache. — κακὸς ὥς (*as a coward*) in this position with ὥς accented, is a more emphatic arrangement than ὥς κακός. — πολέμοιο depends on νόσφιν, the verb ἀλυσκάζω being taken absolutely. — ἄνωγεν. Supply ἀλυσκάζειν from the preceding context. — μάδον, *I have learned*, i. e. it has been my practice. — ἀρνύμενος denotes the purpose of μάχεσθαι. S. § 222. 5; K. § 171. 2. — αὐτοῦ is in apposition with ἐμοῦ implied in ἐμὸν (sc. κλέος). S. § 156. 1. b; K. § 154. 3.

30—34. οὐτ' αὐτῆς Ἑκάβης, *nor (the sorrows) even of Hecuba, or, of Hecuba herself*. S. § 160. 4. a. Hecuba and Priam were the parents of Hector. — κεν — πέσοιεν. The optative with ἄν is employed, when a thing is to be expressed with moderation or reserve. — ὅσσον, referring back to τόσσον, is to be taken adverbially. — σεῖ' (i. e. σεῖω. Epic for σοῦ), sc. ἔλγος from l. 29. — ἐλευθερον ἡμαρ (= ἡμαρ τῆς ἐλευθερίας), *the day of freedom = liberty*.

79 1—6. κεν belongs to ὑφαίνοις (see N. on κεν πέσοιεν, p. 78. l. 32), and I have therefore placed a comma after it. — πρὸς ἄλλης = *at another's command*. So Köppen explains it by ὑπ' ἄλλης. — ὕδωσ φορέοις. The daughters even of nobles and princes, in ancient times, performed the office of carrying water. Cf. Gen. 24: 13. Here it refers to one in the servile condition of a captive. Cf. Odys. 10. 105. — Μεσσητῖδος ἡ Ἑπερείης (sc. κρήνης). These fountains were probably in Thessaly, as two of this name are mentioned by Strabo. (IX. p. 302. 46), and Hector probably had in his mind the servitude of his wife to Achilles, the bravest of his foes. — πόλλ' ἀεκαζομένη, *much against thy will*.

— ἐπικείσεται, sc. σοί. — ἀνάγκη of servitude. The expression is 79 euphemistic like ἡμᾶρ ἀναγκαῖον (Il. 16. 836), *the day of necessity = the day of slavery*. — ποτέ τις εἴησιν, *some one will say*, or, “one may say (= admit that one will say).” Kühner, § 259. R. 4. — ἰδών, *when he sees*. See N. on p. 1. l. 3. — μάχεσθαι limits ἀριστεύεσκε, *was the bravest to fight (= was the bravest warrior)*. S. § 222. 6; K. § 172. 3. — ἀριστεύεσκε (= ἄριστος ἦν) is followed by the partitive genitive Τρώων. S. § 189; K. § 158. 7. a. — ἀμφεμάκοντο, sc. ἐκεῖνοι referring to the Greeks and Trojans. S. § 152. 2.

7—10. ὧς, *thus*. — σοί depends on ἄλγος (*your grief*), the dative being employed for the possessive genitive. S. § 201. 5, or it may denote the possessor after ἔσσεται. S. § 201. 3; K. § 161. 2. d. — νέον, *anew, afresh*. — χήτει, *from want*. S. § 203. The Schol. explains it by στερήσει. — ἀμύνειν depends on τοιοῦδ’ (*able*). S. § 222. 6. Buttmann (Gram. § 140. N. 3) supplies οἶον. The relative pronominal adjective is sometimes omitted. — δούλιον ἡμᾶρ. See N. on ἐλεύθερον, p. 78. l. 34. — ἀλλὰ . . . καλύπτοι, *but may the heaped up earth cover me dead*. For the optative, cf. S. § 216. 3; K. § 153. b. β. — πρὶν — πυθέσθαι, *before that I hear*. S. § 223. 2; K. § 183. 2. c. & R.

11—19. οὐ παιδὸς ὀρέξατο, *stretched out (his hands) for his child*. The middle voice is here reflexive (S. § 209. 2; K. § 150. 3. b), and takes the genitive παιδὸς as the object of desire. S. § 193; K. § 158. 6. l. a. — πρὸς κόλπον depends on ἐκλίνθη. — ἰδχων denotes manner. — ἀτυχθεῖς, *terrified at*, 1 aor. pass. part. of ἀτύχω as middle. — ἀπ’ ἀκροτάτης κόρυδος, *from the summit of the helmet*. — ἐκ δ’ ἐγέλασσε κ.τ.λ. With what skill does the poet turn off the mind of his reader from the sad forebodings of Hector and Andromache, by this artifice of the childish terror of Astyanax at sight of the helmet. The picture, which would otherwise have been too dark and cheerless, is lightened up and rendered more pleasing by this simple incident. — ἀπὸ κρατὸς κόρυδ’ (i. e. κόρυδα), *his helmet from his head*. — πῆλέ τε χερσίν, *and tossed him in his arms*.

• 21—25. δότε δή, *grant now*. — τόνδε—παῖδ’ ἐμόν, *this my son*. — ἐγώ, sc. ἐγενόμην. — Τρώεσσιν, *among the Trojans*, is a local dative. — ὧδε, *thus as I have been*. — καὶ ποτέ τις εἴησιν (see N. on l. 4 supra)—ἐκ πολέμου ἀνιόντα, *and some one will say of him returning from war*. Some supply ἰδών before ἀνιόντα, while others consider it as put for ἐκ πολέμου ἀνιόντος. But this is unnecessary, inasmuch as εἰπεῖν, in the sense of *to speak good or evil* (usually with εἰδ or κακῶς, but here the former by implication), takes the accusative. Cf. S. § 184. 1; K. § 160. 2. So Ernesti renders this passage, *de filio redeunte sic dicat*. One of the Harl. MSS. reads εἴποι, which Trollope considers the true reading. Cf. Dawes’s Miscell. Crit. p. 247. —

79 — φέροι, *let him bring*. S. § 216. 3; K. § 153. b. β. The more regular construction would have been φέροντα in connection with ἀνιόντα. But the construction is conformed to the following χαρείη μήτηρ, with which it is closely connected in thought.

29. δακρυόεν (as adverb) γελάσασα, *smiling with tears, smiling through her tears*. Cowper, although usually very faithful to the original, has here departed from its beautiful and inimitable simplicity, translating the passage, "*bitter tears with sweet smiles mingling*."

31—34. μοί, *on account of me*. — Συμφ is the local dative. — ὑπὲρ αἰσαν, *contrary to fate*, or perhaps *over and above fate*, i. e. before fate has determined it. Cf. Odyss. 1. 34. The general idea is, that while no one will die prematurely, yet no human being is exempt from death. — πεφυγμένον taken actively is here followed by μοῖραν in the accusative. It is sometimes constructed with the genitive, when the idea of separation from the object is to be made prominent. Cf. Odyss. 1. 18. See also Kühner, § 271. 2. — ἐπὴν ταπρῶτα γένηται, *when he was first born*, i. e. from the very time of his birth, man is subject to death.

80 1—4. ἀλλ' εἰς οἶκον κ.τ.λ. These words of Hector are not to be considered as harshly spoken, but founded on the wish to divert his wife from immoderate indulgence in grief, by her usual cares and domestic occupations. — τὰ σ' (i. e. σὰ) αὐτῆς ἔργα, *thine own employments*. — ἰσθὺν and ἡλακτὴν are in apposition with ἔργα. — τοὶ Ἰλίοι ἐγγεγάσιν, *who are born in Ilium*.

6—12. βεβήκει. The pluperfect is employed to denote the suddenness or rather immediateness of her departure, *she had gone = she immediately went*. In such cases as this, it may be translated as an aorist, the notion of suddenness or quickness being mentally retained. Cf. Matthiæ, § 505. IV; Buttmann, § 114. B; S. § 211. N. 16. — ἐντροπαλιζομένη, *looking back* as she went. What a finishing touch is here given to this incomparable picture of conjugal tenderness. — ἐνδοξὸν the palace. — ἐνῶρσεν, *excited* by her overwhelming grief. — αἱ.... οἴκῳ, *they in his house lamented Hector though still living* (S. § 225. 6; K. § 176. 1. c). γόον, Epic 3 plur. aor. of γόω. Spitzner takes it as a form of the imperfect. — γὰρ introduces the cause of their wailing over Hector. — ἔφαντο, *they said = they thought*. — προφυγόντα, *having escaped*.

ODYSSEY.

ADVENTURES OF ULYSSES.

The subject of the *Odyssey*, from which this extract is taken, is the 80 wanderings and adventures of Ulysses on his return to Ithaca from Troy, and the signal vengeance which he took upon the suitors of his wife, who were rioting in his palace and consuming his substance. On his liberation from Ogygia, the island-home of the goddess Calypso, where he had been detained against his will for seven years, he constructed a raft, and launched forth for Ithaca, but on the eighteenth day he is descried by Neptune, who raises a storm by which his raft is broken in pieces, and he himself on the twentieth day cast upon the island of the Phæacians. Here he is hospitably received, and at the request of king Alcinous relates his previous adventures, from which is taken the extract here given, showing how he escaped the Sirens, passed through between Scylla and Charybdis, and how his companions killed and ate the oxen of the Sun, for which deed of impiety they all perished in a tempest, which Jupiter at the request of the Sun-god, sent against them. Ulysses alone escaped by swimming on the mast and keel of the ship, and arrived at the island of Calypso.

14—17. *ἐφαρ'* (i. e. *ἐφατο*) refers to Circe, who had been giving Ulysses advice and directions respecting his voyage home. — *χρυσόθρονος*, *golden-throned*. This epithet is also bestowed by Homer upon Juno and Diana. — *νῆσον*, i. e. the island *Ææa* on which Circe had her abode. As this was a mythical island its situation is a matter of mere conjecture. — *δία θεῶν*, *the divine one of goddesses = the divine goddess*. *δία* is here followed by the genitive plural, with which it properly agrees. S. § 118. N. 3. — *αὐτοὺς τ' ἀμβάλειν*, *themselves to embark*, depends on *ῥησιν*. — *πρυμνήσια* (sc. *δέσματα*), *cables or hawsers* attached to the stern (*πρύμνη*), by which the ship was fastened to the shore. When the vessel was to stay some time in port, it was drawn up entirely upon land.

18—22. *κληῖσι*, *rower's seats* attached to the ribs of the vessel, and where the oars were worked in leathern thongs, in the manner of a key (*κλείς*, Ion. *κληῖς*). — *ἐξῆς*, *in order*. — *τύπτον*, i. e. *ἐτύπτον*. — *ἡμῖν* is the Dat. *commodi* depending upon *τε*. — *αὖ*, *on the other hand*, shows a change of subject. — *νέος*. S. § 187. 4; K. § 158. 3. b. — *ἑσθλὸν ἑταῖρον*, *an excellent companion*, in apposition with *οἶνον*. — *αὐδήεσσα* = *endowed with a human voice*. The same appellation is given to Calypso, p. 89, l. 25.

23, 24. *σπλα* refers to the ship's tackle. — *τῆν*, i. e. the ship.

81 1. ἀχρύνειος κῆρ, *grieving in my heart*, in view of the sorrowful tidings he was about to communicate. κῆρ is the synecdochical accusative.

2—5. οὐ γὰρ . . . οἶσιν, *for it is not fit that one or two only should know*. This clause contains the reason of the proposition, ἐρέω μὲν ἐγών, l. 4 infra. The causal or explanatory clause is often put first, especially when it requires emphasis. — ἵνα, *in order that*. — κὲ δάνωμεν — ἢ κεν φύγοιμεν. As the second sentence is merely a wish and a consequence, which might follow if death were avoided, it is put in the optative. — θάνατον καὶ Κῆρα. These words are often joined, like our colloquial phrases, *peace and plenty, long and lasting*, etc.

7—12. λειμῶν' ἀνδρεμόντα, *the flowery meadows*. — οἶον ἔμ' ἠρώγει δπ' ἀκούμεν, *she ordered me alone to hear their voice*. — δῆσατ' (i. e. δῆσατε), imperat. of δέω. — ἀργαλέφ, *difficult to be broken*. — ἔμπεδον, *firmly, fixedly*. — αὐτόθι, *there where I am bound*. — ὀρθόν, *upright*. — ἐν, *near to, by*. Ulysses was to be bound to the mast. — ἐκ . . . ἀνήφθω, *let cables be bound from it* (i. e. the mast). — πιέζειν is employed for the imperative. S. § 223. 5.

13—24. ἦτοι ἐγώ, *I indeed, in truth*. — τὰ ἕκαστα, *every thing, each thing one by one*. — τόφρα δέ, *but in the mean while*. — μὲν — ἡδέ. The clauses introduced by these particles are not opposed to each other, but are to be considered as parts of a whole. — κοίμησε δὲ κύματα δαίμων, *and a deity (or perhaps the deity referring to Circe) lulled the waves*. — λεύκαινον . . . ἐλάττησιν, *they made white the water with their polished oars of fir*. — κηροῖο μέγαν τροχόν, *a great wheel* (i. e. a round mass) of wax. — ἐπεὶ . . . ἴς = ἐπεὶ μεγάλη ἴς (τῶν χειρῶν) ἐκέλετο (ὥστε ἱαίνεσθαι). — Ἥελίου depends on ἴς. The idea is that the wax became warm by the pressure of his hands and by the warmth of the sun.

25—31. ἐξείης, *in order*. — οἱ δ' refers to the companions of Ulysses. — χεῖρας and πόδας are in partitive apposition with μ' (i. e. μέ), *they bound me both (my) hands and feet together (ἁμῶν)*. — τόσσον — ὅσον τε γέγωνε βοήσας, *as far as one crying shouts aloud*, i. e. makes himself heard. The 2 perf. γέγωνε is here used as a present. Soph. Gr. Verbs, p. 110. — τὰς δ' οὐ λάθην, *did not escape their* (i. e. the Sirens') *notice*. — ἐγγύθεν to the place where sat the Sirens. — λιγυρήν, *clear-sounding = silver-voiced*. This sweet song of the Sirens is translated by Cicero in De Fin. V. 18. How artfully do they allude to that, which they knew to be uppermost in Ulysses' mind, viz. the war of the Greeks and Trojans. By this they hoped to excite his curiosity, to hear what they had to sing on so interesting a theme.

32—34. δεῦρ' ἄγ' ἰών, *come hither*; literally, *come going hither*. — πολύαιν', i. e. πολύναιε — νῆα κατάστησον, *direct your ship to shore*

(literally down). — οὐ . . . μελαίνῃ, *for no one has ever passed by here* 81 *in a black ship*.

1—5. γ', *at least*, i. e. whatever else he neglects, let him not at least 82 neglect to hear our sweet voice. — ἡμέων limits στομάτων, *from our mouths*. — νεῖται, *he goes away* (afterwards). — γὰρ explains πλείονα εἰδὼς by introducing a clause showing the extensive knowledge of the Sirens. — πάνθ', i. e. πάντα. — ὅσσα refers to τόσσα the omitted object of ἵδμεν in l. 5.

6—14. ἰεῖσιν ὄπα κάλλιον, *uttering a beautiful voice*. — ὀφρύσι νευστάζων, *nodding with my eye-brows*. He made signs, because the ears of his companions being stopped with wax, they were unable to hear. — οἱ δὲ προπесόντες ἔρεσσον, *but they bending forward rowed*. — παρήλασαν refers for its subject to ἑταῖροι, Ulysses himself being for the time not reckoned in the number. In some editions, the reading is παρήλασεν referring to the ship. — ἐμοί is the dative used for the subjective or possessive genitive after ἑταῖροι. So σφιν is to be taken with ὥσιν, *their ears*. S. § 201. 5. — ἐμὲ . . . ἀνέλυσαν, *and freed me from bonds*.

17—21. τῶν — δεισάντων refers to the companions of Ulysses. The syllable preceding δείδω, in Homer is usually long by position, but not always. Cf. Soph. Gr. Verbs, p. 15. — ἐκ . . . ἔρετμά, *the oars dropped from their hands* through the sudden affright. — πάντα, sc. ἔρετμά. — αὐτοῦ, *there*. — διὰ νηὸς ἰών, *going through the ship*. — μειλιχίοις, *soothing*. — παρασταδόν, *standing near*.

22—27. οὐ . . . εἰμεν, *for we are not by any means ignorant of misfortunes*. — οὐ . . . κακόν, *this evil comes* (ἐπι, i. e. ἐπιστίν) *not upon us greater*. — ἢ ὅτε, *than when*. — βίηφιν, Epic. dat. for βίη. S. § 42. N. 2; K. § 196. — καὶ ἐνθεν, *even thence*, i. e. from the cave of the Cyclops. — καὶ . . . ὅτω, *and I think that perhaps* (που) *you will remember* (some time or other) *these things with pleasure*. Cf. Virg. Æn. l. 203:

“ — forsā et hæc olim meminisse juvabit.”

— παιδῶμεθα πάντες, *let us all obey*. In order to show that they have a lot in common, Ulysses classes himself with his followers, by the use of the first person plural.

28—34. κώπησιν, *with your oars*. — ῥηγμῖνα is the object of τύπτετε. — αἶ κε . . . δώη. Supply σκοπεῖν or πειρᾶσθαι, *to see whether Jupiter will grant*, etc. — ὧδ', *thus*. — ἐνὶ . . . βάλλειν, *lay it up in your mind*. — οἰήια, *rudders*. A ship in those times had more commonly two rudders. — καπνοῦ and κύματος depend on ἐκτός. S. § 187. 4; K. § 158. 3. R. 1. d. — σκοπέλου, i. e. the rock where Scylla abode.

82 — μη . . . ἐξορμήσασα, *lest she rush out upon you unawares*. S. § 225. 8; K. § 175. 3. d. — ἐς κακόν, *into misfortune*.

83 3—5. Σκύλλην δ' οὐκέτ' ἐμυθεόμην, *but I did not speak of Scylla*. It was positively predicted by Circe, that he should lose six of his followers by this monster. Had Ulysses informed them of this, its dispiriting effect would be obvious. — εἰρεσίης is the genitive of separation. — ἐντός, *within the hold of the ship*. — πυκάζοιεν, *should crowd together*. — σφέας αὐτούς, *themselves*.

6—13. ἐφημοσύνης depends on λανθανόμεν. S. § 192. 1; K. § 158. 5. b. — θωρήσσεσθαι is the middle voice. — μάκρ' (i. e. μακρῶ) is the dual in agreement with δοῦρε (see δόρυ). — ἱκρία, *the deck*. The centre of the ship was left open for the seats of the rowers. — ἔνθεν, *thence*, i. e. at the prow of the ship. — μιν is governed by φανείσθαι, *would show herself*. — πη, *any where*. — ἔκαμον δέ μοι ὄσσε, *but my eyes labored* = I looked with strained gaze. — πάντη παπταίνοντι, *looking around in every direction*. — πρὸς, *towards*.

15—24. ἔνθεν — ἐτέρωδι, *here — there*. — δεινὸν ἀνεβρόιβδησε, *terribly swallowed up*. — λέβης . . . πολλῇ, *like a cauldron on a large fire*. — πᾶς . . . κυκωμένη, *it would all roar boiling up*. — ὑψόσε, *on high*. — δὲτ' ἀναβρόξειε, *when she swallowed up*. — πᾶς . . . κυκωμένη, *it all appeared boiling up within*. — ἀμφι . . . ἐβεβρύχει, *and thundered terribly about the rock*. — ὑπένερθε, *beneath*. — τοὺς δέ, i. e. the companions of Ulysses. — χλωρὸν δέος, *pale fear*, i. e. fear so great as to produce paleness. — τήνδ', i. e. Charybdis. — δέισαντες denotes cause.

25—30. τόφρα δέ, *but in the mean while*, i. e. while they were gazing in terror at Charybdis. — χερσὶν τε βίηφι, *in their hands and strength*, limits φέρτατοι. — ἅμα, *at the same time*. — τῶν. The article in Homer usually has the force of a demonstrative pronoun. — ὑψὸς ἀειρομένων, *being raised on high*. — ἐξονομακλήδην, *calling by name*. — τότε γ' ὕστατον, ἀχνύμενοι κῆρ, *then for the last time sad at heart*. There is a touching simplicity in this passage, which the reader cannot but feel. In the agony of death they call upon their chief, who had so often extricated them from peril, but who can now furnish them no assistance.

31—34. ὣς δ' ὅτ' κ.τ.λ. This comparison finely illustrates the ease with which the monster snatched up her victims. — περιμήκει, *very long*. — ἰχθύσι is the Dat. Commodi. — δόλον is in apposition with εἶδατα, *food as a bait*. — βοὺς κέρας. Aristarchus says, that this was a horn tube above the hook, to prevent the fish from biting off the line. — ἀσπαίροντα, *struggling, writhing*, as fish do upon the hook which draws them forth from their native element. — δύραζε, *out of the water*; literally, *out of doors*.

1—5. *ὣς, thus*, responds to *ὣς* at the beginning of the preceding 84 comparison. — *αὐτοῦ, there*. — *εἰνί*, Epic for *ἐν*. — *θύρραι, portals* of the cave in which the monster dwelt. — *κατήσδιε*. The imperfect denotes the process of the act referred to. — *κεκλήγοντας — δρέγοντας*. The asyndeton gives rapidity and life to the description. — *οἰκτιστον . . . πάντων, that truly was the most doleful of all the things which I saw with my eyes*. — *ἐξερεΐνων, exploring*, i. e. sailing over.

6—16. *Χάρυβδιν* and *Σκύλλην* are in partitive apposition with *πέτρας*. — *αὐτίκ' ἔπειτα, immediately afterwards*. — *ἔτι πόντῳ ἑών, being still upon the sea*. — *μυκηθμοῦ* (S. § 192. 1; K. § 158. 5. b) is an instance of the figure onomatopoeia, i. e. the sound corresponds with the sense. The same is true of *βληχῆν*, which finely represents the bleating of sheep. — *μοι — θυμῷ, my mind*. See N. on *σφιν*, p. 82. l. 14. — *ἦ . . . ἐπέτελλεν, who charged me very often*. — *τερψιμβρότου, delighting mortals*. — *ἄχρύνεμος* at the misfortunes which had befallen his companions.

17—22. *κακά περ πάσχοντες, although having suffered evils*. Ulysses hints that through the recklessness of despair, they might not be willing to listen to his counsels. The sequel shows that his fear was well-founded, his advice being rejected. — *ἐνθα, there*, i. e. on the island of the Sun. — *παρέξ, beyond*.

23, 24. *κατεκλίσθη, was broken*. They had hoped to stop on this beautiful island, and refresh themselves after their toilsome and dangerous voyage. — *στυγερῷ, harsh*.

25—34. *περί τοι μένος = περιττόν σοί ἐστι μένος, your strength is exceedingly great*. — *γυῖα* is the accusative synecdochical. — *ἦ . . . τέτυκται, surely now all things pertaining to you (σοίγε) are iron*, i. e. firm, incapable of fatigue. — *καμάτῳ . . . ὕπνῳ, oppressed with labor and sleep*; but it is evidently parallel with *ὕπνῳ καὶ καμάτῳ ἀρημένος* (Book 6. 2), where *ὕπνῳ* can by no means signify *want of sleep*. For the form of *ἀδδηκότας*, see Soph. Gr. Verbs, p. 77. — *γαίης ἐπιβήμεναι, to ascend the land*. The genitive is to be referred to S. § 192. 1; K. § 158. 3. b, as the part touched by the action denoted in the verb. — *ἐνθα — αὖτε, when again*. — *κεν* belongs to *τετυκοίμεθα*. — *αὕτως, thus*, i. e. fatigued as we are. — *ἀλάλησθαι, to wander*, i. e. to continue our wanderings upon the sea. *ἀλάλησθαι* is the perfect infinitive of *ἀλάσμαι*, with present signification. — *ἐκ νυκτῶν, in nights = in the night-time*. *ἐκ* is here used by way of accommodation, because *νυκτῶν* not only denotes the time *when*, but the source or occasion of the troublesome winds. Cf. Xen. Anab. I. 2. § 7, with my note. — *νηῶν* is the objective genitive. — *πῇ, how, in what manner*. — *ἦν πως ἑξαπίνης, if perchance suddenly*.

1—5. *δυσάεος, blowing silently, blustering*. This is the characteristic 85

85 of Zephyrus in the Homeric writings. — *δεῶν ἀέκῃτι ἀνάκτων*, *contrary to* (= despite of) *the will of the gods who are kings*. This shows the furious and unrestrainable nature of the winds, that they destroy ships despite of the gods, who are rulers of all things. Eurylochus in his excitement used stronger language than facts would justify, inasmuch as the gods, and Neptune in particular, controlled the tempests, raising or allaying them at their pleasure. — *παρὰ νηῖ*, *near the ship*, i. e. on the shore. — *ἐνήσομεν εὐρέϊ πόντῳ* (sc. νῆα), *let us put the vessel into the wide sea*, i. e. let us continue our voyage.

9—14. *μῶνον ἔδοντα*, *since I am alone* in my wish to abstain from landing upon the island. The participle here denotes the reason or cause. — *τιν' — βοῶν ἀγέλην*, *any herd of oxen*. — *ἄτασθαλίῃσι*, *folly*. Abstract nouns are used in the plural, when reference is had to the particulars of which the abstract notion is composed. This word in the plural = *acts of folly, manifold follies*. — *ἡ ἔτι μῆλον*, *or even a sheep*. — *τήν*, *that which*. This clause is an adjunct of *βρώμην*, and hence takes the article.

17—23. *στήσαμεν*, *we stationed*. — *ἄγχ' ὕδατος γλυκεροῖο*, *near sweet water*. S. § 188. 4; K. § 158. R. 1. d (a). — *νηὸς* is the genitive of separation. — *ἐξ — ἔντο* = *ἐξέβαλον*. — *μνησάμενοι*, *remembering, calling to mind*. This is the cause of *ἐκκλαιον*. S. § 225. 3; K. § 176. 1. b. — *κλαίοντες*, *while weeping*. S. § 225. 2; K. § 176. 1. a.

24—31. *ἡμος . . . ἔην*, *but when it was a third part of the night*. *τρίχ' α νυκτός* = *τρίτον μέρος τῆς νυκτός*. Two-thirds of the night had passed away. — *μετὰ* is disjoined from *βεβήκει* by tmesis, *had gone down*. — *ᾤρσεν*, *excited, raised*. — *νεφεληγερέτα*, *cloud-collecting*, an epithet often given to Jupiter by Homer. — *δεσπεσίῃ*, *violent; literally, divine, inspired by a god*. — *ὀρώρει . . . νύξ*. The shades of night are usually spoken of as falling upon the earth. — *χοροί* refers to the *dancing-place* of the nymphs. — *δέμενος*, *having appointed = having called*.

32—34. *γὰρ ἐν γὰρ* gives as a reason why they should abstain from the cattle of the Sun-god, that they had food and drink in the ship. *βοῶν*. S. § 197. 2; K. § 157. — *μήτι πάδωμεν*, *lest we suffer something*. — *δεινοῦ*, *dreadful, awful*. — *θεοῦ* is the possessive genitive.

86 1. *Ἡέλου* is in apposition with *θεοῦ*. — *ὅς . . . ἑπακούει* illustrates *δεινοῦ*.

3—10. *ἄη*, *continued to blow*, imperfect of *ἄημι*. — *ἔπειτ'*, *afterwards*. — *εἰ μή*, *except*. — *εἰως*, *as long as, while*. The correlative is *τόσσα*, *so long*. — *λαλαῖόμενοι βιότοιο*, *because they were desirous of life* (S. § 193; K. § 158. 6. I. a). They feared the consequences of eating the cattle of the Sun. — *νηὸς* is the genitive of separation. — *ἐφέπεσκον*, *imperf. iterative of ἐφίπεω*. — *ἀνάγκη*, *through necessity*. —

φίλας.... ἱκοίτο, *acceptable whatever came to hand*, i. e. their wants were such, that any kind of provisions were palatable. — ἀγκίστροισιν denotes the means.

11—17. ἀνὰ νῆσον, *upon the island*. — ὕφρα, *in order that*. — ὀδδὸν — νέεσθαι, *way of return*. S. § 222. 2. — ἤλυξα ἐταῖρους, *I had avoided my companions*. — ὅδ', *where*. — σκέπας — ἀνέμοιο, *a shelter from the wind*. — κακῆς ἐξήρχετο βουλῆς, *was the author of evil counsel*. S. § 189. N; K. § 158. 7. a.

18—29. κακὰ περ πάσχοντες ἐταῖροι, *although suffering evils*, i. e. let not your deep affliction prevent you from listening to me. — πάντες θάνατοι = *all sorts of deaths*. — λιμῶ... ἐπισπεῖν, *but to die and arrive at one's fate by starvation* (= to die and that too by starvation) is most miserable. — ῥέξομεν = ῥέξωμεν. — εἰ δέ κεν — ἀφικοίμεθα, *but if we come to Ithaca* (in case we ever reach it). The protasis itself sometimes depends on a condition, which usually is to be mentally supplied. Cf. Kühner § 340. 6. — κεν — τεύξομεν. S. § 215. N. 2. — ἀγάλματα, *votive offerings*, such as images, statues, etc. — ἔσπονται, *should follow* = should also wish to destroy us. — βούλομαι (i. e. βούλομαι) — ἤ, *I should wish rather than; I should prefer*. — δηδὰ, *a long time*.

32—34. ἐγγύθεν, *from near* = which were near at hand. — οὐ — τῆλε νεός, *not far from the ship*. — περιστήσαντο, *they stood around*.

1—9. φύλλα δρεψάμενοι κ.τ.λ. The head of the victim before it was killed, was usually strewed with roasted barley-meal mixed with salt. Here it seems they used oak-leaves as a substitute, their barley having all been consumed. — μηρὸς = μηρία. — κνίσση, *the fat especially of the kidneys*. — δίπτυχα ποιήσαντες, *making it* (i. e. the fat) *double*, i. e. placing double layers of fat upon the thighs. — ἐπ' αὐτῶν δ' ὠμοδέτησαν, *and placed pieces of raw flesh upon them*. The Schol. says that the pieces of flesh were taken from every part of the animal. — λεῖψαι, *to pour out, to make libations*, denotes purpose. — ἔγκατα, *the entrails*, including the heart, liver, etc. — κατὰ — ἐκάν, i. e. *κατακάν*. — μίστυλλον = εἰς μικρὰ διέκοψαν (*they cut into small pieces*). Schol. — ἀμφ' ὀβελοῖσιν ἔπειραν, *pierced them* (i. e. the pieces) *with spits*. ἀμφι implies that the pieces were around the spit.

10—14. ἐξέσσοντο a syncopated aorist middle of ἐκσεύω, *to drive out, mid. to hasten away*. — σχεδὸν — νεός, *near the ship*. — ἥδ' is here an adjective of two endings and qualifies αὐτμή. — γεγώνειν (i. e. ἐγεγώνειν), *I shouted aloud, called out*. His prayer to the gods was uttered aloud in the anguish of his spirit.

17, 18. εἰς ἔτην, *for my harm*. — νηλεῖ, *cruel*, an epithet here given to ὕπνος because while Ulysses was in that state, his companions

87 had slain the sacred oxen. — *μεγὰ ἔργον*, a heinous deed. — *ἐμηγίσσαντο*, have contrived.

19, 20. *ὁ* (= *δοτι*), informing him *that*, etc. — *μετηύδα*, sc. *Ἡέλιος*.

22—27. *τίσαι*, imperative middle of *τινω*, take vengeance upon, punish. — *ὑπέρβιον*, insolently. — *ἰὼν . . . προτραποίμην*, when I ascended (literally, went) to the starry heaven, and when I turned again to earth from heaven, i. e. when I ascend the heavens from my rising, and descend to my setting = through the whole day. — *εἰ δὲ . . . ἀμοιβήν*, but if they (i. e. Ulysses and his companions) do not make suitable restitution to me for my cattle. — *φάσειν* has a future signification.

29—32. *σὺ* — *φάεινε*, do you continue to shine on. Allusion is made to the threat in v. 27. — *τῶν* (i. e. *ἐταίρων*) limits *νῆα*. — *τάχα* qualifies *κεάσαιμι* (from *κεῶ*, I will quickly split in small (*τυτθὰ*) pieces. Some prefer to translate *τυτθὰ βαλὼν*, scarcely striking, a small stroke of Jove's thunderbolt being sufficient to break the vessel in pieces.

33. *ταῦτα* — *ἤκουσα Καλυψοῦς*, I heard these things from Calypso. The construction may be referred to S. § 192. N. 3; K. § 158. 5. b.

88 2—6. *ἔλλοθεν ἄλλον*, one after another = individually. — *ἐπιστάδην* (adverb), going up to. — *μῆχος*, remedy, expedient to repair the mischief. — *δ'* (in *βόες δ'*) = *γάρ*. — *τέραα*. The old reading is *τέρατα*. — *ἐμεμύκει*, 2 pluperf. of *μυκάμαι*, as imperfect. — *βοῶν . . . φωνή*, and there was a voice as (the voice) of oxen.

7—12. *ἐταῖροι δαίνυντ'*. It does not appear that Ulysses even tasted of the flesh of the oxen. — *δὴ ἔβδομεν* is trissyllabic by synizesis. — *ἐπαύσατο* — *θύων*. S. § 225. 7; K. § 175. 1. e. — *λαίλαπι* is to be taken with *θύων*. — *ἐνῆκαμεν*, sc. *νῆα*. — *ἀνὰ* — *ἐρύσαντες*, having drawn up preparatory to sailing.

13—24. *ἄλλη* (= *nothing else*) is employed to give distinctness and emphasis to *οὐρανὸς* and *θάλασσα*. — *ἤχλυσε . . . αὐτῆς*, and the sea became dark under it, i. e. the cloud. — *ἡ δ'*, i. e. the ship. A short time only intervened between the gathering of the cloud over the ship, and the awful discharge of the tempest. — *προτόνους*. These were the two great ropes by which the mast was raised or lowered, and kept firm in its place when elevated. They extended from the top of the mast in the direction of the stern and prow. — *ὀπίσω*, i. e. towards the stern. — *ἄντρον*, literally, bilge-water; here the ship's hold in which the bilge-water was contained. — *δ δ'* refers to the mast, which falling towards the stern where the helmsman sat, crushed him beneath its weight. — *ἑμυδῖς*, together, at the same time. — *δ δ'* refers to the helmsman. — *ἀρνευτῆρι ἐοικώς*, like a diver, i. e. head-foremost. — *ὄστέα* = *ὀστέα*.

25—29. κεραυνόν, a thunder-bolt, blasting thunder. — ἡ δ' ἔλε- 88
λίχθη πᾶσα, and it whirled entirely around. So it is usually rendered.
But I prefer Buttmann's interpretation (Lexil. No. 48), and it shook in
all its parts. — θείου, πλήτο, and it was filled with sulphur. S. § 200.
3. — κορώνησιν, sea-crows. Cowper: sea-mews. — θεός, i. e. Jupi-
ter. — νόστον to the ship.

30—34. ὄφρ' . . . τρόπιος. Construct: ὄφρα κλύδων λῦσε τοίχους
(the sides of the ship) ἀπὸ τρόπιος, from the keel. — τήν, i. e. the keel.
— ψιλήν, bare, i. e. separated from the other timbers. — ἐκ . . .
τοόπιω, but it (i. e. κλύδων) had broken off (ἐκ-ἔραξε) the mast of the
ship (οἱ dative for the subjective genitive) at the keel. For the tense
of the verb, cf. S. § 211. N. 14. — αὐτῷ, i. e. the mast. — βοδὸς βινούτο
τετευχώς, being made of ox-hide. For the genitive, cf. S. § 200. 2; K.
§ 158. 1. — τετευχώς has a passive signification. — ἔμφω — τρόπιω
ἡδὲ καὶ ἰστόν, both (viz.) the keel and the mast.

1. ἐπὶ τοῖς, upon them.

89

4—10. ὄφρ' ἔτι (yet) κ.τ.λ. He had seen and experienced the power
of Scylla; he was now also to witness the terrible force of Charybdis.
— Χάρυβδιν is the terminal accusative. S. § 186. 1; K. § 159. 1. a.
— ἅμα . . . ἀνιόντι, together with the rising sun, at sun-rise. —
ἀνεβρόιβδησε, swallowed up. The raft of Ulysses was drawn down into
the vortex, but he seizing the branches of the fig-tree, which grew over
the cave of Charybdis, hung to it, until his raft had emerged from the
abyss. — τῷ προσφύς ἐχόμεν, clinging to which I held fast. τῷ refers
to ἐρινεδν in the preceding line. — εἶχον — στηρίξαι, had I to fix =
was I able to fix.

11—22. ρίζαι γὰρ ἐκάς εἶχον, for the roots were (literally, had them-
selves) far below. As the waters were drawn from under him into the
vast abyss, he was left hanging to a limb high up the tree. When the
waters were vomited forth again, the tree became so submerged that the
limb from which he hung, nearly reached the flood, and thus he was
enabled to descend easily to his raft. — ἐλδομένῳ, and it came late to
me wishing it. — ἥμος — τῆμος, when—then. Ulysses hung by the
branch of the fig-tree, from the rising sun (l. 5 supra) until late in the
afternoon. This shows the vast depth of the watery cavern in which
his raft was detained so long, as well as the strength and patient endur-
ance of the hero, who could hold himself suspended so many hours from
the branch of a tree. — ἐπὶ . . . ἀνέστη, a man returns from the forum
to supper = at night. — τάγε δοῦρα, these planks of the ship. —
καδύπεοδε, above the δοῦρα. — φέρεσθαι = ὡς φέρεσθαι. — μέσσω
δ' ἐνδούπησα κ.τ.λ. When Ulysses let himself down from the tree, he
fell upon the raft in the centre, a little one side of the long planks,
selecting probably a place where he would be likely to receive as little

89 injury as possible from the fall. — οὐκέτ', *not*, as in p. 83. l. 3, for it appears that Ulysses had not seen Scylla from his station on the forward deck (cf. p. 83. l. 7-10), and this happened well for had he seen her, he would have fought with her and perished. — γάρ, *for* (had I seen her) *I could not have escaped*.

26—28. τί . . . μυθολογέω, *but why should I recount these things to you*. — ἐστίν. The subject is μυθολογέειν.

ANACREON'S ODES.

90 Anacreon was born at Teos an Ionian city of Asia Minor. He spent the early part of his life at Samos, enjoying the patronage of Polycrates, in whose praise he wrote many songs. After the death of his patron, he repaired to Athens on the invitation of the tyrant Hipparchus, where he formed the acquaintance of Simonides and several other poets. He is supposed to have returned to Teos after the death of Hipparchus, from which, according to some accounts, he fled to Abdera in consequence of the revolt of Histiaeus. He died B. C. 478, at the age of 85.

The prevalent theme of his poems was love and wine, whence he has with good reason been regarded as a finished voluptuary and debauchee. His poems were replete with beauty, grace, and finish, but have come down to us so mutilated and fragmentary, that it is quite uncertain how many of those which are attributed to him are genuine.

ODE I.—The verse of this ode is divided into three Iambic feet, terminating with a cæsural syllable:

Δῆλῶ | λέγειν | Ἄτρει | δας.

1—5. Ἄτρείδας, *the sons of Atreus*, i. e. Agamemnon and Menelaus. S. § 140. — Κάδμῳ, *Cadmus*, the son of Agenor. He founded Thebes in Bœotia. — ἄ . . . ἤχει, *but my lyre sounds with its strings love only = the strings of my lyre sound only love*. ἄ = *my*. See N. on p. 3. l. 5. The βάρβιτος or βάρβιτον was a stringed instrument, invented according to some by Terpander. Others ascribe its origin to Anacreon. Its exact form cannot now be determined, and it is used by later writers as synonymous with λύρα. — ἤμειψα νεῦραι, *I changed the strings*, as was done when the subject of the song was changed.

7—10. ἦδον, *I tried to sing*. S. § 211. N. 12; K. § 152. R. 4. d. — ἔσλους Ἡρακλέους, *the labors of Hercules*. Reference is had to the twelve labors imposed upon Hercules by Eurystheus. — χαίρει

λοιπόν, rejoice henceforth. S. § 218. 2. — ἡμῖν is the ethical dative = 90
as far as we are concerned. Anacreon means to say that he shall make
no further opposition to the amorous inclination of his lyre.

ODE II.—The measure is the same as that of the preceding ode.

13—20. φύσις, nature. — δπλας, hoofs. — ποδωκίην, Ionic for
ποδωκίαν, swiftness of foot. — χάσμ' (i. e. χάσμα) ὀδόντων, the opening
of teeth = a yawning mouth. — τὸ νηκτόν, the power of swimming. —
πέτασθαι, the faculty of flying. — οὐκ ἔτ' εἶχεν, she (i. e. nature) had
no more gifts of this kind.

* 22—25. ἀντ' (i. e. ἀντὶ), instead of. — καὶ — καί, both—and. —
καλή τις οὖσα, any one being beautiful = she who is beautiful.

ODE III.—The measure of this ode is an Ionic dimeter. It commences
with an anacrusis of two short syllables, followed by three trochees, thus:

μέσθ' | νῦκτι | οἷς πῶθ' | ᾠραις.

1—5. μεσονυκτίοις ποθ' ᾠραις, once upon a time about midnight. S. 91
§ 204; K. § 161. 1. b. — στρέφεται . . . Βώτου, when the Bear is now
turning at the hand of Bootes. Ἄρκτος, the Great Bear or the Wain,
a constellation in the northern heavens, very near the polar star. Βώτου,
Bootes, i. e. Arcturus, the oxen-driver, because he was regarded as
the driver of the Wain (i. e. Ἄρκτος). — μερόπων, endowed with
speech, an epithet of men as distinguished from brutes, which can
only utter inarticulate sounds. Hence as here it is put for men. —
κέαται, Ion. for κείνται, 3 plur. pres. of κείμαι. — δαμέντα, being
overcome.

6—13. ἐπιστασθεῖς, having come near. — μεν θυρέων — ὀχῆας, Ion.
for μου θυρῶν ὀχέας. — ἔκοπ' (i. e. ἔκοπτε), began to knock, or, kept
knocking. The student has already been referred to his grammar for
the various uses of the imperfect. — τίς — ἀράσσει, who is knocking.
This verb is used of a loud or furious knocking. — κατὰ — σχίσεις
(i. e. κατασχίσεις), you will disturb; literally, break or cleave asunder
— κἀσέληνον for καὶ ἀσέληνον, (moonless). — πεπλάνημαι, I wander
about. S. § 211. N. 6.

14—22. ἀκούσας denotes time. S. § 225. 2; K. § 176. 1. a. —
ἀνὰ — ἔψας (i. e. ἀνάψας. S. § 234. c), having lighted up. — φέροντα
takes the gender implied in βρέφος. S. § 157. 3. b. — φαρέτρην, Ion.
for φαρέτραν. — παρὰ . . . καθίζας (Doric for καθίσας. S. § 114. 3. a),
having seated him by the hearth. — παλάμαισι, Ion. for παλάμαις, dat.
of instrument. — ὑγρὸν ὕδωρ, the moist water. A fulness of expression
designed to promote emphasis.

23—32. ἐπεὶ κρύος μεδήκε, when the cold abated; literally, sent

- 91 (itself) away. — *φέρει . . . νευρή*, come, says he, let us try this bow, how much (*ἐς τί*, to what extent) the string to me (= my string) is injured by having been wet (participle of *μενα*. S. § 225. 3; K. § 176. 1. d). *μοι* is perhaps the ethical dative, is injured for me, i. e. as far as its use to me is concerned. — *μέσον ἤπαρ*, in the midst of my heart, is the synecdochical accusative, i. e. it is annexed to *με*, to denote the part struck by the arrow. — *ὥσπερ ὀίστρος*, like a gad-fly. — *ἀνὰ δ' ἄλλεται*, but he springs up. — *καχάζων* denotes manner. — *ἀβλαβής*, uninjured. — *καρδίην* (Ion. for *καρδίαν*) is the synecdochical accusative, but you will be sick at heart.

ODE IV.—The measure is the same as that of the preceding ode.

- 92 1—8. *ἐπὶ μυρσίναῖς τερέλαις* — *στορέουσ*, reclining upon tender myrtles. — *ὑπέρ*, over. — *παπύρω*, with the papyrus, out of the bark of which ropes or strings were sometimes made. — *διακονεῖτω* is the 3 pers. sing. imperat., let Cupid serve me. — *τροχὸς . . . κυλισθεῖς*, for such as (= like) the wheel of a chariot so life rolls along; literally, runs rolling along.

9—18. *κεισόμεσθα* is put for *κεισόμεθα*. S. § 118. 2. — *τί — δεῖ*, why is it necessary? — *μάταια*, useless things. — *ἐμὲ . . . μύρισον*, anoint me rather while I yet am living. — *ρόδοις . . . πύκασον*, cover thick the head with roses. *κράτα* accus. sing. of *κράς*. — *σκεδάσαι* *δέλω μερίμνας*, I wish to dissipate my cares.

ODE V.—The metre is the same as that of Ode III.

- 19—28. *τὸ . . . Διονύσῳ*, let us mingle with wine the rose of the Loves. *Διόνυσος*, the Greek name of Bacchus was the god of wine, and hence is often put for wine. — *ἄβρᾶ*, gracefully, is to be taken with *γελῶντες*. — *εἶαρος μέλημα*, the care of spring, is in apposition with *ρόδον*. — *ρόδα* — *στέφεται καλοῖς ἰούλοις* = *στέφεται καλοὺς ἰούλους ῥοδοῖς*. — *παῖς ὁ τῆς Κυθήρης*, the boy (viz.) the son (S. § 168. 2) of Venus, i. e. Cupid.
- 93 1—6. *Χαρίτεσσι* (i. e. *Χαρίσι*) *συγχορεύων*, dancing with the Graces. — *λυρίζων* agrees with the subject of *χορεύσω*. — *ῥοδίνοισι στεφανίσκοις πεπυκασμένος*, covered thick with rosy chaplets.

ODE VI.—This ode has the same measure as the first.

- 9—12. *πόθεν . . . ψεκάζεις*, whence do you breathe and diffuse so many odours, while flying through the air? The ancients perfumed their carrier doves, when they wished to show their respect for the person to whom the dove was sent. For the construction of *μύρων*, cf. S. § 197. 2; K. § 158. 1. — *τί σοι μέλει δέ*, what care is to you = what is your business?

13—24. Ἀνακρέων μ' ἐπεμψε κ.τ.λ. These are the words of the dove, 93 who is the speaker through the rest of the ode. — τὸν . . . τύραννον, *who is now the commander and ruler of all*, i. e. is enthroned in the affections of all. For the construction of the participle, cf. S. § 225. 1; K. § 176. 1-f. — πέπρακε. This shows the high estimation of Anacreon's odes, that Venus for a little song (μικρὸν ὕμνον) should have sold him one of her doves. — λαβοῦσα, *receiving in exchange*. — τοσαῦτα, *so great as the service in which I am now engaged*. — καὶ . . . ποιήσῃ, *and he says that he will immediately make me free*, i. e. as soon as I accomplish my present errand.

25—31. κῆν (i. e. καὶ ἐάν), *even if*. — δούλη, *as a slave*, is in apposition with ἐγώ. — ὄρη . . . ἀγρούς, *over mountains and fields*. κατ' belongs also to ὄρη. — δένδρεσιν is the local dative. — ἄρτον is opposed to ἔργιον τι.

1—12. χειρῶν depends on ἀπὸ in ἀφαρπάσασα, *having snatched it* 94 *from the hands*. — αὐτοῦ, *himself*. — πειν denotes the purpose of διδωσι. S. § 222. 5; K. § 171. 2. d. — ὃν προπίνει, *which he has first pledged (to me) = has drank to my health*. — ἔχεις ἅπαντ', *you have all*, i. e. I have nothing more which I can tell you. — λαλίστέραν, *more talkative*, is followed by κορώνης.

ODE VII.—The metre of this ode is the same with the third.

15—23. ἄδρει, imperative of ἄδρέω. — οὐκ ἔτ' οὔσας, *no longer being = gone, having fallen off*. — τῷ γέγοντι limits πρέπει. — τὰ τερπνὰ is to be taken adverbially. — ὅσφ' πέλας τὰ Μοίρης, *by as much as the things of Fate (= Death) are at hand*.

ODE VIII.—The student will easily determine the metre of this and the following odes, by comparing them with the first and third.

25—27. ἐπειθ' (i. e. ἐπειθε), *was persuading, attempted to persuade*. — νόημα ἄβουλον, *a thoughtless or wayward mind*.

1—7. ὁ δ', i. e. Cupid. — μάχη με προὔκαλείτο, *challenged me to* 95 *a fight*. — βοεῖην (Ion. for βοεῖαν), *a shield made of ox-hide*. — ἐμαρνάμην Ἐρωτι, *began to fight with Love*.

8—16. ἔβαλλ' his arrows. — ἔφενγον, *began to give way*. — εἰδ' ἑαυτὸν ἀφῆκεν εἰς βέλεμνον, *then he threw himself (against me) for a dart = as a dart*. — καὶ μ' ἔλυσε, *and he made me powerless; literally, loosened me*. — τι . . . ἐχούσης, *for why should we dart without* (i. e. carry on an outward war), *when the battle is raging within*. At this point we may suppose Anacreon to cry out in the words of the first verse Δέλω, Δέλω φιλήσα, *I will, I will love*, thus submitting unconditionally to Cupid.

- 95 18—23. *μολοῦσα, having come.* S. § 133. — *εἰς ἄφαντος, you go away and disappear.* — *ἢ (i. e. ἐπὶ)* governs *Νεῖλον* as well as *Μέμφιν*. — *μεν ἐν καρδίῃ, in my heart.*

24—30. *ὁ μὲν—ὁ δ', one—another,* refer to *πόδος*, taken in the sense of a young love, a loving. — *ἀκμὴν = ἔτι.* — *ἡμίλεκτος, half hatched.* — *κεχρηνότεων, 2 perf. part. of χαίνω.* — *ἐρωτιδεῖς . . . τρέφουσιν, the larger love-lings nourish the smaller ones.*

- 96 3—5. *τί . . . γένηται, what remedy will there be?* — *οὐ . . . ἐκσθῆσαι, for I have not strength to frighten away so many Loves.*

7—12. *Χάριτες ῥόδα βρύουσιν, the Loves abound in roses.* — *κῦμα* is the object of *ἀπαλύνεται*. — *πῶς νήσσα κολυμβᾷ, how the duck swims.* — *ἀφελῶς δ' ἔλαμψε Τιτάν, and Titan (i. e. the sun) shines clearly.*

16—19. *καρπὸς ἐλαίας προκύπτει, the fruit of the olive bends forward.* — *Βρομίου στέφεται νᾶμα, the stream of Bacchus is crowned with flowers.* — *κατὰ . . . καρπός, on leaf and branch (= among the leaves and branches) the hanging fruit flourishes.* *καδεαλὼν, letting itself down.*

22. *ἐτρώδη, was stung.* — *τὸν δάκτυλον* is the synecdochical accusative. — *δαχθεῖς, i. e. δηχθεῖς.* — *τᾶς* is put for *τῆς*. S. § 78. 5.

- 97 2—10. *ὄλωλα κἀποδνήσκω, I perish and I die.* — *ὃν καλοῦσι μέλιτταν.* S. § 185; K. § 160. 3. — *ᾧ, Dor. for ἡ.* — *πονεῖ—πονοῦσιν.* This verb is used both transitively and intransitively. — *δσους* refers to the subject of *πονοῦσιν*.

10—18. *μακαρίζομέν σε, we pronounce you happy.* — *ὀλίγην δρόσον πεπωκώς (perf. part. of πίνω), having sipped a little dew.* — *βασιλεὺς ὅπως, like a king.* — *χ', i. e. καί.* — *ἀπὸ μηδενός τι βλάπτων, injuring any thing from no one = injuring nothing for any one, i. e. wrongfully depriving no one of any thing.*

20—27. *Δέρεος γλυκὺς προφήτης, sweet prophet (= harbinger) of summer.* — *οἶμην, a strain, air of a song; literally, way, path, and hence the course of a song or poem, and then the song itself.* — *σοφέ, γηγενής, φίλυμνε, O wise, earth-born, song-loving.* — *θεοῖς ὅμοιος.* S. § 202. 1; K. § 161. 2. b.

- 98 4, 5. *τρίχας . . . νεύει, he is old as to his hair, but young in mind.* The accusatives are synecdochical.

LEXICON.

LEXICON.

A.

ἄβατος, ου, δ, ἡ, (α, βατός,) impassable, inaccessible.

ἄβέλτερος, ρα, ρον, foolish, silly.

ἄβίωτος, ου, δ, ἡ, (α, βίος,) without life, insupportable, intolerable.

ἄβλαβής, έος, δ, ἡ, (α, βλάβω, βλάπτω,) uninjured, harmless.

ἄβουλος, ου, δ, ἡ, inconsiderate, without reflection.

Ἀβροκόμας, ου, δ, Abrocomas, a satrap of Phœnicia.

ἄβρός, α, όν, graceful, beauteous, pretty.

ἄγ' for ἄγε, pres. imper. of ἄγω, come, come on.

ἄγαθός, ή, όν, good, wise, brave.

ἀγακλυτός, ου, δ, very renowned, famous, distinguished.

ἄγαλμα, ἄτος, τό, ornament, decoration; that in which one delights.

ἰφανακτέω, ὦ, f. ήσω, 1 aor. ήγανάκτησα, to be indignant, to grieve, to scorn.

ἰγαπάω, ὦ, f. ήσω, perf. ηκα, to love, to take delight in, to be contented.

ἰγαπητός, ή, όν, (ἰγαπάω,) loved, beloved, dear, pleasing.

ἄγγελίη, ης, ἡ, Ion. for ἀγγελία, ας, ἡ, (ἀγγέλλω,) a message, tidings, announcement.

ἄγγελος, ου, δ and ἡ, (ἀγγέλλω,) a messenger, envoy, ambassador.

ἄγέλη, ης, ἡ, (ἰγώ,) a herd, flock.

ἄγενής, έος, δ, ἡ = ἄγενής, (α, γένος,) low-born, ignoble, base.

Ἀγησίλαος, δ, Agesilæus, a king of Sparta.

ἄγήνωρ, ορος, δ, (ἄγαν, ἀνήρ,) active, brave, strenuous.

ἄγκιστρον, ου, τό, a hook.

ἀγκυλομήτεω, Ion. gen. of ἀγκυλομήτης, ου, δ, (ἀγκύλος, μήτις,) cunning, crafty, sly.

ἄγκυρα, ας, ἡ, an anchor, a hook.

Ἀγλαΐα, ας, ἡ, Aglaia, one of the Graces.

ἄγνοέω, ὦ, f. ήσω, p. ηκα, 1 aor. ησα, (α, γινώσκω,) not to know, to be ignorant of.

ἄγορά, ἄς, ἡ, (ἄγείρω,) the forum, market-place, assembly.

ἄγοράζω, f. σω, p. κα, (ἄγορά,) to buy, trade, traffic, procure.

ἀγορῆθεν, adv. from the forum or market-place.

ἄγρα, ας, ἡ, hunting, chase, prey.

ἀγράμματος, ου, ὁ, ἡ, (α, γράμμα,) illiterate, unlettered.

ἄγρᾱυλος, ου, ὁ, ἡ, (ἀγρός, αὐλή,) dwelling in the fields, living out of doors.

ἄγρην, *Ion. for ἄγρην, acc. sing. of ἄγρᾱ.*

ἄγριος, ἰα, ἰον, (ἀγρός,) living in the fields; rural, rustic, rude.

ἄγροικος, ου, ὁ, ἡ, (ἀγρός, οἰκίῳ,) living in the country, a countryman; rustic, rude, clownish.

ἀγρός, οὐ, ὁ, ἡ, a field, land, ground.

ἀγυιά, ἄς, ἡ, a way, road, street; a public place.

ἀγύρτης, ου, ὁ, (ἀγείρω,) a juggler, a mountebank.

ἄγχι, *adv. of place,* near, close by, at hand.

ἄγχω *f. ἄγξω, p. ἤγχα,* to strangle, choke, throttle.

ἄγω, *f. ἄξω, p. ἤχα, 2 a. ἤγαγον,* to do, act, lead, conduct, carry, bring; to educate, bring up; to go.

ἄγων, ὄνος, ὁ, (ἄγω,) a contest, trial; an assembly; a place of contest.

ἀγωνίζομαι, *f. ἴσομαι, imperf. ἡγωνίζομαι, p. pass. ἡγωνίσομαι, (ἀγών,)* to contend, fight, struggle, strive.

ἀδάημων, ονος, ὁ, ἡ, (α, δαίω,) unskilled, ignorant of.

ἄδδηκότες. *See ἀδδηκότες and ἀδδηκότες.*

ἄδειπνος, ου, ὁ, ἡ, (α, δειπνον,) without supper, not having supped, supperless.

ἀδελφή, ἡς, ἡ, a sister.

ἀδελφός, οὐ, ὁ, ἡ, a brother, a kinsman, a cousin.

ἀδέω, *f. ἥσω, p. ἤκα,* (ἄδος,) to satiate, to be satiated, to be tired of a thing.

ἀδικέω, ὦ, *f. ἥσω, p. ἡδίκηκα, (α, δίκη,)* to injure, to wrong, harm.

ἄδικος, ου, ὁ, ἡ, (α, δίκη,) unjust.

ἄδοντες, *pres. part. plur. of ἄδω.*

ἀδυνάτος, ου, ὁ, ἡ, impossible, infirm, disabled.

ἄδω, (*for ἀείδω,*) *f. ἔσω, p. ἤκα,* to sing, to play on a musical instrument.

ἀεί, *Ion. and Poet. ἀεεί, adv.,* always, ever.

ἀείδω, *Poet. ἄδω, f. ἀείσω, mid. ἀείδομαι, f. ἀείσομαι, and ἔσομαι,* to sing, to celebrate in verse.

ἄειρα, 1 aor. act. *Ion. for ἤειρα, from ἀείρω, f. ῥῶ, p. ἤερκα, 1 aor. ἤειρα,* 2 aor. ἤερον, to take up, raise, elevate.

ἀεκάω, *f. ἄσω, to compel, oblige, force.*

ἀέκῃ, *adv.,* unwillingly, reluctantly.

ἄερέω, *a lengthened form of ἀείρω,* to hang, to be suspended; to be in suspense or doubt.

ἄετός, οὐ, ὁ, an eagle.

ἀηδηκότες, *poet. perf. part. for ἡδδηκότες, from ἀηδέω,* to be wearied, disgusted.

ἀηδών, ὄνος, ἡ, (ἀείδω, to sing,) a nightingale.

ἄήρ, αἶρος, ὁ, the air, atmosphere.

ἄδανασία, ἄς, ἡ, (α, δάνατος,) immortality.

ἄδανᾶτος, ου, ὁ, ἡ, immortal, eternal, perpetual.

Ἀθηνᾶ, *gen. Ἀθηνᾶς, Minerva.*

Ἀθηναῖος, α, ου, an Athenian.

ἄλ', *for ἄλλα, plur. of ἄλλον, ου, ἄλλο,* prize, reward, premium.

ἄλλιος, ἰα, ἰον, miserable, afflicted, wretched.

ἄλλος, ου, ὁ. *See ἄλλος.*

ἄθρέω, ὦ, *f. ἥσω, p. ἤκα,* to see, observe, discern, look at.

ἀσποίζω, *f. σω, p. ἡσποικα*, to assemble, collect, gather, heap up.

ἀσπρός, *όα, όον*, contracted ἀσπρός, full, crowded together, thick, dense.

ἀθυμέω, *ώ, f. ἥσω, p. ἡθύμικα*, (*α, θυμός*), to despond, to be disheartened or dejected.

ἄθυμος, *ου, ό, ἡ, (α, θυμός)*, spiritless, timid, despondent, sad.

Αἰάη, *ἡ*, the Ææan, an appellation of Circe.

Αἰακός, *ου, ό, δ*, Ææcus, one of the judges of Hades.

Αἴας, *αυτος, ό, δ*, Ajax; Αἴαντε δύο, the two Ajaxes, *i. e.* Ajax Telamon and Ajax Oïleus.

αἰγίοχος, *ου, ό, δ*, (*αἰγίς, ἔχω*), ægis-bearing, an epithet of Jupiter.

αἰγίς, *ιδος, ἡ*, (*αἶξ*), a goat-skin, an ægis or shield.

Αἰγύπτιοι, *ων, οι*, Egyptians.

αἰδέομαι, *f. mid. έσομαι and ἥσομαι*, 1 aor. pass. ἡδέσθην, *p. ἡδεσμαι*, (*αἰδώς*), to feel shame, to be ashamed; to reverence, to respect, to pardon.

Αἴδης, *poet. for Ἅδης, ου, ό, δ*, (*α, ιδεΐν*), Hades, the infernal regions, hell, death; Pluto.

Ἄϊδος, *δι*, *Epic. gen. and dat. of Ἄϊδης*.

Ἄιδωνεύς, *έως, ό, Ion. ἦος* = Ἄϊδης, Pluto, etc.

αἶψ, *Ion. and Poet. for αἶψ, which see.*

ἱζητός, *ου, ό, δ*, lively, active. In Hom. always of youths fit for war and the chase.

ἄρια, *ας, ἡ*, a serene sky, fine weather. ὑπὸ τῆς αἰθρίας, in the open air. *Lat. sub dio.*

αἶθω, *f. σω, p. κα*, to light up, kindle, set on fire, shine.

αἰκίζω, *γ. ὄσω*, to treat injuriously,

to affront; to mutilate, harass, plague.

αἷμα, *ατος, τό*, blood, gore, bloodshed, murder.

αἰνέω, *ώ, f. ἥσω, p. ἡνεκα*, 1 a. ἡνησα, *p. pass. ἡνεμαι*, (*αλνος*), to tell, speak of; to praise, commend; to approve, assent.

Αἰνιᾶνες, *ων, οι*, Ænians, a people of Thessaly.

αἰνός, *ἡ, όν*, *Epic. for δεινός*, dread, dire, terrible, horrible; wretched, unhappy; harsh, cruel. αἰνά, in Hom. much, exceedingly.

αἰνῶς, *adv.* See αἰνός.

αἶξ, αἰγός, *ἡ*, a goat.

αἰπύς, *εία, ύ*, high, steep, lofty; deep, profound.

αἰρετός, *ἡ, όν*, (*verb. adj. from αἰρέω*), that may be taken or captured; chosen, preferable, desirable.

αἰρέω, *ώ, f. ἥσω, p. ἡρηκα*, 2 f. ἐλῶ, 2 aor. εἶλον; *pres. pass. αἰρέομαι*, *p. pass. ἡρεμαι*, 1 aor. pass. ἡρέσθην; 1 aor. mid. εἰλάμην, to take with the hand, to grasp, seize, conquer, obtain.

αἶρω, *f. ἀρῶ, p. ἡρκα*, aor. ἦρα, aor. mid. ἡράμην, to raise, lift up; to carry, bear, bring; to take away; to kill; to carry, bear; to undertake, begin.

αἶσα, *ης, ἡ*, like Μοῖρα, the goddess of fate; as appellat. fate, destiny, one's appointed lot; share, portion.

αἰσθάνομαι, *f. αἰσθήσομαι, p. ἥσθημαι*, 2 aor. mid. ἥσθόμην, subj. αἰσθώμαι, *depon. mid.*, to perceive or apprehend by the senses, to be sensible of; to feel, to see; to understand, know.

αἶσχος, *εος, τό*, (*α, ἴσχω*), shame, dis-

- grace, baseness, infamy; ugliness, deformity.
- αἰσχῦνη, ης, ἡ, (αἶσχος,) shame, disgrace, dishonor; a sense of shame. modesty, delicacy of feeling.
- αἰσχύνομαι, *f.* αἰσχυνθήσομαι, *p.* ἡσχυμμαι, (αἶσχος,) to be ashamed, to feel shame; to blush, to stand in awe of.
- αἰτέω, ὦ, *f.* ἤσω, *p.* ἤτηκα, 1 *aor.* ἤτησα, *p. pass.* ἤτημαι, to ask, request, demand, desire; *mid.* to ask for one's self, to beg, to claim.
- αἰτία, ας, *Ion.* αἰτίη, ης, ἡ, cause, ground, reason; fault, guilt, crime.
- αἰτιδομαι, ὦμαι, *f.* ὀσομαι, *p.* ἡτιάμαι, 1 *aor. pass.* ἡτιάσθην, *depon. mid.* to accuse, find fault with, blame, criminate.
- αἰτιατέον, *verb. adj. from αἰτιδομαι,* to be accused, blameable.
- αἷτιος, ου, ὁ, ἡ, that causes or occasions; causing the blame, guilty; ὁ αἷτιος, the author, originator; a culprit.
- αἰψα, *adv.* quick, with speed; quickly, instantly.
- ἀκαχέω, ἀκάχημι, and ἀκαχίζω, (ἄχος,) to trouble, grieve, make sorrowful.
- ἀκαχμένος, *part. from the implied present ἀκάζω,* pointed, sharpened.
- ἀέστρα, ας, ἡ, a needle, a darning-needle.
- ἀκινάκης, ου, ὁ, (a Persian word,) a short sword, a scimeter.
- ἄκλειστος, ου, ὁ, ἡ, (α, κλείω,) not bolted or barred, not closed, open.
- ἄκμαῖος, αἶα, αἶον, (ἀκμή,) in full bloom, flourishing, youthful, ripe.
- ἄκμή, ης, ἡ, (ἀκμή,) a point, edge; mature age, prime of life; critical moment, most fitting time.
- ἄκοιτις, ἰος and ἰδος, ἡ, (α for ἄμα, and κοίτη,) a wife, a married woman.
- ἀκόλουθος, ου, ὁ, ἡ, an attendant, waiter, follower, companion; οὐκ ἀκόλουθα, not corresponding, not in accordance with.
- ἄκοντα, *acc. of ἄκων.*
- ἀκοντίζω, *f.* ἰσω, *p.* ἰκα, (ἄκων,) to hurl a javelin, to throw or fling a dart or other missile.
- ἀκούσιος, ου, ὁ, ἡ, unwilling, involuntary, reluctant.
- ἀκούω, *f.* ἀκούσομαι, *p.* ἤκοα, *Att.* ἀκήκοα, *p. pass.* ἤκουσμαι, 1 *aor.* ἤκούσθην, to hear, to listen to; to understand, know, learn; to obey or mind.
- ἄκρα, ας, ἡ, an end, point; a summit, cape, or promontory.
- ἄκρατον, ου, τό, (α, κεράννυμι,) unmixed or pure wine.
- ἀκριβώς, ὦ, *f.* ὥσω, *p.* ἡκρίβωκα, (ἀκριβής,) to make accurate; to investigate or understand accurately; to express with accuracy.
- ἀκριβῶς, *adv.* accurately, minutely, strictly.
- ἀκροβόλις, εως, ἡ, a throwing from afar, skirmishing.
- ἄκρον, ου, τό, the highest, topmost point, or summit of any thing; as *subst.* a promontory, height, peak.
- ἀκρόπολις, εως, ἡ, (ἄκρος, πόλις,) the upper or higher city; the citadel, castle.
- ἄκρος, α, ον, (ἀκή,) high, lofty, elevated; at the extreme end or edge.
- ἄκρωνυχία, ας, ἡ, (ἄκρος, ὀνυξ,) literally, the tip of the nail; hence, any extremity, the top of a mountain.

ἄκων, οντος, ὁ, (ἀκῆ,) a javelin, dart, or arrow.

ἄκων and ἀέκων, ουσα, ον, (α, ἐκόν,) unwilling, reluctant.

ἀλάλημαι, perf. of ἀλδομαι used only in pres. signif., infin. ἀλάλησθαι, part. ἀλαλήμενος, to wander or roam about.

ἀλδομαι, f. ἴσομαι, imperf. ἡλώμην, 1 aor. ἡλήθην, depon. pass., to wander, stray, or roam about.

ἀλῶς, οῦ, ὁ, ἡ, blind, not seeing.

ἀλαπαδνός, οῦ, ὁ, ἡ, (ἀλαπάδω,) easily mastered, ravaged, or laid waste; weak.

ἀλγέω, ὦ, f. ἴσω, p. ἡλγηκα, (ἄλγος,) to feel bodily pain, to be in pain, to be grieved, to suffer physically or mentally.

ἄλγος, εος, τό, pain, trouble, grief, distress.

ἀλεγεινός, ἡ, ὄν, (ἄλγος,) grievous, sad, afflicted; distressing, bringing grief, pain, or trouble.

ἀλεινός, ἡ, ὄν, tepid, warm, hot.

ἀλείφω, f. ψω, p. ἡλειφα, 2 aor. ἡλιφον, p. mid. ἡλοιφα, p. pass. ἀήλιμμαι, 1 aor. pass. ἡλείφθη, to anoint, daub, plaster; to anoint with oil; to excite, encourage, stimulate.

Ἀλέξανδρος, ου, ὁ, prop. name, Alexander.

ἀλέξω or ἀλεξέω, f. ἴσω, p. κα, 1 aor. opt. ἀλεξήσῃς, 1 aor. inf. mid. ἀλέξασθαι, to ward off, to avert, repel; to defend, assist, aid.

ἀλέομαι (contr. ἀλεῦμαι) Poet. for ἀλεύομαι, a defect. mid. used by Hom. generally in 1 aor. ἀλέασθαι, subj. ἀλέηται, opt. ἀλέαιτο, to avoid, shun, escape from.

ἀλευόμενος, sync. 1 aor. mid. part. for

ἀλευσόμενος. See ἀλέομαι, ἀλεύσθαι.

ἄλευρον, ου, τό, (ἀλέω,) wheaten or fine flour of any grain.

ἀλέω, f. ἔσω and ἴσω, p. Att. ἀλήλεκα, imperf. ἤλουν, f. pass. ἀλήλεσμαι, to grind, bruise, pound.

ἀλέω = ἀλεύω only used in the mid. ἀλέομαι, which see.

ἀληθεύω, f. εὔσω, p. ἡλήθευκα, (ἀληθής,) to speak the truth, to be true, to keep one's word.

ἀληθής, εος, ὁ, ἡ, and τὸ ἀληθές, compar. ἀληθέστερος, superl. ἀληδέστατος, true, truthful, frank, honest, sincere, real.

ἀληθῶς, adv. (ἀληθής,) truly, really, actually.

ἄληκτος, ου, ὁ, ἡ, (α, λήγω,) unceasing, incessant, continual.

ἀλητεύω, f. σω, (ἀλήτης,) to wander, roam about.

ἀλίσστος, ου, ὁ, ἡ, (α, λιάζω,) unbending, unyielding, unceasing, inevitable, incessant.

ἀλίγκιος, ου, ὁ, like, similar, resembling.

ἀλιεύς, εος, ὁ, a fisherman.

ἀλίσκομαι (a defect. pass. the active being supplied by αἰρέω), f. ἀλώσομαι, syncop. aor. ἦλων, or ἑάλων, infin. ἀλῶναι, part. ἀλούς, perf. ἦλωκα, ἐάλωκα, all in a pass. signif., to be taken, conquered, captured; to be caught, seized; to be detected, convicted.

ἀλκή, ἧς, ἡ, bodily strength, force, power; spirit, courage; help, succor; battle, fight.

ἄλκιμος, ὁ, ἡ, (ἀλκή,) strong, stout; warlike, brave; bold, fierce.

Ἀλκμήνη, ἧς, ἡ, Alcmena, the mother of Hercules.

ἀλλά, *conj.* but, nevertheless, notwithstanding.

ἄλληκτος, *Æol.* for ἄληκτος.

ἀλλήλων, *gen. plur.* (*nom.* wanting), *dat.* ἀλλήλοις, *ais, ois, acc.* ἀλλήλους, *as, a, (ἄλλος,)* of one another, to one another, one another; mutually, reciprocally, in turn.

ἄλλοθι, *adv.*, in another place, elsewhere.

ἄλλομαι, *f. mid.* ἀλοῦμαι, 1 *aor. mid.* ἤλαμην, 2 *aor.* ἤλόμην, *inf.* ἄλυσθαι, to spring, leap, bound, skip.

ἄλλος, ἄλλη, ἄλλο, another, other, different. ἄλλος μὲν—ἄλλος δέ, the one—the other; the former—the latter.

ἄλλοτε, *adv.*, at another time.

ἄλλοτριος, *ία, ιον, (ἄλλος,)* of or belonging to another, foreign, inconsistent.

ἄλλυδις, *adv.*, (ἄλλος,) in another place, elsewhere.

ἄλλως, *adv.*, otherwise, in another manner.

ἄλμυρος, *ρα, ρον, (ἄλμη,)* salt, briny.

ἄλοχος, *ου, ό, ή, (α, λέχος,)* a partaker of one's bed; a wife, spouse.

ἀλυσκάζω, *f. άσω, (ἄλέω,)* to flee from, shun, avoid, escape.

ἀλύσσω, *f. ξω, s. s. as the preceding.*

ἅμα, *adv. of time*, at the same time, at once, as soon as; *as a prep.* = σύν, with, together with, along with.

ἁμαθής, *eos, ό, ή, (α, μαθάνω,)* untaught, unlearned, ignorant; rustic, clownish.

ἁμαξα, *ης, ή, a carriage, wagon, wain; the constellation of the Great Bear (ἄρκτος).*

ἁμαξίτός, *ου, ή, (ἁμαξα, εἶμι,)* traversed by wagons; a high-road, a carriage-way.

Ἀμαζόνες, *αί, Amazons, a mythic race of warlike women.*

ἁμαρτάνω, *f. ἁμαρτήσω, p. ἡμάρτηκα, 2 aor. ἡμαρτον, to miss, miss the mark; to err, sin, do wrong; to fail of having, to lose.*

ἁμβαίνειν, *Epic for ἀναβαίνειν.*

ἁμβάτός, *ου, ό, ή, Epic for ἀναβατός, (ἀναβαίνω,)* that may be mounted or scaled, easy to be ascended, accessible by ascent.

ἁμβολάς, *ἄδος, ή, (ἀναβάλλω,)* a bank of earth, a mound.

ἁμείβω, *f. ψω, p. ἡμειφα, to change, exchange, alternate.*

ἁμείνων, *ονος, irreg. compar. from ἀγαθός, better, braver.*

ἁμελέω, *ω, f. ἥσω, p. ἡμέληκα, 1 aor. ἡμέλησα, p. pass. part. ἡμελημένος, (α, μέλει,)* to neglect, disregard, despise; to be careless, heedless, negligent; to be in no esteem.

ἁμήχανος, *ου, ό, ή, (α, μηχανή,)* without means, talents, expedients, resources; impracticable, impossible, hard; irresistible, invincible.

ἁμιλλάσθαι, *ωμαι, f. ἥσομαι, (ἔμιλλα,)* to compete, vie, contend, strive, endeavor.

Ἀμυναῖος, *α, ον, Aminæan, relating to Aminæa, a place noted for its wine; hence ἀμυναῖα = a jar or cask of Aminæan wine.*

ἅμμε, *acc. plur. Epic for ἡμᾶς.*

ἅμμι, *dat. plur. Epic for ἡμῖν.*

ἅμορος, *ον, poet. for ἄμορος (α, μοῖρα,)* without lot or share, destitute; unhappy, unfortunate.

ἁμνός, *ου, ό, a lamb.*

ἁμοιβή, *ης, ή, (ἁμείβω,)* a requital, recompense, return, retribution.

ἅμορφος, *ου, ό, ή, (α, μορφή,)* formless, misshapen, deformed, ugly, hideous.

ἀμπελόν, ὄνος, δ, a vineyard; a vine.
ἀμυγδάλινος, η, ον, belonging to the almond, of almonds.

ἄμυδις, *adv. poet.* (= ἄμα its primitive), at the same time, together with.

ἄμυμων, ον, *gen. onos*, (α, μῶμος,) blameless, irreproachable; illustrious, distinguished. *This word has no reference to moral excellence.*

ἀμύνω, *f. ὑνώ, p. ἡμυγκα*, 1 *aor. ἡμύνα*, 1 *aor. mid. ἡμυνάμην, f. mid. ἀμυνοῦμαι* (μύνη), to keep off, ward off, repulse; to defend, succor, aid; *mid.* to fight for, guard, defend one's self, to repel an injury.

ἀμφελίσσας, *accus. plur. of ἀμφιέλισσος*, ου, δ, ἡ, impelled on both sides as a boat is rowed. *By a different etymology some interpret it swaying to and fro, rocking.*

ἀμφέρχομαι, 2 *aor. ἀμφήλυδον*, to come round one, to surround.

ἀμφήλυδε, 2 *aor. of ἀμφέρχομαι*.

ἀμφί, *prep. gov. gen. dat. and accus.*

With the gen. about, around; for the sake of; *with the dat.*, about, around, at, by, near; on account of; *with the acc.*, about, around, through.

Without case as adv., about, around, on all sides.

ἀμφιέννυμι, *f. έσω, p. pass. ἡμφίεσμαι and ἡμφίεμαι*, 1 *aor. ἡμφίεσα*, (ἀμφί, έννυμι,) to put round, to clothe or dress.

ἀμφιμάχομαι, *f. μαχοῦμαι*, to fight around; to assail, attack, besiege; to fight for.

ἀμφίπολος, ου, δ, and ἡ, (ἀμφί, πολέω,) a servant; in *Hom. and Herodot.* only as a *fem. subst.*, a handmaid, waiting-woman.

ἀμφίρρυτος, *υτη, υτον*, or ἀμφίρυτος, ου, δ, ἡ, (ἀμφί, ρέω,) flowed or

washed around *by the sea*, sea-girt. ἀμφιφᾶλος, ου, δ, ἡ, a helmet with φάλοι, i. e. studs or bosses all around.

ἀμφοτέρως, α, ον, (ἄμφω,) each, the one and the other, both.

ἀμφοτέρωθεν, *adv.*, from or on both sides.

ἄμφω, οί, αί, τά, *gen. and dat. ἀμφοῖν*, *acc. ἄμφω*, both, the two.

ἄν, *conj.* if, probably, perchance. *This particle is used with the Opt. Subj. and Indic. moods to impart uncertainty, possibility, and to render the act of the verb less positive and definite.*

With relative pronouns or particles it also conveys the idea of uncertainty, δς ἄν, ὅστις ἄν, whoever, whosoever; ὅπου ἄν, wheresoever; ἕως ἄν, until; ὅπως ἄν, that at some time or other; ὅσοι ἄν, as many as, however many.

ἄν, *conj.* = ἐάν with the subj., if, though.

ἀνά, *prep.* generally followed by the *accus.* implying motion upwards, up, upwards, through, among, by, near, about; *with the gen. and dat.* confined to poetry, on board of a ship, on, upon.

ἀναβαίνω, *f. βήσομαι, p. βέβηκα*, 1 *aor. ἀνέβησα, infn. ἀναβῆναι*, (ἀνά, βαίνω,) to cause to ascend, to ascend, to go up, to climb, to rise up.

ἀναβάλλω, *f. βαλῶ, p. βέβληκα*, (ἀνά, βάλλω,) to throw up; to raise, lift up; to put back, to put off, to defer.

ἀναβάσις, *εως or eos, ἡ*, (ἀναβαίνω,) a going up, a mounting as on horseback; an expedition into an upper country as from the sea-coast into the interior.

ἀναβιβάζω, *f. ἄσω, p. βεβίβακα*, (ἀνά,

- βιάζω,) to cause to ascend, to make go up; to ascend, to mount; to put aboard, to embark for sea; to promote, advance.
- ἀναβρόξειε, 3 sing. opt. aor. act. from *obsol.* ἀναβρόχω, to swallow up again, to gulp down.
- ἀναγινώσκω, *f.* ὥσομαι, *p.* act. ἀνέγνωκα, 1 aor. ἀνέγνωσα, 2 aor. ἀνέγνων, *p.* pass. ἀνέγνωσμαι, 1 aor. pass. ἀνεγνώσθην, (ἀνά, γινώσκω,) to know accurately, to distinguish; to know by reading, to read, to learn; to read aloud.
- ἀναγκάζω, *f.* ᾄσω, *p.* ἠνάγκακα, (ἀνάγκη,) to compel, oblige, force; to constrain, persuade.
- ἀναγκαῖος, αἶα, αἶον, (ἀνάγκη,) necessary, compulsory, right, proper.
- ἀνάγκη, ης, ἡ, necessity, force, constraint.
- ἀναδιπλόω, ὦ, *f.* ὥσω, (ἀνά, διπλός,) to make double.
- ἀναξεύγνυμι and ἀναξευγνύω, *f.* ξεύξω, *imperf.* ἀνεξεύγνυσον, 1 aor. ἀνέξευξα, to yoke or harness again; to prepare to go away or move off; to break up an encampment, to march away.
- ἀναθάλπω, *f.* ψω, to warm up, warm again.
- ἀνάθημα, ατος, τό, (ἀνατίθημι,) a thing set apart from a common to a sacred use, a votive offering.
- ἀναιμόσαρκος, ου, ὁ, ἡ, (α, αἷμα, σάρξ,) having flesh without blood.
- ἀναιμωτέ, and ἀναιμωτί, *adv.* (α, αἷμα,) without shedding blood.
- ἀναίνομαι, *imperf.* ἠναινόμην, 1 aor. ἡτηνάμην, *inf.* ἡνῆσασθαι, (α, αἶνος,) *dep. mid.* to refuse, reject, spurn; disavow, renounce; to repent, to be ashamed of.
- ἀναιρέω, ὦ, *f.* ἦσω, *p.* ἀνῆρηκα and ἀνῆρεκα, 2 aor. ἀνείλον, 2 aor. *mid.* ἀνείλομην, (ἀνά, αἶρέω,) to take up, to take away, destroy, put to death; to appoint, ordain; to give an answer to, to respond; *mid.* to take up for one's self, to gain, win.
- ἀνακαλέω, ὦ, *f.* ἦσω, *p.* κέκληκα, (ἀνά, καλέω,) to call upon, to invoke, to call by name.
- ἀνακλίνω, *f.* ἴνῶ, *p.* κέκληκα, 1 aor. ἀνέκλινα, 1 aor. *pass.* ἀνεκλίσθην, (ἀνά, κλίνω,) to recline, to repose, to lie.
- ἀνακράζω, *f.* ξω, 2 aor. ἀνέκρᾶγον, (ἀνά, κράζω,) to cry out, to make a clamor, to speak aloud.
- 'Ανακρέων, οντος, ὁ, a proper name, Anacreon.
- ἀνακτδομαι, ὦμαι, *f.* ἦσομαι, (ἀνά, κτάομαι,) *dep. mid.* to regain, to repossess; to refresh, restore, to attach to one's self.
- ἀναλαμβάνω, *f.* λήψομαι, *p.* ἀνέληφα, 2 aor. ἀνέλαβον, 1 aor. *pass.* ἀνέληφθην, (ἀνά, λαμβάνω,) to take up, to recover, to take again, to receive.
- ἀναλίσκω, *f.* ἀνᾶλώσω, 1 aor. ἀλήλωσα, 1 aor. *pass.* ἀνηλώθην, (ἀνά, ἀλίσκω,) to use up, to consume, expend, destroy.
- ἀναλύω, *f.* ὕσω, ὕκα, (ἀνά, λύω,) to unloose, solve, disengage; to loose for departure, to weigh anchor.
- ἀναμένω, *f.* μενῶ, *p.* ηκα, 1 aor. ἀνέμεινα, (ἀνά, μένω,) to wait for, await, abide; to remain firm, to persist; to put off.
- ἀναμετρέω, ὦ, *f.* ἦσω, (ἀνά, μετρέω,) to measure back, to measure over again, to measure accurately.
- ἀναμορμύρεσκε, *Epic iterat. imperf.* for ἀνεμόρμυρε, 2 sing. *imperf.* of

ἀναμορμυρῶ, to roar loudly as the sea, to foam, to boil up.

ἄναξ, ἄκτος, δ, a king, prince, lord, chief, superior.

Ἀναξανδρίδας, ον, δ, a proper name, Anaxandridas.

ἀναπαύω, f. σω, p. κα, p. pass. ἀναπέπαυμαι, 1 aor. mid. ἀνεπαυσάμην, (ἀνά, παύω,) to cause rest, to make cease; to give rest; to keep at rest or still; to rest, refresh, cease, leave off.

ἀναπειδῶ, f. σω, p. κα, (ἀνά, πείδω,) to persuade, seduce, mislead.

ἀναπηδᾶω, f. ἤσω, p. ηκα, 1 aor. ἀμπήδησα, Epic and poet. for ἀνεπήδησα, (ἀνά, πηδᾶω,) to leap, spring up or forth; to leap out or forth, to spring forth or gush out as water from a fountain.

ἀναπλέω, f. εὔσομαι, (ἀνά, πλέω,) to set sail, to put out to sea, leave the harbor; to sail back, return.

ἀνάπλεωσ, ω, δ, ἡ, Ion. and Att. for ἀνάπλεος, (ἀνά, πλέος,) filled up, quite full.

ἀναπνέω, f. πνεύσω, imperf. ἀνέπνεον, (ἀνά, πνέω,) to breathe again, to recover breath, to rest one's self.

ἀναπτύσσω, f. ξω, p. ἀνέπτυχα, 1 aor. ἀνέπτυξα, (ἀνά, πτύσσω,) to unfold, undo, unroll; to fold back as a phalanx is deepened by wheeling men from the wings to the rear.

ἀνάπτω, f. ψω, p. ἀνήφα, 1 aor. ἀνήφα, 1 aor. pass. ἀνήφθην, (ἀνά, ἄπτω,) to hang up, to tie, or fasten to; mid. to fasten for or to one's self.

ἀναρροιβδέω, f. ἤσω, (ἀνά, ροιβδέω,) to swallow back, to gulp down again, to ingulf.

ἀνάσσω, f. ξω, p. χα, to be king, lord, master; to reign, rule, command.

ἀνάστας, ον, δ, ἡ, (ἀνά, ἵστημι,) made to rise up, driven from one's house; ruined, laid waste, destroyed, ravaged as houses and cities.

ἀναστομόω, ᾠ, f. ὥσω, (ἀνά, στόμα,) to supply with a mouth; to open wide, enlarge, widen.

ἀναστρέφω, f. ψω, p. φα, 1 aor. ἀνέστρεψα, 2 aor. ἀνέστραφον, p. pass. ἀνέστραμμαι, p. mid. ἀνέστροφα, (ἀνά, στρέφω,) to turn up; to turn one's self, to return, to overturn; to overturn, subvert.

ἀναφῶω, f. ὤσω, to cause to grow, to produce; ἀναφῶμαι, to grow again, to shoot up.

ἀναχωρέω, ᾠ, f. ἤσω, p. ηκα, 1 aor. ἀνεχώρησα, (ἀνά, χωρέω,) to go back, give way, retire, withdraw, secede.

ἀνδραγαθία, ας, ἡ, (ἀνὴρ, ἀγαθός,) bravery, heroism, valor.

ἀνδραῖπον, ον, τό, a slave.

ἀνδρείος and ἀνδρείος, α, ον, (ἀνὴρ,) manlike, masculine, courageous, resolute, firm; τὸ ἀνδρεῖον, manliness.

ἀνδρείως, adv., in a masculine manner, like a man.

Ἀνδρομάχη, ης, ἡ, Andromache, wife of Hector.

ἀνδριάς, ἄντος, δ, (ἀνὴρ,) a statue, image.

ἀνδροφόνιοι, Ion. gen. of

ἀνδροφόνος, ον, δ, ἡ, (ἀνὴρ, φένω,) man-destroying.

ἀνδρώδης, εος, ους, δ, ἡ, (ἀνὴρ, εἶδος,) man-like, magnanimous, high-minded.

ἀνειμι, (ἀνά, εἶμι,) to return, proceed, ascend, go up inland.

ἀνεκπιμπλημι, f. ἀνεκπλήσσω, to fill up or again.

ἀνεμέσσητος, ου, ὁ, ἡ, (α, νεμεσάω,) free from blame, without offence, irreproachable.

ἄνεμος, ου, ὁ, (ἄημι,) the wind, breeze; the breath.

ἄνευ, adv. followed by the gen., without, except, save, besides.

ἀνέχω, f. ἀνέξω or ἀνασχέσω, p. ἀνέσχηκα, f. mid. ἀνέχομαι or ἀνασχήσομαι, 2 aor. act. ἔνεσχον, 2 aor. mid. ἀνεσχόμην, 1 aor. pass. ἀνεσχέθην, (ἀνά, ἔχω,) to hold or lift up, to sustain, maintain, support; to hold back, to restrain; to rise up, to arise, happen; to come forth, to hold on; to bear, endure, suffer, allow

ἀνέφγα, p. mid. Att. of ἀνολγω.

ἀνέφξα, as, ε, 1 aor. ind. act. of ἀνολγω.

ἀνὴρ, ὁ, gen. ἀνερός, ἀνδρός, δρῖ, δρα, voc. ἄνερ; plur. ἄνδρες, δρῶν, δράσι, δρας, a man, i. e. one of the human race, a person.

ἀνθεμόεις, εσσα, εν, (ἄνθεμον,) flowery, adorned with flowers.

ἀνδέω, ὦ, f. ἥσω, p. ἤνθηκα, p. mid. ἤνθα, (ἄνθος,) to shoot up, to sprout; to bloom, flourish; to shine, be brilliant, celebrated.

ἀνδιῶνός, or ἀνδεινός, ἡ, ὄν, (ἄνθος,) of flowers, flowery, made of flowers.

ἄνθος, εος, τό, that which buds or sprouts, up, a flower, blossom; beauty, ornament.

ἄνθρωπος, ου, ὁ, a man, a person; ἡ ἄνθρωπος, a woman.

ἀνία, as, ἡ, grief, sorrow, trouble, anxiety, distress.

ἀνιδόμαι, ὦμαι, f. ἄσομαι, (ἀνιδάω,) to be grieved, to be in trouble or unfortunate.

ἀνίην, Ion. acc. of ἀνία.

ἀνιόντι, part. 2 aor. of ἀνείμι, to go up, to ascend.

ἀνίστημι, f. ἀναστήσω, p. ἀνέστηκα, 1 aor. ἀνέστησα, 2 aor. ἀνέστην, (ἀνά, ἵστημι,) to raise or set up: to rouse to action, to stir up; to set aside, to remove; to rise, to stand up.

ἀνολγω, f. ἀνολξω, p. ἀνέφγα, 1 aor. ἀνέφξα, p. pass. ἀνέφγμαι, 1 aor. ἀνέφχθην, p. mid. ἀνέφγα, (ἀνά, οἶγω,) to open, undo; to lay open, unfold, disclose; to get into the open sea, a nautical use.

ἀνόμος, ου, ὁ, ἡ, (α, νόμος,) without law, lawless, unjust, wicked.

Ἀνταλκίδας, ου, ὁ, Antalcidas, a man's name.

ἀντασπάζομαι, f. ἄσομαι, dep. mid., to welcome, to embrace in turn, to return a salutation.

ἀντάω, f. ἥσω, p. ἤντηκα, to come opposite to, to meet, encounter; to obtain, to be present with.

ἀντί, prep. governing the gen., over against; instead of, in exchange for, in turn; on account of, for; before, in preference to.

ἀντιβολέω, ὦ, f. ἥσω, p. ἀντιβεβόληκα, (ἀντί, βάλλω,) with the gen., to meet with, partake of; to meet as a suppliant, to entreat.

ἀντιγράφω, f. ψω, (ἀντί, γράφω,) to write against or in answer, to write back.

ἀντιλέγω, f. ξω, p. χα, (ἀντί, λέγω,) to speak against or oppose with words; to contradict, deny; to dispute, altercate.

Ἀντιόπη, ης, ἡ, Antiope, a proper name.

ἀντίος, α, ον, (ἀντί,) opposite, contrary, adverse to.

Ἀντίπατρος, ου, ό, a proper name, Antipatros or Antipater.

ἀντιπολεμέω, f. ήσω, (ἀντί, πολεμέω,) to wage war against, to make war upon, to attack.

ἀντιτάσσομαι, f. άξομαι, p. ἀντιτέταγμαi, (ἀντί, τάσσω,) to be arranged against, to be marshalled for battle, to be opposed to; to resist.

ἀντιφωνέω, f. ήσω, to sound in answer, to answer, reply; to make a response.

ἀντλέω, ω, f. ήσω, p. ήντληκα, (αντλος) to bale out water from a ship, to bale a ship; to draw out, exhaust; to seek after, to search for.

ἀντλος, ου, ό, the hold of a ship where settles the bilge-water; the bilge-water; a sink, pump; a bucket.

ἀντρον, ου, τό, a cavern, a den.

ἀντιξ, υγος, ή, the side pieces or rim of a chariot; the rim of a shield; the neck of a lyre.

ἀνυπόδατος, ου, ό, ή, Dor. for ἀνυπόδητος, (α, υποδέω,) without shoes, unshod, barefoot.

ἀνυστός, ου, ό, ή, accomplished, fulfilled; capable of being effected, possible, ως ἀνυστόν.

ἄνω, adv. (ἀνά,) up, upwards; above, on high; as an adj. what is above, upper.

ἀνώγω, f. ξω, p. mid. ἄνωγα, to command, bid, order; to incite; to encourage.

ἀξιόπιστος, εος, ό, ή, (ἄξιος, πίστος,) worthy of belief or credit, trustworthy.

ἕλιος, ια, ιον, with the gen., of equal

value; worthy or deserving of; worthy, estimable.

ἄξιόν, ω, f. ώσω, p. ήξιόκα, (ἄξιος,) to regard as deserving, to think worthy, to deem suitable; to think fit; to entreat, beg, demand.

ἄξων, ονος, ό, (ἄγω,) an axle of a wheel; a wheel; a pole of the heavens.

ᾠδή, ης, and Dor. ᾠοιδή, αs, ή, (ἄειδω,) a song, tune, singing; a poem, verse; fame.

ᾠλλής, έος, ό, ή, (α, ειλω,) in throngs, crowds; close, dense, thick, full, crowded.

ἀπαγγέλλω, f. ἀπαγγελῶ, p. ἀπήγγηκα, 1 aor. ἀπήγγειλα, 2 aor. ἀπήγγελον, (ἀπό, ἀγγέλλω,) to give intelligence, to relate, to inform of; to announce, to report, to exhort.

ἀπαγορεύω, f. εύσω, (ἀπό, ἀγορεύω,) to forbid, refuse, deny; to give up, renounce; to grow weary of, to fail; to lose courage or be dispirited.

ἀπάγω, f. άξω, p. ἀπήχα, 2 aor. ἀπήγον, Att. ἀπήγαγον, p. pass. ἀπήγμαι, 1 aor. pass. ἀπήχθην, (ἀπό, ἄγω,) to lead away as to prison or punishment; to carry away, remove, withdraw; to return what one owes, to pay.

ἀπάθης, έος, ό, ή, (α, πάθος,) without suffering, undisturbed by passion or feeling; insensible, calm, composed.

ἀπαιτέω, ω, f. ήσω, (ἀπό, αἰτέω,) to demand back, to demand urgently, to require, exact, reclaim.

ἀπαλύνω, f. ὕνω, (ἀπαλός,) to soften to make soft, to smooth, to mitigate; to make gentle or tender.

ἀπανθῶ, ὦ, *f.* ἦσω, (ἀπό, ἀνθῶ,) to leave off blooming, to shed blossoms; to fade, wither, lose bloom.

ἀπανθρακῶ, ὦ, *f.* ὤσω, (ἀπό, ἄνθραξ,) to burn to cinders, to burn up.

ἀπαντάω, ὦ, *f.* ἦσω, 1 aor. ἀπήντησα, (ἀπό, ἀντάω,) to meet, encounter; to arrive, be present at an appointed place; to happen.

ἅπαξ, *adv.*, once, at once; once for all.

ἀπαράσκευος, ου, δ, ἡ, (α, παρά, σκευός,) without preparation, unprepared, unfurnished, unequipped.

ἅπας, ἄσα, αν, (ἅμα, πᾶς,) strengthened for πᾶς, all together, the whole, quite all.

ἀπειδέω, ὦ, *f.* ἦσω, *p.* ἠπειδῆκα, 1 aor. ἠπειδῆσα, (α, πειδέω,) to refuse belief, to disbelieve, to be disobedient.

ἄπειμι and ἀπίμι, 2 aor. ἄπιον, 1 aor. ἀπήσα, (ἀπό, εἶμι or ἴμι,) to go away, to depart. *The pres. has usually the fut. signification.*

ἀπειρηκώς, νία, ὅς, *p. part. act. of* ἀπεῖπον, (ἀπό, ἐρέω,) interdicted, forbidden.

ἀπελαύνω, *f.* ἀπελάσω, *p.* ἀπήλακα, 1 aor. ἀπήλασα, *p. pass.* ἀπήλαμαι, *plur. pass.* ἀπεληλάμην, (ἀπό, ἐλαύνω,) to drive away from a place, to expel; to remove, march, go away, depart; *pass.* to be driven out or excluded from a thing.

ἀπερείσι' for ἀπερείσια, from ἀπερείσιος, ου, δ, ἡ, (α, πέρας,) unlimited, vast, countless, great.

ἄπερχομαι, *f.* ἀπελεύσομαι, 2 aor. ἀπῆλθον, *p. mid.* ἀπελήλυθα, (ἀπό, ἔρχομαι,) to go away from, to depart, withdraw, go apart; to die.

ἀπέσσυτο, 2 aor. *mid. of* ἀποσεύομαι, to haste away, to rush forth.

ἀπέστην, 2 aor. *indic. act. of* ἀφίστημι.

ἀπέστιχον, 2 aor. *indic. act. of* ἀποστείχω, to proceed, to go.

ἀπέχω, *f.* ἀφέξω or ἀποσχήσω, *p.* ἀπέσχηκα, 2 aor. ἀπέσχον, *imperf. indic. mid.* ἀπειχόμεν, (ἀπό, ἔχω,) to hold off from, to avert, restrain; *mid.* ἀπέχομαι, to hold back one's self from, i. e. to abstain, refrain from.

ἀπήμων, ονος, δ, ἡ, (α, πήμα,) unharmed, unhurt, uninjured, free from harm.

ἀήρορος, ου, δ, ἡ, (ἀπό, αἰωρέω,) hanging, suspended; lofty, on high.

ἀπειδέω, ὦ, *f.* ἦσω, 1 aor. ἠπίδῆσα, (ἀπό, πειδῶ,) to be disobedient, refractory; to disbelieve.

ἄπιστος, ου, δ, ἡ, (α, πιστός,) *pass. spoken of things*, incredible; *act. spoken of persons*, withholding belief, incredulous, distrustful.

ἄπλετος, *poet. for* ἄπλητος, ου, δ, ἡ, (α, πλήθω,) insatiable, infinite, immense.

ἄπλος, -οῦς, δ; ἄπλῳ, ἡ, ἡ; ἄπλῶν, -οῦν, τό, *compar.* ἄπλοστερος, *superl.* ἄπλούστατος, single, simple, frank, candid, sincere.

ἀπό, *prep. with gen.*, from, away from, down from, of, by means of, on account of. *This prep. is used of objects which before were on, by or with another, but are now separated from it either in respect of place, time, origin, source, etc.*

ἀποαίνυμαι, *poet. for* ἀπαίνυμαι, (ἀπό, αἴνυμαι,) to take away, take off, deprive.

αποβαίνω, *f.* βήσομαι, *p.* βέβηκα; 2 *aor.* ἀπέβην, 1 *f.* ἀποβήσεται, (ἀπό, βαίνω,) to step off, dismount, disembark from; to depart, go forth; to happen, turn out, result; to turn out well, succeed.

αποβάλλω, *f.* ἀποβάλλω, *p.* ἀποβέβληκα, 2 *aor.* ἀπέβαλον, *p. pass.* ἀποβέβλημαι, 1 *aor. pass.* ἀπεβλήθην, (ἀπό, βάλλω,) to throw off or away; to reject, repudiate; to sell cheap; to lose; to put down, overpower.

ἀπόβασις, *ews*, ἡ, (ἀποβαίνω,) a stepping off, dismounting, disembarking; event, result.

αποβιβάζω and **αποβιβάζομαι**, 1 *aor. mid.* ἀπεβιβάσθην, (ἀπό, βιβάζω,) to put on shore from a ship, to disembark, to land; to transport, convey over.

αποβλέπω, *f.* ψω, *p.* ἀποβέβληφα, 1 *aor.* ἀπέβλεψα, (ἀπό, βλέπω,) to look away from all other objects at one; hence, to look steadfastly at, to gaze upon; to behold, admire; to reflect upon, to ponder.

ἀπογεύομαι, *f.* εὔσομαι, (ἀπό, γεύομαι,) as *mid.*, to taste of a thing, to nibble.

ἀποδέχομαι, *f.* δέξομαι, *p.* δέδεγμαι, 1 *aor. pass.* ἀπεδέχθην, 1 *aor. mid.* ἀπεδέξάμην, (ἀπό, δέχομαι,) to accept as a debt; to receive; to admit, allow, approve; to listen to, acquiesce in.

ἀποδιδράσκω, *f.* δρᾶσομαι, 1 *aor.* ἀπέδρᾶσα, 2 *aor.* ἀπέδρην, (ἀπό, διδράσκω,) to run away or escape from secretly; to flee, shun.

ἀποδίδωμι, *f.* ὥσω, *p.* ἀποδέδωκα, 1 *aor.* ἀπέδωκα, 2 *aor.* ἀπέδων, 1 *aor. pass.* ἀπεδόθην, 1 *f. pass.* ἀποδοθήσομαι, 2 *aor. mid.* ἀπέδομην, (ἀπό,

δίδωμι,) to give back, restore, return, pay; to give away, bestow; to grant, allow; to deliver up, give up; *mid.* to deliver over for one's self, to dispose of, to sell, restore.

ἀποθεν, *adv.* (ἀπό,) from afar, far off, at a distance.

ἀποδλίβω, *f.* ψω, *p.* ἀποτέδλιφα, (ἀπό, δλίβω,) to squeeze or press out; force, vex, harass.

ἀποδνήσκω, *f. mid.* ἀποθανοῦμαι, *p. act.* ἀποτέδνηκα, 2 *aor.* ἀπέθανον, (ἀπό, δνήσκω,) to die, to expire; to be put to death.

ἄποινα, τά, (α, ποινή,) used only in the plur., a ransom, ransom-money, compensation.

ἀποκαθαίρω, *f.* ἄρῶ, (ἀπό, καθαίρω,) to clear off, clean, cleanse, purify.

ἀποκαίω, *f.* καύσω, 1 *aor.* ἀπέκηκα, (ἀπό, καίω,) to burn off, to burn up, consume.

ἀποκαλέω, ὦ, *f.* ἔσω, (ἀπό, καλέω,) to call out, to name, mention; to call apart, away, or aside; to interdict, forbid, to reproach, stigmatize.

ἀποκερδαίνω, *f.* δᾶνῶ, (ἀπό, κέρδος,) to have benefit or gain from something, to derive profit or gain.

ἀποκόπτω, *f.* ψω, *p.* ἀποκέκοφα, (ἀπό, κόπτω,) to cut off or loose; to impair, lessen; to separate, detach; *mid.* to smite the breast in mourning, hence to mourn.

ἀποκρίνομαι, *f. mid.* ἀποκρινοῦμαι, 1 *aor. mid.* ἀπεκρινάμην, 1 *f. pass.* ἀποκριθήσομαι, *p. pass.* ἀποκέκριμαι, 1 *aor. pass.* ἀπεκρίθην, *mid. form* from *act.* ἀποκρίνω, to judge off, to separate out, to separate. In the

mid. this verb signifies, to answer, respond, reply.

ἀποκρύπτω, *f. ψω, p. ἀποκέρυφα, 1 aor. ἀπέκρυψα, 2 aor. pass. ἀπεκρύβην, p. pass. ἀποκέρκρυσμαι, (ἀπό, κρύπτω,) to hide from, conceal; to lose sight of; mid. to hide close, to dissemble.*

ἀποκτείνω, *f. ἀποκτενῶ, p. ἀπέκταγκα, 1 aor. ἀπέκτεινα, 2 aor. ἀπέκτανον, (ἀπό, κτείνω,) to kill, slay, put to death; to condemn to death.*

ἀποκωλύω, *f. ὕσω, (ἀπό, κωλύω,) to hinder, prevent from a thing, to forbid.*

ἀπολαμβάνω, *f. ἀπολήψομαι, p. ἀπολέλῃφα, Att. ἀπέλῃφα, 2 aor. ἀπέλαβον, 2 aor. mid. ἀπελαβόμην, 1 aor. pass. ἀπελήφθην, p. pass. ἀπειλήμμαι, (ἀπό, λαμβάνω,) to take or receive from, to take back, recover; to take apart or aside; to hear or learn.*

ἀπολαύω, *f. mid. ἀπολαύσομαι, p. act. ἀπολέλαυκα, (ἀπό, λαύω,) to take of a thing, to have a portion of, to enjoy, derive benefit from; in a bad sense, to get harm or loss, to suffer damage.*

ἀπολείπω, *f. ψω, p. ἀπολέλειφα, 2 aor. ἀπέλιπον, p. pass. ἀπολέλειμμαι, p. mid. ἀπολέλοιπα, (ἀπό, λείπω,) to leave behind, to lose; to forsake, abandon; to surpass, overcome; to want, to be wanting, to lack.*

απολλήγω, *poet. for ἀπολήγω, f. ἀπολλήξω for ἀπολήξω, to leave off, desist, cease.*

ἀπόλλυμι, also ἀπολλῦω, *f. ἀπολέσω, p. ἀπώλεκα, Att. ἀπολώλεκα, 1 aor. ἀπώλεσα, f. mid. ἀπολέσομαι, contr. ἀπολοῦμαι, 2 aor. mid. ἀπωλόμην, p. mid. ἀπῶλα, Att. ἀπόλωλα (I am*

ruined, undone,) *part. ἀπολωλός, via, ός, (ἀπό, ὄλλυμι,) to destroy utterly, to kill, slay, murder; pass. to perish, to be destroyed.*

Ἀπόλλων, *ωνος, ό, the name of a divinity, Apollo.*

ἀπολύω, *f. ὕσω, p. ἀπολέλυκα, 1 aor. ἀπέλυσα, p. pass. ἀπολέλῡμαι, 1 aor. pass. ἀπελύθην, (ἀπό, λύω,) to loose, set free or release from; to suffer to go away, to discharge; mid. to ransom, redeem.*

ἀπόλωλα, *p. mid. of ἀπόλλυμι.*

ἀπόμαχος, *ου, ό, ή, (ἀπό, μάχη,) not fighting, disabled, unfit for service.*

ἀπόμνυμι or ἀπομνύω, *f. ἀπομόσω, f. mid. ἀπομοῦμαι, to deny on oath, to take an oath that something has not happened, or will not happen.*

ἀπονενοημένος, *adv., without care for life, fool-hardy.*

ἀπόπειρα, *ας, ή, a trial, venture, undertaking.*

ἀποπειράω, *ω, f. άσω, dep. mid. ἀποπειράομαι, f. άσομαι, 1 aor. ἀπεπειράθην, to make trial, essay or proof of a person or thing.*

ἀποπέμπω, *f. ψω, (ἀπό, πέμπω,) to send away or back; to dispatch, dismiss; mid. ἀποπέμπομαι, to remove from one's self, to get rid of, to dismiss.*

ἀποπλάζω, *f. γξω, p. γχα, 1 aor. ἀπέπλαγξα, 1 aor. pass. ἀπεπλάγχθην, 1 aor. mid. ἀπεπλάγξάμην, (ἀπό, πλάζω or πλάγγω,) to lead astray, to cause to wander; to wander or roam.*

ἀποπλέω, *f. ἀποπλεύσομαι, p. ἀποπέπλευκα, (ἀπό, πλέω,) to sail away, to sail off; to weigh anchor, to put to sea; to sail back.*

ἀποπνίγω, *f.* ἀποπνίξω, *p.* ἀποπέπνιχα, 1 *aor.* ἀπέπνιξα, 2 *aor.* ἀπέπνιγον, *p. pass.* ἀποπέπνιγμαι, 2 *aor.* ἀπεπνίγην, 2 *f. pass.* ἀποπνιγήσομαι, (ἀπό, πνίγω,) to choke, strangle, suffocate; to be drowned.

ἀπορέω, *f.* ἦσω, (*a.* πόρος,) to be without means or resource, to be at loss in respect to any thing; to be in doubt, to hesitate; to be unable to act; to despair of accomplishing; to be in want of, to need.

ἀπορρήτος, *ου, ὁ, ἡ*, (ἀπορρέω,) forbidden, not to be spoken or divulged, to be kept secret.

ἀπορρόφω, *ῶ, f.* ἦσω, to gulp down, to swallow up; to swallow a part of, to taste of.

ἀποσθίνομαι, *f.* ἤσθωμαι, *p.* -ήμμαι, to make rotten, to putrefy, decay, wither.

ἀποσκεδάννυμι, *f.* ᾄσω, *p.* -έσκεδάκα, (ἀπό, σκεδάω,) to scatter abroad, disperse, dissipate.

ἀποσκηνώω, *f.* ὥσω, (ἀπό, σκηνώω,) to dwell away from or encamp apart from another, to remove one's tent from another.

ἀποσπᾶω, *f.* ᾄσω, *p.* ἀπέσπᾶκα, 1 *aor.* ἀπέσπασα, *p. pass.* ἀπέσπασμαι, 1 *aor. pass.* ἀπεσπᾶσθην, (ἀπό, σπάω,) to tear, drag away or part from; to pull, separate, divide.

ἀποστάς, *άντος, ὁ, part.* 2 *aor. act.* of ἀφίστημι.

ἀποστέλλω, *f.* ἐλῶ, *p.* ἀπέσταλκα, 1 *aor.* ἀπέστειλα, 2 *aor.* ἀπέστᾶλον, *p. pass.* ἀπέσταλμαι, 2 *aor. pass.* ἀπεστάλην, *p. mid.* ἀπέστολα, (ἀπό, στέλλω,) to send away, to send off, forth or out; to proclaim, to bestow; *mid.* to go away, to depart.

ἀποστραποδεύω, *generally as dep. mid.* ἀποστραποδεύομαι, to remove one's camp, to encamp away from.

ἀποστρόφη, *ἡς, ἡ*, (ἀπό, στρέφω,) a turning away; a refuge, resort, or resource.

ἀποσῦλάω, *ῶ, f.* ἦσω, to pillage, rob, carry off; defraud.

ἀποτέδνᾶσαν, *syncop.* 3 *pers. plur. plur. of ἀποδνήσκω.*

ἀποτείνω, *f.* ἐνῶ, *p.* τέτακα, (ἀπό, τείνω,) to stretch out, extend, prolong; to be prolix, to make long speeches.

ἀποτεταμένος, *p. pass. part. of ἀποτείνομαι.*

ἀποτίθμι, *f.* ἀποθήσω, *p.* ἀποτέθεικα, 1 *aor.* ἀπέθηκα, 1 *aor. pass.* ἀπετέθην, 1 *aor. mid.* ἀπεθηκάμην, (ἀπό, τίθμι,) to put off, to lay aside; *mid.* ἀποτίθεμαι, to put off from one's self, to lay aside, to stow away.

ἀποτμήγω, *or ἀποτμήσσω, f.* ξω, *poet.* for ἀποτέμνω, (ἀπό, τμήσσω,) to cut off from, to retrench, to tear away, cut up, or plough the hills.

ἀπότομος, *ου, ὁ, ἡ*, cut off, abrupt; severe, harsh, rough, stern.

ἀπούρας, *Epic. part.* 1 *aor. act.* of ἀπαυρίω, to take away, to separate, deprive.

ἀποφαίνω, *f.* ἄνῶ, *p.* πέφαγκα, 1 *aor.* ἀπέφηνα, (ἀπό, φαίνω,) to show forth, display; to make known, declare; to prove; *mid.* to show forth or make a display of one's self.

ἀποφεύγω, *f. mid.* ἀποφεύβομαι, *All* ἀποφευξομαι, *p. act.* ἀποπέφευγα, 2 *aor.* ἀπέφϋγον, (ἀπό, φεύγω,) to flee from, escape; to get clear, to be acquitted.

ἀποφράττω or ἄσσω, *f. ἄξω, (ἀπό, φράττω,) to stop, obstruct, impede.*

ἀποχωρέω, *ω, f. ἴσω, p. ἀποκεχώρηκα, 1 aor. ἀπεχώρησα, (ἀπό, χωρέω,) to go from, to go away, depart; to retire, retreat; to die.*

ἀποψάω, *ω, f. ἴσω, to wipe off, to clean; mid. ἀποψάομαι, f. ἴσομαι, to wipe one's self.*

ἀποψηφίζομαι, *f. ἴσομαι, p. ἴσμαι, (ψήφος,) to vote away from, to acquit, discharge; to resolve, determine to do a thing; to remove, reject.*

ἀπράγμων, *ονος, δ, ἡ, (α, πράσσω,) without business, unoccupied, being at leisure; free from business, loving ease.*

ἀπρακτος, *ου, δ, ἡ, (α, πράσσω,) in act. sense, that has not done any thing, powerless, fruitless, idle; unproducing, unfruitful; pass. sense, not done, unfinished, unmanageable, impossible.*

ἀπρεπής, *δ, ἡ, and τὸ ἀπρεπές, εὖς, οὖς, (α, πρέπω,) unseemly, unbecoming, indecorous.*

ἀπρηκτος, *Ion. for ἀπρακτος.*

ἄπτομαι, *f. ἄψομαι, 1 aor. mid. ἡψάμην, p. pass. ἤμμαι, to fasten one's self to, to cling fast, hold on; to hang on by, lay hold of, grasp, handle, touch; to try, make an attempt; to treat of, discuss.*

ἄπτω, *f. ἄψω, p. ἡφα, 1 aor. ἡφα, 2 aor. ἡπον, p. pass. ἤμμαι, 1 aor. pass. ἡφθην, to fasten, fasten to or on, bind to, connect; to set on fire, to light, kindle.*

ἄρ' before a consonant for ἄρα.

ἄρα, or ἄρα, *Epic ῥά, an illative and interrogative particle. As illative and to denote transition, then, now,*

indeed, perhaps; ἄρα γε, therefore, then, so then; εἰ ἄρα γε, if perhaps, if haply. As interrogative at the beginning of a clause, ἄρα seems to denote merely a question like the Latin num, and cannot be expressed in English; ἄρα γε, num, whether, indeed?

'Αράβιος, *α, ου, an Arabian.*

ἀράμενος, *1 aor. part. mid. of αἶρα.*

ἄραξα, *Ion. for ἡραξα, 1 aor. act. of ἀράσσω.*

'Αράξης, *ου, δ, Araxes, a river of Mesopotamia.*

ἀράομαι, *ωμαι, f. ἄσομαι, Ion. ἀρήσομαι, 1 aor. ἡρησάμην, to supplicate, pray, entreat; to wish, desire; to imprecate.*

ἀράρω by reduplic. for ἄρω, *to fit, adapt; to construct.*

ἀράρως, *part. of ἄραρα, p. ind. poet. for ἡρα, from ἄρω, adapted, fitted.*

ἀράσσω, or ἀράττω, *f. ξω, 1 aor. ἡραξα (α, euphon., ῥάσσω,) to strike hard, smite, dash in pieces; to beat, pound; to knock at a door; to reproach.*

ἀργαλέος, *έα, εον, (ἄλγος,) hard, painful, troublesome, grievous.*

ἀργεννός or ἀργενός, *ἡ, όν, (ἀργός,) white, fair, clear.*

ἀργής, *ἡτος, δ, white, bright, brilliant, vivid, as the color of lightning.*

ἀργός, *ου, δ, ἡ, rarely ἡ, όν, (α, ἔργον,) not working, lazy, idle.*

'Αργος, *εος, τό, the name of a city, Argos.*

ἀργυρέος, *έα, εον, contr. ἀργυρούς, ῥᾶ, ροῦν, (ἄργυρος,) made of silver, silver; brilliant, shining.*

ἀργύριον, *ου, τό, (ἄργυρος,) a piece of silver; silver money.*

ἄργυρος, οδος, ὁ, ἡ, silver-footed.
ἄργυρος, ου, ὁ, silver; silver-money,
money.

ἔσσω, f. ἔσω, p. ἤρεκα, 1 aor. ἤρεσα,
1 aor. mid. ἠρεσάμην, to content,
satisfy, appease, conciliate; to
please, gratify.

εὐετής, ἡς, ἡ, goodness, excellence, or
merit in general; warlike bravery,
valor, firmness; rank, dignity;
glory, reputation for valor.

Ἀριαῖος, ου, ὁ, Ariæus, the ὑπαρχος
of Cyrus the Younger.

ἐρίζηλος, ου, ὁ, ἡ, and ἡ, ον, Epic
form of ἀριδηλος, (ἄρι, δῆλος,) very
plain, clear, distinct; remarkable,
conspicuous.

ἀριθμός, οῦ, ὁ, number, extent, quan-
tity; a numbering, counting; the
science of numbers.

ἀριπρεπής, ἑος, and ἑως, ὁ, ἡ, (ἄρι,
πρέπω,) very stately, showy or
beautiful; very becoming or de-
corous; highly distinguished.

Ἀριστείδης, ου, ὁ, Aristides, an Athe-
nian.

ἀριστερά, ἄς, ἡ, (sc. χεῖρ,) the left
hand; unlucky, unpropitious, ill-
boding.

ἀριστεύω, f. εὐσω, p. ἠρίστευκα,
(Ἄρης,) to be best or bravest, to
excel in bravery.

Ἀριστιππος, ου, ὁ, Aristippus, a Thes-
salian.

ἄριστον, ου, τό, a morning meal,
breakfast.

ἀριστοποιεῖσθαι, οὔμαι, f. ἴσομαι, (ἄρι-
στον, ποιέω,) to prepare breakfast;
mid. to get one's breakfast.

ἄριστος, η, ον, (Ἄρης,) best, most ex-
cellent especially in war; οἱ ἄριστοι,
men of rank, nobles. Superlative
of ἀγαθός.

Ἀρκάς, ἄδος, ὁ, an Arcadian.

ἀρκέω, ὦ, f. ἔσω, ἤρκεκα, 1 aor. ἤρ-
κεσα, p. pass. ἤρκεσμαι, 1 aor. pass.
ἠρκέσθην, to ward or keep off; to
aid, assist, succor; to be of use,
avail, suffice; to be enough, suffi-
cient.

ἄρκτος, ου, ὁ, ἡ, a bear; the constella-
tion of the Great Bear, or Charles'
Wain; hence the North.

ἄρμα, ἄτος, τό, a chariot, a war-
chariot.

ἄρμαμαξα, ης, ἡ, (ἄρμα, ἄμαξα,) a
covered carriage used in the East
for the conveyance of women and
children.

Ἀρμενία, ας, ἡ, Armenia, a country
of Asia.

ἀρμόζω, f. ὀσω, Att. ἀρμόττω, 1 aor.
ἠρμοσάμην, 1 aor. pass. ἠρμόσθην,
to fit together, join, adjust, adapt.

ἀρνευτήρ, ἦρος, ὁ, a driver, jumper,
tumbler.

ἄρνῦμαι, mid. of ἄρνῦμι, def. dep. used
only in the pres. and imperf. length-
ened form of αἶρωμαι, to take,
obtain; receive for one's self, gain,
earn, acquire.

ἀρούρα, ας, Ion. ἀρούρης, ἡ, (ἀρώω,)
arable land; a ploughed or culti-
vated field; ground, soil, land.

ἀρπᾶγή, ης, ἡ, (ἀρπάζω,) plunder, pil-
lage, rapine, spoil.

ἀρπᾶγη, ης, ἡ, a hook.

ἀρπάζω, f. ξω and σω, p. ἤρπακα,
p. pass. ἤρπασμαι, 1 aor. pass. ἠρ-
πάσθην, 2 aor. ἠρπάγην, to seize,
snatch, plunder, pillage; to hurry
away, carry off.

ἄρρην, or ἄρσην, ενος, ὁ, the male
adj. ὁ, ἡ, masculine, manly, strong.
ἄρσην, ενος, ὁ, ἡ, and τὸ ἄρσεν, Ion.
and old Att. for later ἄρρην, q. v.

Ἀρτάοζος, ου, ὁ, Artaozus, a Persian.

Ἀρταξέρξης, ου, ὁ, Artaxerxes, a king of Persia.

Ἀρταπάτης, ου, ὁ, Artapates, a follower of Cyrus the Younger.

Ἄρτεμις, ἰδος, ἡ, Diana, a female divinity.

ἔρτι, adv., just now, now, at present.

ἄρτοκόπος, ὁ, ἡ, (ἔρτος, κόπτω,) a baker; etymologically, cutting bread, hence a bread-cutter, a carver.

ἄρτος, ου, ὁ, bread, food.

ἀουσάμενος, 1 aor. part. mid. of ἀρύω.

ἀρύω, and Att. ἀρύτω, f. σῶ, 1 aor. ἥρῳσα, p. ἥρυκα, mid. ἀρύομαι, to draw up as water from a well; mid. to draw for one's self, to exhaust.

ἀρχαῖος, αἶα, αἶον, (ἀρχή,) ancient, olden, time-honored; οἱ ἀρχαῖοι, ancients, ancestors; ἀρχαῖον, adverbially, formerly, long ago.

ἄρχω, f. ξω, p. ἤρξα, 1 aor. ἤρξα, to begin, to make a beginning; to rule over, command, preside; mid. ἄρχομαι, f. ξομαι, to begin, enter upon, make a beginning.

ἄρω, obsol. f. ἀρῶ, p. ἤρκα, 1 aor. ἤρα, 2 aor. ἤρᾱρον, 2 perf. ἤρα, and by redupl. ἄρηρα, poet. ἄρᾱρα, 1 aor. pass. ἤρδην, to join, fit; to join together, to unite; intrans. to be joined, fixed, or fitted together; to fit, suit; to be fitting, agreeable, suitable.

ἄσεληνος, ου, ὁ, ἡ, (α, σελήνη,) without a moon, moonless.

ἄσημος, ου, ὁ, ἡ, (α, σῆμα,) without mark or stamp, unmarked; obscure, unintelligible; unseen, unheard, inaudible.

ἄσθενέω, ὦ, f. ἥσω, p. ἡσδέηκα,

1 aor. ἡσδέησα, (α, σθένος,) to be weak, feeble, sickly, infirm.

ἄσιτος, ου, ὁ, ἡ, (α, σίτος,) not having eaten, fasting.

ἄσκέω, ὦ, f. ἥσω, p. ἡσκηκα, 1 aor. ἡσκησα, p. pass. ἡσκημαι, to practise, exercise, train, or discipline one in any thing; mid. ornament, adorn, decorate; pass. to be ornamented, decorated.

Ἀσκληπίος, ου, ὁ, a proper name, Æsculapius.

ἄσμενος, ἐν, εὖ, εὖ, well-pleased, glad, cheerful, gay, joyful.

ἀσπάζομαι, f. ἀσσομαι, p. ἡσπασμαι, 1 aor. ἡσπασάμην, (α, σπᾶω,) to bid welcome, to greet, salute; to visit, pay one's respects to; to take leave of, to bid adieu.

ἀσπαίρω, f. ἄρῶ, and ἀσπαρίζω, f. ἴσω, to pant, gasp, palpitate, tremble. In Homer always of those in the agonies of death.

Ἀσπένδιος, ου, an Aspendian.

ἀσπίς, ἰδος, ἡ, a shield, buckler.

ἀσπᾶφίς, ἰδος, ἡ, (α, εὐφον., σταφίς,) a raisin.

Ἀσσύριος, ας, ἡ, an Assyrian.

ἀστερόεις, εσσα, εν, (ἀστήρ,) starry, starred, full of stars; sparkling, glittering.

ἀστήρ, ἑρος, ὁ, a star, a luminary, a meteor.

ἀστράπτω, f. ψω, p. ἡστράφα, 2 aor. ἡστραπον, to lighten, to dart lightnings; to flash, gleam as armor in the sun-beams.

ἄστυ, υῖος or εὖς, τό, a city, town; by way of eminence the city = Athens.

Ἀστυάγης, εως, ὁ, Astyages, a king of Media.

Ἀστίαναξ, ακτος, ὁ, Astyanax, a name

given by the Trojans to Scamandrius the son of Hector.

ἄσύντακτος, ου, δ, ἡ, (α, σύν, τάσσω,) not arranged together; not in battle-order; undisciplined, disorderly.

ἄσφαλῆς, έος, δ, ἡ, (α, σφάλω,) sure, firm, fast, steadfast, trusty.

ἄσφαλτος, ου, δ, bitumen, asphaltum.

ἄσφάλως, adv., safely, securely, firmly.

ἄσχαλλω and **ἄσχαλῶ**, ὦ, f. ἄλῶ or ἡσω, p. αλκα or ηκα, to be distressed, vexed, grieved; to be angry, indignant.

ἄτακτέω, ὦ, ἡσω, p. ἡτάκτηκα, (α, τάσσω,) to be undisciplined, disorderly; to lead a disorderly life.

ἄτακτος, ου, δ, ἡ, (α, τάσσω,) not in battle-order; undisciplined, disorderly; irregular, licentious.

ἄτάλαντος, ου, δ, ἡ, (α, τάλαντον,) equal in weight, equivalent to; equal, like.

ἄταλάφρων, ονος, δ, ἡ, (ἄταλός, φρήν,) tender-minded; infantile, childish.

ἄτάρ, conj., but, nevertheless, however, yet.

ἄτασθαλία, ας, ἡ, (ἄτάσθαλος,) blind folly, mad violence; infatuation, arrogance, insolence, madness.

ἄτε, orig. acc. plur. of ὅστις, seeing that, because, since.

ἄτη, ης, ἡ, harm, injury, misfortune, frenzy, distraction.

Ἄτλας, αντος, δ, Atlas, a Titan.

ἄτμιζω, f. ἴσω, p. ἱκα, (ἄτμός,) to send out smoke, steam, or vapor; to smoke, steam, evaporate.

ἄτοπος, ου, δ, ἡ, (α, τόπος,) out of place, out of the way; strange, unusual, marvellous; unnatural, absurd.

Ἀτρεΐδης, ου, δ, Atrides, son of At-

reus, i. e. Agamemnon or Menelaus.

ἀτύζομαι, f. ξομαι, aor. part. ἀτυχθεὶς, to be amazed or distracted with fear; to be bewildered.

ἀτυχέω, ὦ, f. ἡσω, (α, τύχη,) to be unfortunate or unlucky; to fail, miscarry; to fail with another, i. e. to fail in one's request, to meet with a refusal.

ἀτυχθεὶς. See ἀτύζομαι.

αὐγή, ης, ἡ, bright light, radiance, espec. of the sun; plur. rays, beams; daylight.

αὐδήεις, ἥεσσα, ἦεν, speaking with a human voice; hence in Hom. applied as a distinctive epithet to men and women, or to divinities living on the earth, as Circe, Calypso.

αὐθήμερον, adv., on the very day, on the same day.

αὐθήμερος, ου, δ, ἡ, (ἡμέρα,) done or happening on the same day; extemporaneous.

αὔδις, Ion. αὔτις, and αὔδι, again, anew.

αὐλέω, ὦ, f. ἡσω, p. ἡυληκα, to play on a pipe or flute, to pipe.

αὐλίζομαι, f. ἴσομαι, 1 aor. mid. ἡύλισάμην, 1 aor. pass. ἡύλίσθην, p. pass. ἡύλισμαι, to pass the night in the αὐλή or court-yard; to lie out at night, to encamp, bivouac.

αὐρίον, adv., on the coming day, tomorrow.

αὐτή, ης, ἡ, (αὔω or ἄω,) a shouting, outcry in battle; war, battle.

αὐτίκα, adv., immediately, forthwith, soon, in an instant.

αὔτις. See αὔδις.

ἄϋτμή, ης, ἡ, breath, wind, air; a breathing, blowing, blast; exhalation, fume; a scent, odor.

αὐτόθι, *adv. of place*, there, in that place.

αὐτοκέλευστος, *ου, ὁ, ἡ*, (αὐτός, κελεύω,) unbidden, self-bidden, voluntary.

αὐτόματος, *η, ον, or ου, ὁ, ἡ*, (αὐτός, μάω,) acting or moving of itself; self-moving, self-acting; spontaneous.

αὐτόμολος, *ου, ὁ, ἡ*, (αὐτός, μολέω,) going of one's own accord; as a *subst.* a deserter.

αὐτός, *ἡ, ὁ, reflex. pron.* self; in the oblique cases, him, her, it; with the article, the same.

αὐτοῦ, *adv. of place*, here, there, in this or that place.

αὐτως, *adv. for ὡσανῶς*, even so, just so, in like manner, just as before.

αὐχέω, *ᾠ, f. ἤσω, p. ἤνυκα*, to boast, brag, plume one's self on a thing, to be elated.

αὐχὴν, *ένος, ὁ*, the neck; an isthmus; a narrow pass, a defile.

αὖω, *f. αὖσω, 1 aor. ἤυσα, p. ἤυκα*, (ἔω, ἄημι,) to shout, cry out; to resound, echo, ring, make a noise; with *accus. of pers.* to call upon.

ἄφαιρέω, *ᾠ, Ion. ἀπαιρέω, f. ἤσω, p. ἀφηρήκα, 1 aor. ἀφήρησα, 2 aor. ἀφείλον, p. pass. ἀφήρημαι, or -εμαι, 1 aor. pass. ἀφῆρέθην, 2 aor. mid. ἀφειλόμην, (ἀπό, αἰρέω,) to take away, remove, carry off, deprive of; to set free.*

ἄφασμαρτάνω, *f. ἤσομαι, p. ἀφμαρτηκα, 2 aor. ἀφῆμαρτον, (ἀπό, ἀμαρτάνω,) to miss one's aim, to fail in one's expectations; to be bereft or deprived of any thing.*

ἀφναῖς, *ὁ, ἡ, τὸ ἀφανές, έος, (α, φαίνω,) unseen, not apparent, invisible · unseen, hidden, secret.*

ἀφανίζω, *f. ἴσω, Att. ἰῶ, p. ἡφάνικα, 1 aor. ἡφάνισα, p. pass. ἡφάνισμαι, 1 aor. pass. ἡφανίσθην, (α, φαίνω,) to make unseen, to hide from sight; to hide, conceal; to remove or take away, to destroy.*

ἄφαντος, *ου, ὁ, ἡ, (α, φαίνομαι,) not apparent, not observable; invisible.*

ἄφαρπάζω, *f. ἄξω, Att. ἄσω, p. ἀκα, to tear off, to snatch away, carry off, steal, plunder.*

ἄφαιρος, *ρά, ρόν, weak, feeble, powerless.*

ἄφελως, *adv., with simplicity, unaffectedly, plainly, smoothly.*

ἄφθιτος, *ου, ὁ, ἡ, (α, φθίω,) undestroyed, undecaying, imperishable, immortal.*

ἄφθόνης, *adv., (α, φθόνος,) without envy; ungrudgingly, bounteously; abundantly, copiously.*

ἀφίημι, *f. ἀφήσω, p. εἶκα, 1 aor. ἀφήκα, 2 aor. ἀφῆν, 2 aor. subj. ἀφῶ, ἦς, ἦ, pres. pass. ἀφίεμαι, p. pass. ἀφείμαι, 1 aor. pass. ἀφείδην, (ἀπό, ἵημι,) to send forth, discharge; to send away, to let go, to loose, to set free; to put away, divorce; to give up; to pass on, to pass by.*

ἀφικᾶνω, *poet. for ἀφικνέομαι.*

ἀφικνέομαι, *οὔμαι, f. ἀφίξομαι, f. mid. ἀφίξομαι, p. pass. ἀφῆγμαι, 2 aor. mid. ἀφικόμην, (ἀπό, ἰκνέομαι,) to arrive at, to come to; to reach, gain; to return, come back.*

ἀφίστημι, *f. ἀποστήσω, 1 aor. ἀπέστησα, p. ἀφέστακα, 2 aor. ἀπέστην, 1 fut. mid. ἀποστήσομαι, (ἀπό, ἵσται,) to put away, remove, separate to depart, go away from, leave revolt, to desist from, to let alone.*

ἄφροντις, ἰδος, ὁ, ἡ, (α, φροντίς,) free from care, careless, secure.

Ἀχαιοί, ὦν, οἱ, the Grecians, the Achaeans.

ἄχδομαι, *f. mid. ἐσομαι and ἥσομαι, pass. form ἀχθεσθήσομαι, 1 aor. ἡχθέσθην, (ἄχος,) to be burdened; to be weighed down, out of spirits, depressed; to be discontented, vexed, disgusted, dissatisfied.*

ἄχος, εὖς, τό, a burden, weight, load; trouble, grief, distress, sorrow.

Ἀχιλλεύς, ἔως, ἑὸς, a proper name, Achilles.

ἀχλὺς, *f. ὕσω, p. υκα, 1 aor. ἤχλυσα, (ἀχλὺς,) to be or to grow dark; to darken, make cloudy or obscure.*

ἄχνα, *Ion. ἄχνη, ης, ἡ, literally, any thing that comes off the surface of a thing; hence foam, froth; the husk or chaff of grain; as an adv., a morsel, a little, bit.*

ἀχνύμαι, (ἄχος,) *used only in pres. and imperf., to trouble one's self, to grieve, to be afflicted, to be sad.*

ἄχος, εὖς, τό, grief, sadness, affliction.

ἀχρεῖος, εἰς, εἰόν, *Ion. ἀχρήσιος, (α, χρεία,) useless, ineffectual, good for nothing.*

ἄχρηστος, οὐ, ὁ, ἡ, (α, χρηστός,) useless, unprofitable, unserviceable.

ἄψ, *adv. of place, backwards, back, away from; again, anew.*

B.

Βαβυλών, ὦνος, ἡ, Babylon, a celebrated city of Asia.

Βαβυλώνιος, οὐ, ὁ, a Babylonian.

βάδιζω, *f. ἴσω, Att. ιούμαι, in Luc. ἴσομαι, 1 aor. ἐβάδισα, (βαίνω,) to march, walk, go, travel; to pace slowly, to advance step by step.*

βάθος, εὖς, τό, (βαθύς,) depth or height; extension in space, breadth a multitude.

βαθύκολπος, οὐ, ὁ, deep-bosomed, referring to the folds, which in those richly clad were full and deep. Some explain, having full or swelling breasts.

Βάθυλλος, οὐ, ὁ, a proper name, Bathyllos.

βαθύς, εἰς, *Ion. βαθέη, βαθύ, fem. βαθύς, comp. βαθύτερος, superl. βαθύτατος, (βάθος,) long, broad, vast, immense; thick, close, abundant; accumulated, exhaustless.*

βακτήριον, οὐ, τό, a staff or stick.

βάλλω, *f. βᾶλῶ, p. βέβληκα, 2 aor. ἐβᾶλον, p. pass. βέβλημαι, 1 aor. pass. ἐβλήθην, to throw, cast, hurl; to hit, wound; to drive away, expel; to deliver; mid. to lay up in the mind, to weigh, reflect, ponder.*

βάπτω, *f. ψω, p. βέβαφα, 2 aor. ἐβαφον, p. pass. βέβαμμαι, 1 aor. pass. ἐβάφην, to dip, dip under, plunge; to dye, tinge, color, steep; to wash; mid. to bathe or wash one's self.*

βαρβαρικός, ἡ, ὁ, (βάρβαρος,) barbarian, barbaric, like a foreigner.

βαρβαρικῶς, *adv. (βάρβαρος,) after the manner of foreigners, barbarian-like.*

βάρᾱβρος, οὐ, ὁ, ἡ, a barbarian, a foreigner, one who does not speak Greek, one who is not a Greek.

βάρβιτον, οὐ, τό, or βάριβτος, οὐ, ἡ, a harp or lyre; a musical instrument with many strings.

βαρέω, *f.* ἤσω, *p.* βηβάρηκα, 1 *aor.* ἐβάρησα, *p. pass.* βεβάρημαι, 1 *aor. pass.* ἐβαρήθην (βάρος,) to weigh down, load, burden, afflict.

βάρος, *eos*, τό, weight, burden, load; trouble, vexation; authority; wealth, power.

βαρύς, *εἷα*, ὅς, (βάρος,) heavy, weighty, important; violent, fierce; troublesome, oppressive.

βασιλεῖον, *ου*, τό, mostly used in *plur.*, a kingly dwelling, a palace; a royal treasury.

βασιλεύς, *έως*, *Ion.* ἦρος, *δ*, a king, prince, leader, chief. After the Persian war, it was applied without the article, or in the form *ὁ μέγας βασιλεύς*, to the Persian king.

βασιλεύω, *f.* εὖσω, *p.* βεβασίλευκα, 1 *aor.* ἐβασίλευσα, (βασιλεύς,) to be a king, to reign, rule; to be made a king.

βασιλικός, *ή*, *όν*, (βασιλεύς,) kingly, royal.

βασιλικῶς, *adv.* (βασιλεύς,) like a king, royally.

βάσιμος, *ου*, *δ*, *ή*, (βαίνω,) passable, accessible, attainable; that may be passed, pervious.

βαστάζω, *f.* σω, *Dor.* ξω, 1 *aor.* ἐβάστασα, 1 *aor. pass.* ἐβαστάχθην, (βάσις,) to raise upon a basis, to support; to take up, hold, bear, carry; to have in mind, consider, weigh.

βαφή, *ής*, *ή*, (βάπτω,) a dipping or immersion; a dying, coloring.

βέβλητο, 3 *sing. pluperf. pass.* of βάλλω.

βέλεμον, *ου*, τό, the same as βέλος.

βέλεισι, *vos*, *δ*, Belesis, a satrap of Syria.

βέλος, *eos*, *or* *έως*, τό, (βάλλω,) any

missile weapon; an arrow, dart, javelin; the throw or stroke of the missile.

βελτίων, *ονος*, *δ*, *ή*, comparative of ἀγαθός.

βέλτιστος, *η*, *ον*, *superl.* of ἀγαθός.

βῆμα, *ἄτος*, τό, (βαίνω,) a step, footstep; a footstool, a platform, an elevated place; hence, a tribunal.

βία, *as*, *Ion.* βίη, *ή*, bodily strength, force, might, power, violence.

βιάζομαι, *f.* ἄσομαι, *p. pass.* βεβιάσμαι, 1 *aor. pass.* ἐβιάσθην, 1 *aor. mid.* ἐβιάσάμην, (βία,) usually *as dep. mid.* to use violence, to oppress, force; to violate; to endeavor, strive.

βίαιος, *α*, *ον*, also *ος*, *ου*, (βία,) forcible, violent, vehement.

βιαίως, *adv.*, and βίᾳ, *adverbially*, (βίαιος,) violently, vehemently, with force.

βιβλίον, *ου*, τό, (*dim.* of βίβλος,) a little book, a volume or roll.

βίη, *Ion.* for βία, *as*, *ή*.

βίῃφι, for βίῃ, *dat. sing.* used *adverbially*, forcibly, by force, violently.

βίος, *ου*, *δ*, life; manner of life, occupation, livelihood, means; provisions.

βιοτή, *ής*, *ή*, (βίος,) = βίотος.

βίотος, *ου*, *δ*, (βίος,) life; manner of life, means of living; substance, means, wealth.

βίωω, *ω*, *f.* ὥσομαι, *p.* βεβίωκα, 1 *aor.* ἐβίωσα, 2 *aor.* ἐβίω (from βίωμι), *p. pass.* βεβίωμαι, 1 *aor. mid.* ἐβίωσάμην, (βίος,) to live, to exist; to live happily, comfortably; to cause to live, quicken, keep alive.

βλάβεται, *pass.* of βλάβω, *obs. th.* of βλάπτω, *which see*.

βλαβερός, ρά, ρόν, (βλάπτω,) hurtful, injurious, ruinous.

βλάπτω, *f.* ψω, *p.* βέβλαφα, 1 *aor.*

ἔβλαψα, 2 *aor.* ἔβλαβον, *p. pass.*

βέβλαμμαι, 1 *aor. pass.* ἐβλάφθην,

2 *aor. pass.* ἐβλάβην; *f. mid.* βλά-

ψομαι, (βλάβω,) to hurt, injure, disable; hinder, stop.

βλέπω, *f.* ψω, *p.* βέβλεφα, 1 *aor.*

ἔβλεψα, *p. pass.* βέβλεμμαι, *f. mid.*

βλέψομαι, to look, see; to look at

or towards, to cast the eyes upon;

to take heed, to beware, shun.

βλέφαρον, ου, τό, the eyelid, used commonly in the plural.

βληχή, ἦς, ἡ, *Dor.* βλαχή, the bleating of a sheep; the cry or wailing of children.

βοάω, ῶ, *f.* ἦσω, *Att.* βοήσομαι, 1 *aor.*

ἐβόησα, *p. pass.* βέβωμαι, 1 *aor.*

pass. ἐβοήθην, (βοή,) to utter a cry

from joy or grief, to shout, bawl

out; to call to, to call on.

βοεΐα, ας, ἡ, (βοῦς,) a bullock's hide; a shield, buckler.

βοή, ἦς, ἡ, a cry of joy or grief, shout, cry for help; a battle-shout; a noise, clamor.

βοήθεια, ας, ἡ, (βοηθέω,) help, aid, succor.

βοηθέω, ῶ, *f.* ἦσω, *p.* βεβοήθηκα, 1

aor. ἐβοήθησα, (βοή, θέω,) to ad-

vance to the aid of one; to assist,

succor, come to the rescue.

βόδιος, ου, ό, (= βόδιος from βάδιος,) a hole, pit, ditch, cavity, hollow.

βομβέω, ῶ, *f.* ἦσω, *p.* ηκα, (βόμβος,) to sound dull or hollow; to hum, whisper murmur, rustle.

βορρᾶς, ᾶ, ό, *Att. contr. for* βορέας, *plur.* βορραῖ, Boreas, the North wind; the North.

βόσκω or **βοσκέω**, *f.* βοσκήσω, *p.* βε-

βόσκηκα, 1 *aor.* ἐβόσκησα, (βόω,) to feed, drive to pasture, watch; to nourish, support; *mid. and pass.* to feed, graze.

βότρυς, ὅς, ό, a cluster or bunch of grapes; a grape; the tendrils or stalk of the grape.

βουκόλος, ου, ό, (βοῦς, κόλον,) a cow-herd, a herdsman.

βουλεύω, *f.* εὔσω, *p.* βεβούλευκα,

1 *aor.* ἐβούλευσα, 1 *aor. mid.* ἐβου-

λευσάμην, *f. mid.* βουλεύσομαι,

(βουλή,) to deliberate, take coun-

sel, decree; to plan, devise, con-

trive.

βουλή, ἦς, ἡ, a council; hence, will, determination, counsel, decree; plan, purpose.

βουλιμιάω, ῶ, άσω, (βουλιμία,) to suffer from ravenous hunger, bulimy.

βούλομαι, *f.* βουλήσομαι, 1 *aor. pass.*

ἐβουλήθην and ἡβουλήθην, *p. pass.*

βεβούλημαι, 2 *perf.* βέβουλα, *dep.*

pass. to will, wish, be willing; to

choose, prefer, desire; to incline,

to be disposed.

βοῦς, ός, ό, ἡ, a bullock or cow, an ox; in *plur.* cattle.

βοώτης, ου, *Ion.* εω, ό, a herdsman; a name given to the constellation Arcturus, Charles' Wain.

βραδέως, *adv.* (βραδύς,) slowly, lazily.

βραδύνω, *f.* ὕνω, *p.* νυκα, 1 *aor.* ἐβρά-

δυνα, (βραδύς,) to make slow, re-

tard, delay; to be slow, delay,

loiter.

βραχεΐς, *f.* βραχεΐσα, 2 *aor. pass. part.* of βρέχω.

βραχύς, χεΐα, χύ, έος, small, short, few; ἐν βραχεΐ, in a short time.

βρέφος, εος, τό, a child, infant, babe.

βρέχω, *f.* ξω, *p.* χα, 2 *aor.* ἐβράχον,

2 *perf.* βέβροχα, *p. pass.* βέβρεγμα,

to moisten, wet, water; to rain, shower; *pass.* to be wetted, drenched.

βριθούνη, ης, ἡ, weight, burden, heaviness.

βριθύς, εἶα, ὅ, (βρίθω,) weighty, heavy.

Βρόμιος, ου, ὁ, epithet of Bacchus, as a noisy, boisterous god.

βροντάω, ὦ, f. ἤσω, p. ἤκα, to thunder; *impers.* it thunders.

βροτέεις, δέσσα, δέν, (βρότος,) stained with blood or gore, bloody, blood-besprinkled.

βροτός, οὔ, ὁ, a mortal, a man; as an *adj.*, mortal, perishable.

βρύχω, f. ξω, p. χα, p. *pass.* βέβρυγμα, to bellow, howl, gnash or grate the teeth through rage or pain.

βρύω, used only in *pres.* and *imperf.*, to be full of any thing, to swell, flow over; to flow or gush forth as a fountain, to bud, sprout; to flourish, abound.

βρώμα, ἄτος, τό, (βρώσκω,) food, victuals.

βρώμη, ης, ἡ = βρώμα.

βρωτός, ἡ, ὄν, (βιβρώσκω,) that may be eaten, eatable.

βωμός, ου, ὁ, (βάω, βαίνω,) any elevation; a stand, base, step; an altar, temple.

Γ.

Γαδάτας, ου, ὁ, Gadatas, an Assyrian noble who revolted to Cyrus.

γαῖ' for γαῖα, as, and *Poet.* γαῖη, ης, ἡ, earth, ground, soil, land.

γαλήνης, ης, ἡ, a calm, smoothness, stillness.

γάλως, ω or ωος, and γάλως, οἷ, a sister-in-law.

γαμέω, ὦ, f. ἤσω, ἔσω, or αἰῶ, p. γεγάμηκα, 1 *aor.* ἔγημα, p. *pass.* γεγάμημαι, 1 *aor. pass.* ἐγαμήθην, to marry, to take a wife; *mid.*, used of the female contracting marriage, to get married, to wed, to take a husband.

γάμος, ου, ὁ, (γαμέω,) a wedding; marriage, wedlock, nuptials.

γάρ, *conj. causative*, for, because, then, truly; γὰρ καί, for also; οὐ γάρ, no then! no indeed! μὲν γάρ, for indeed; οὔτε γάρ, for neither; γὰρ ἔρα, for indeed; γὰρ τοι, for surely.

γαστήρ, τέρος, by *syncop.* -τρός, ἡ, *dat. plur.* γαστράσι, the belly, stomach; appetite; the womb.

γέ, *Dor.* γά, an enclitic particle, giving emphasis to the word to which it is appended, and often unsusceptible of translation into English. Its general meaning is, at least, indeed, even, too.

γεγονέναι, 2 *perf. infin.* from *obsol.* γένω. See γένομαι.

γέγωνα, 2 *perf.* with *pres.* signification of γεγωνέω.

γεγωνέω, ὦ, f. ἤσω, *imperf.* γέγωνον and γεγώνεον, *Ion.* for ἐγεγώνεον, to call aloud, to speak with a loud voice; to bawl out, vociferate, shout.

γείτων, ονος, ὁ, ἡ, a neighbor, borderer; as *adj.* neighboring, bordering, contiguous to.

γελᾶω, f. γελᾶσω, 1 *aor.* ἐγέλᾶσα, p. γεγέλακα, p. *pass.* γεγέλασμαι, 1 *aor. pass.* ἐγελᾶσθην, to laugh, smile, look laughingly upon; to be pleased with; to laugh or sneer at, to deride.

γέλως, *ωτος*, *Att.* *ου, δ*, laughter; mirth, occasion of laughter.

γενέσλιος, *ου, δ, ἡ*, (γίνομαι,) belonging to one's family or birth; natal.

γένειον, *ου, τό*, (γένος,) the chin; the beard.

γένος, *εος, τό*, (γίνομαι,) race, stock, descent; offspring, posterity; family, lineage; nation, people; kind, sort, species.

γέρανος, *ου, ἡ*, a crane; a machine for raising weights.

γερόφορος, *ου, δ*, (γέρον,) a shield-bearer, one having an osier shield.

γέρων, *οντος, δ*, an old man.

γέφυρα, *ας, ἡ*, a dam, mound of earth; a bridge.

γεωργέω, *ῶ, f. ἤσω*, (γεωργός,) to till ground, to cultivate, to practise agriculture.

γεωργός, *ου, δ*, (γῆ, ἔργον,) a husbandman, a laborer, farmer.

γῆ, *gen. γῆς, ἡ*, the earth, land, ground; a tract, region, country, territory.

γηγενής, *εος, δ, ἡ*, (γῆ, γένος,) earth-born; *subst.* a son of the earth, blockhead.

γῆλοφος, *ου, δ*, (γῆ, λόφος,) a hill, an eminence.

γῆρας, *τό, gen. γῆραος, contr. γῆρας, dat. γῆραι, contr. γῆρα*, old age, hoary age.

γηράσκω *from obsol. γηράω, f. άσω, p. γεγήρακα, 1 aor. ἐγήρασα*, (γῆρας,) to grow aged, to become old and infirm.

γίνομαι, *in Ionic and later writers γίνομαι, f. γενήσομαι, p. γεγένημαι and γέγονα, 2 aor. mid. ἐγενόμην, 1 aor. pass. ἐγενήσθην, 1 aor. mid. used transitively, ἐγενάμην, dep.*

mid., to become, to happen, to be born, to be; to be made or created; to take place, come to pass, occur.

γινώσκω, *later γινώσκω, f. γνώσομαι, 2 aor. ἔγνων, p. ἔγνωκα, p. pass. ἔγνωσμαι, 1 aor. pass. ἐγνώσθην, 1 f. pass. γνωσθήσομαι*, to know, perceive, gain a knowledge of; to know by trial, to examine; to learn, to find out; to perceive, observe; to understand, to have knowledge of.

γινώσκω. *See γινώσκω.*

γλαυκῶπις, *ἴδος, ἡ, and γλαυκώπης, ου, δ*, having blue eyes; or more probably, clear-eyed; an epithet of Minerva referring to her piercing look or sparkling eyes.

γλαφυρός, *ρά, ρόν, (γλάφω)*, hollow, excavated; polished; elegant, handsome.

Γλοῦς, *οος, δ*, a proper name, Glous.

γλυκερός, *ρά, ρόν, (γλυκύς)*, sweet, agreeable, pleasant.

γλυκύς, *εἶα, ὅ*, sweet to the taste, sweet, delightful; soothing, soft, mild.

γναμπτός, *ῆ, όν*, curved, bent; supple, pliable.

γνώμη, *ης, ἡ*, means of knowing; judgment, understanding; will, disposition.

γνώρισις, *έως, ἡ, (γνωρίζω)*, acquaintance, knowledge.

γοάω, *ῶ, and γοάομαι, f. ἤσω*, to wail, groan, weep; to bewail, mourn, lament.

γονεύς, *έος or έως, δ*, a begetter, father; *οἱ γενεῖς*, parents, progenitors.

γόςος, *ου, δ*, (γοάω,) wailing, grief, sorrow; mourning, woe.

Γοργεῖη κεφαλὴ, a Gorgon's head.

Γοργεῖος, *Att.* Γόργειος, α, ον, (Γοργώ,) of or belonging to a Gorgon, Gorgonian. τὸ Γόργειον, *sc.* πρόσωπον, Medusa's head.

γούν, *Ion.* γῶν, for γε οὖν, therefore, then, for example.

Γρανικός, οὔ, δ, Granicus, a river in Asia Minor.

γράφω, *f.* ψω, *p.* γέγραφα, 1 *aor.* ἔγραψα, *p. pass.* γέγραμμαι, 1 *aor. pass.* ἐγράφθην, 2 *aor.* ἐγράφην, to grave or cut in, to sketch out, to write, compose.

γρηγορέω, ᾧ, *f.* έσω, 1 *aor.* ἐγρηγόρεσα, 2 *perf.* ἐγρήγορα, (ἐγείρω,) to watch, to be awake, to be watchful.

γυῖον, ου, τό, a limb, a member, as the hand, arm, foot, leg. In the plur. referring to the lower limbs.

γυμνάζω, *f.* ᾄσω, *p.* γεγύμνακα, 1 *aor.* ἐγύμνασα, *p. pass.* γεγύμνασμαι, (γυμνός,) to exercise naked, to train, exercise.

γυμνήτης, ου, δ, = γυμνής, a light-armed foot-soldier.

γυμνοπαῖδια, ας, ή, (γυμνός, παῖς,) a Spartan dance in which naked boys went through gymnastic exercises.

γυμνός, ή, ον, naked; lightly clothed; bare, destitute, unprotected, unarmed; without the outer garment.

γυμνώ, ᾧ, *f.* ὠσω, (γυμνός,) to make naked, to strip, to uncover; to expose to view.

γυνή, γυναικός, ή, a woman, a wife.

Γωβρύας, ου, δ, Gobryas, a man's name.

Δ.

δαιδᾶλέος, έα, έον, or -λειος, ου, ή, ή (Δαίδαλος, Daedalus a celebrated artist,) well made, cunningly or skilfully wrought.

δαιμόνι, for δαιμόνιε, *voc. sing.* of δαιμόνιος, used sometimes in a good, but more frequently in a reproachful sense, noble, excellent; strange, unhappy, wretched.

δαιμόνιος, ία, *Ion.* ίη, ιον, (δαίμων,) of or belonging to a δαίμων, divine, godlike, wonderful, extraordinary.

δαίμων, ονος, δ, ή, a god, goddess; the deity; a genius or spirit; destiny, fate, death.

δαίνυμι, *f.* δαίσω, (δαίω,) to distribute, assign a share, *espec. at meals;* *pass.* δαίνυμαι, *f.* δαίσομαι, to be entertained, to feast; with accus. to feast on, consume.

δαίνυνδ', and δαίνυντ', for ἐδαίνυντα, 3 *pl. imperf. ind. mid. Ion.* of δαίνυμι.

δαῖς, δαῖδος, ή, *contr. Att.* δᾱς, δᾱδος, (δαίω,) a firebrand, pine torch; a funeral torch; an engagement, battle.

δαίω, 2 *aor.* ἐδαόμην, 2 *perf.* δέδηα, only in *pres. and imperf.*, to light up, to kindle; *pass.* δαλομαι, to burn, blaze, sparkle.

δάκνω, *f.* δήξομαι, 1 *aor.* ἔδηξα, 2 *aor.* ἔδακον, *f. pass.* δηχθήσομαι, to bite, sting as dogs and gnats; to vex, distress, trouble, annoy.

δάκρυ, vos, τό, *poet. for* δάκρυον, ου, τό, a tear; lamentation; the juice or moisture of plants.

δακρυόεις, εσσα, εν, (δάκρυον,) tearful, causing tears; lamentable, mournful.

δακρυόεν, *adv.*, (δάκρυον,) with tears, tearfully.

δακρῦχέω, *ω*, (δάκρυ, χέω,) to shed tears, to weep, bewail.

δακοῦω, *f.* ὕσω, 1 *aor.* ἐδάκρῡσα, (δάκρυ,) to shed tears, to weep, lament.

δακτύλιος, *ου, ό*, (δάκτυλος,) a ring, a seal-ring; the ring of a bridle, the fellow of a wheel.

δάκτυλος, *ου, ό*, a finger, a toe; a finger's breadth; a date.

δαμάω, *f.* ἄσω, *p.* δέδμηκα, 2 *aor.* ἔδαμον, δέδμημαι, 2 *aor. pass.* ἐδάμην, 1 *aor. pass.* ἐδήμην, (δάμνω,) to tame, break in, bring under the yoke; to overpower, subdue, conquer; to bring under the yoke in marriage; hence, to marry.

δάμνημι, for δάμνημι = δαμάω, which see.

Δάνα, *ή*, Dana (or Tyana), a city of Cappadocia.

Δανάη, *ης, ή*, Danaë, the name of a woman.

δαπάνη, *ης, ή*, (δαπανάω,) expense, cost, charge; expenditure; extravagance, prodigality.

δαπάνημα, *ατος, τό* = δαπάνη.

δάπεδον, *ου, τό*, land, soil; floor of a chamber, pavement.

Δαράδαξ, *ακος, ό*, Daradax, a river of Syria.

Δαρείος, *ου, ό*, Darius, a king of Persia.

δαρός, *εία, ύ, f. Ion.* (δασέη,) thick, thickly covered with hair; hairy, rough, shaggy; used of places, thickly grown with bushes or wood.

βασιλής, *έος, ό, ή*, (δάπτω,) abundant, plentiful; large, ample, profuse, liberal.

δέ, *conj.* but, and, also, for, namely, now.

δεδήει, 3 *sing. pluperf.* of δαίω.

δεδηγμαι, *p. pass.* of δάκνω, used as a present, to be vexed or grieved.

δέδι, for δέδια, 2 *p. ind.* from the obsolete δίω, I fear.

δει, *imperf.* ἔδει, *infin.* δεῖν, *impers.*, it needs, there is need of, one must; it is right or proper, it ought, should, etc.

δείγμα, *ατος, τό*, (δείκνυμι) a sample, pattern, proof, specimen.

δεῖδω, *f.* δέισω, *p.* δέδοικα, 1 *aor.* ἔδεια, 1 *aor. mid.* ἐδεδάμην, *f. mid.* δέισομαι, to be afraid, to fear, to tremble, to be alarmed about, to be anxious.

δείκνυμι and δεικνύω, *f.* δέξω, *p.* δέδειχα, 1 *aor.* ἔδειξα, *p. pass.* δέδειγμαι, 1 *aor.* ἐδείχθην, to show, point out, cause to see, exhibit; to teach, direct; declare, prove.

δείλη, *ης, ή*, (sc. ὥρα,) the afternoon, the evening.

δειλιάω, *ω, f.* ἄσω, (δειλός,) to fear, to be afraid; to fly from danger.

δειλός, *ή, όν*, (δείδω,) cowardly, faint-hearted, fearful; weak; wicked.

δεινός, *ή, όν*, (δέος,) spoken of objects strange or unusual; terrible, horrible, fearful, dreadful; powerful, vehement.

δειπνέω, *ω, f.* ἔσω, *p.* δεδείπνηκα, 1 *aor.* ἐδείπνησα, (δείπνον,) to sup. eat, take a repast.

δείπνον, *ου, τό*, the principal meal answering to our dinner, but which may usually be translated supper.

δειπνοποιέω, *ω, f.* ἔσω, (δείπνον, ποιέω,) to prepare a meal, to give a dinner or supper.

δείσας, *αυτος*, *part.* 1 *aor. act.* of *δειδω*.

Δελφοί, *ων*, *υι*, Delphi, a city of Greece.

δένδρεον, *ου*, *τό*, a tree, wood.

δένδρον, *ου*, *τό*, a tree, root, stalk.

δεξιός, *α*, *όν*, (*δέχομαι*), on the right hand or side; fortunate, favorable, lucky; dexterous, active, ready, prompt.

δέομαι, *f.* *δεήσομαι*, 1 *aor.* *ἐδεήθην*, *dep. pass. mid. signif.*, to need, want; to make known one's wants; to beseech, pray, entreat, implore.

δεόν, *οντος*, *τό*, *neut. particip.* of *δεῖ*, necessary, right, proper, that which ought to be done.

δέρη, *ης*, *ή*, the neck, throat.

δέρμα, *ατος*, *τό*, = *δέρας*, (*δέρω*), a skin, hide, leather.

δέρω, *Ion.* *δείρω*, *f.* *δερῶ*, *p.* *δέδαρκα* and *δέδορα*, 1 *aor.* *ἐδείρα*, 2 *aor. pass.* *ἐδάρην*, 2 *f. pass.* *δαρήσομαι*, to skin, flay; to whip, cudgel, thrash.

δεσμός, *ου*, *δ*, (*δέω*), band, bond, fetter; *plur.* bonds, imprisonment.

δεσπότης, *ου*, *ά*, a master, the head of a family; a master, lord, ruler, sovereign.

δεῦρ' and *δευρί* = *δεῦρο*.

δεῦρο, *adv.*, here, hither.

δεύτερος, *α*, *ον*, *ord. adj.*, second. *Neut. adverbially*, *τὸ δεύτερον*, the second time, again. So *ἐκ δευτέρου*.

δέχομαι, *Ion.* *δέκομαι*, *f.* *ξομαι*, *dep. mid. p.* *δέδεγμαι*, *pluperf.* *ἐδέδεγμην*, 1 *aor. pass.* *ἐδέχθην*, to take, receive, accept; to admit, welcome, follow; to wait for, to expect.

δέω, *f.* *δήσω*, *p.* *δέδεκα*, 1 *aor.* *ἐδησα*, *p. pass.* *δέδεμαι*, to bind, to bind together, to tie, fasten, fetter; to put in bonds.

δή, a particle serving to give to a sentence certainty or reality, in opposition to mere opinion or conjecture; indeed, then, now, truly, really; in a hortative sense, now then, come on, etc.

δήδ' for *δηδά*, *adv.*, long, for a long time.

δήϊος, *ια*, *ιον*, or *-ος*, *ου*, *δ*, *ή*, *Ion.* for *δάϊος*, *ια*, *ιον*, (*δαίω*), hostile, inimical; warlike, valiant.

δηϊότης, *ήτος*, *ή*, (*δήϊος*), the din of battle, the fight, battle.

δήλημα, *ατος*, *τό*, (*δηλέομαι*) a hurt, injury; loss, ruin, destruction.

δηλονότι, *adv.*, (*δηλον*, *στι*), clearly, plainly; truly, indeed; namely.

δηλος, *η*, *ον*, and *δηλος*, *ου*, *δ*, *ή*, visible, clear; manifest, evident, certain.

δημαγωγός, *ου*, *δ*, (*δήμος*, *αγω*), a popular leader; used subsequent to the time of Pericles generally in a bad sense, the head of a mob, a factious orator, a demagogue.

δημοκράτης, *δ*, Democrates, the name of a man.

δήμος, *ου*, *δ*, a country district; the people, commons, common people.

δημοσδένης, *εος*, *δ*, Demosthenes, a celebrated orator.

δήσαν for *ἐδησαν*, 1 *aor.* 3 *plur.* of *δέω*. *διά*, *prep.* governing the *gen.* and *accus.*, through, throughout; by, by means of, on account of, because or for the sake of.

διαβαίνω, *f.* *βήσομαι*, *p.* *βέβηκα*, 2 *aor.* *διέβην*, (*διά*, *βαίνω*), to step across, to pass through or over.

διάβασις, εως, ἡ, (διαβαίνω,) a passage, a passing over; a bridge, a ford.

διαβάτος, ἡ, ὁ, (διαβαίνω,) that may be crossed or passed; fordable.

διαβολή, ἡς, ἡ, (διαβάλλω,) false accusation, calumny, slander.

διαγγέλλω, f. εἰῶ, 1 aor. διήγγειλα, (διά, ἀγγέλλω,) to announce, publish, proclaim; to give exact or certain intelligence.

διαγιγνώσκω, f. διαγνώσομαι, p. διέγνωκα, p. pass. διέγνωσμαι, (διά, γιγνώσκω,) to distinguish, to know accurately; to examine, investigate.

διαῖγω, f. ἄξω, 2 aor. διήγαγον, (διά, ἄγω,) to carry through, take across; to lead away, to withdraw; to transport, conduct through.

διαδιδράσκω, f. ἄσομαι, p. διέδρακα, 2 aor. διέδρην, (διά, διδράσκω,) to run off, escape, flee away.

διαθήκη, ἡς, ἡ, (διατίθημι,) a disposition, arrangement, covenant; a last will or testament.

διαδρύπτω, f. ὑψω, (διά, δρύπτω,) to break in pieces; to break down, weaken, effeminate; mid. to be proud, vain or affected.

διαιδριάζω, f. ἄσω, (διά, αἰδρα,) to be clear and fine; to clear up, to be fine weather.

διαίρέω, ὦ, f. ἦσω, 2 aor. διεἶλον, 2 aor. mid. διεἰλόμην, 1 aor. pass. διηρέθην, p. pass. διήρημαι, (διά, αἰρέω,) to divide, part, cleave in twain; to separate, disjoin; to distinguish, determine.

ἰαίτα, ἡς, ἡ, a way of living, mode of life; subsistence; diet, regimen.

διώκειμαι, f. κείσομαι, (διά, κείμαι,)

to be in a certain state; to be constituted; to be affected or disposed.

διακελεύομαι, f. mid. εὔσομαι, p. πασσεκέλευσμαι, (διά, κελεύω,) to exhort, give orders, direct; to advise, propose.

διακινδυνεύω, f. εὔσω, (διά, κινδυνεύω,) to run risks, to adventure, to be in danger; mid. to expose one's self to danger, to venture.

διακονέω, ὦ, f. ἦσω, p. διηκόνηκα and δεδιακόνηκα, 1 aor. διηκόνησα, p. pass. διηκόνημαι, 1 aor. pass. διηκονήθην, (διάκονος,) to serve, attend upon, to minister unto.

διακόπτω, f. ψω, 2 aor. pass. διεκόπην, (διά, κόπτω,) to cut in two, to cut or break through.

διακόσιοι, αι, α, (dis, ἑκατόν,) two hundred.

διάκτορος, ου, ὁ, ἡ, (διάγω, or according to Buttmann, διάκω,) an epithet of Mercury in Homer; messenger, or according to some interpreters, conductor, guide.

διαλαγχᾶνω, f. mid. ἥξομαι, 2 aor. διέλαχον, (διά, λαγχάνω,) to cast lots, to divide by lot.

διαλανθάνω, f. διαλήσω, 2 aor. διέλαθον, (διά, λανθάνω,) to escape notice, to be concealed from, to be ignorant of.

διαλέγομαι, 1 aor. mid. διελεξάμην, 1 aor. pass. διελέχθην, f. διαλέξομαι, p. pass. διαλέλεσμαι, (διά, λέγω,) dep. mid., to consider, think over; to converse, reason, talk with; to speak, discourse, argue.

διαλείπω, f. ψω, p. διαλέλοιπα, 2 aor. διέλιπον, p. pass. διαλέλειμμαι, pluperf. διελελείμην, (διά, λείπω,) to leave a gap or interval; to leave

off, cease, wait; to place between, to interpose, to be distant or apart.

διαλύω, *f.* ὕσω, *p.* διαλέλυκα, 1 *aor.*

διέλυσα, 1 *acr. mid.* διελυσάμην,

p. pass. διάλελυμαι, 1 *aor. pass.*

διελύθην, (*διά, λύω*), to loose one from another; to dissolve, disperse, break up; to reconcile, put an end to a quarrel.

διαμετρέω, *ω*, *f.* ἤσω, (*διά, μέτρον*), to measure through, to measure out or off; to distribute; to purchase.

διανοέομαι, *οὔμαι, f. mid.* ἤσομαι, 1 *aor.*

pass. διενόηθην, *p. pass.* διανενόη-

μαι, (*διά, νοέω*), to think over, intend, purpose; to ponder, consider, reason.

διαπέμπω, *f.* ψω, (*διά, πέμπω*), to send about or around, to send off in different directions; *mid.* to send for.

διαπορεύομαι, 1 *f. mid.* εὔσομαι, *p.*

pass. διαπεπόρευμαι, 1 *aor. pass.*

διεπορεύθην, (*διά, πόρος*), to go through, pass along; to pass over, set out, journey.

διαπορδμεύω, *f.* εὔσω, (*διά, πορδμός*), to carry over or across, *esp.* over a river or strait; to carry a message.

διαπράσσω, *Att.* -πτω, *f.* ξω, *p.* δια-

πέπραχα, (*διά, πράσσω*), to accom-

plish, go through, perfect, complete; to put an end to, to destroy; *mid.* to obtain or accomplish for one's self.

διαπρύσιον, *adv.*, piercingly, thrillingly, extending far.

διαπρύσιος, *ία, ιον, α' so os, on*, going through, piercing thrilling; far-famed.

διαρπάζω, *f.* άσω or άξω, *p.* διήρπακα, (*διά, άρπάζω*), to tear in pieces, to spoil, plunder, carry off as plunder.

διαρβαίω, *f.* αίσω, (*διά, ραίω*), to break in pieces, to destroy utterly.

διαρρήγνυμι or διαρρήγνύω, *f.* διαρρήξω, 1 *aor.* διερρήξα, 2 *aor.* διερράγην, 2 *f. pass.* διαρραγήσομαι, (*διά, ρήσσω*), to break or cleave through, to break asunder, to burst or break open.

διαρρύεω, *ω*, (= διαρρέω), *p.* διερρύηκα, 2 *aor. pass.* διερρύην, (*διά, ρέω*), to flow through, glide away insensibly.

διασκηνάω, or έω, *ω*, *f.* ἤσω, to separate, to retire each to his tent or quarters, to encamp, to be in a tent with.

διασκηνητέον, *verb. adj.* *Th.* διασκηνάω.

διασπάω, *ω*, *f.* άσομαι, 1 *aor.* διέσπασα,

p. pass. διέσπασμαι, 1 *aor. pass.*

διεσπάσθην, (*διά, σπάω*), to tear asunder, part, separate, to pull, tear in pieces; to destroy, abolish.

διασπείρω, *f.* διασπέρω, *p.* διέσπαρκα, (*διά, σπείρω*), to sow, scatter abroad, disperse.

διαστρώννυμι, -ννύω, *f.* στρώσω, *p. pass.* διέστρωμαι, (*διά, στρόννυμι*), to spread, cover a couch or table.

διατάσσω, *Att.* -ττω, *f.* άξω, *p.* δια-

τέταχα, 1 *aor.* διέταξα, *p. pass.* δια-

τέταγμαi, 1 *aor. pass.* διετάχθην,

2 *aor. pass.* διετάγην, (*διά, τάσσω*),

to arrange, dispose, set in order;

to direct, prescribe, put in order;

to ordain, appoint; *mid.* in the

same sense.

διατείνω, *f.* ένώ, *p.* διατέτακα, 1 *aor.*

διέτεινα, *p. pass.* διατέταμαι, (*διά,*

- τείνω,) to stretch out, extend, accomplish; to reach, arrive at; *mid.* to strain or exert one's self.
- διατελέω, ὦ, *f.* έσω, *p.* διατετέλεκα, (διά, τελέω,) to bring to a full end, to finish, complete; to continue *through a period*, to remain.
- διατέμνω, *f.* τεμῶ, (διά, τέμνω,) to cut through, to cut in twain, to separate, distinguish.
- διατήκω, *f.* ήξω, 2 *p.* διατέτηκα, (διά, τήκω,) to melt or soften by heat; to pine, waste away.
- διατί, or διὰ τί, *interrog. adv.*, wherefore, why or for what?
- διατμήγω, *f.* ήξω, 1 *aor.* διέτμηξα, 2 *aor.* διέτμαγον, 2 *aor. pass.* διετμήην, (διά, τμήγω,) to cut in twain, divide, sever; to separate, disperse.
- διατρίβω, *f.* ήψω, *p.* διατέτριφα, 1 *aor.* διέτριψα, 2 *aor. pass.* διετρίβην, (διά, τρίβω,) to rub between or against; to rub in pieces, to wear away; to waste or spend time, to delay, loiter; to remain, sojourn, abide.
- διαφέρω, *f.* διόσω, 1 *aor.* διήνεγκα, 2 *aor.* διήνεγκον, (διά, φέρω,) to bear or carry through, to bear asunder; to scatter abroad, to disperse; to excel, differ.
- διαφεύγω, *f.* ξομαι, *p.* πέφευγα, 2 *aor.* διέφυγον, (διά, φεύγω,) to flee through, to escape by flight; to run away, escape, shun; to keep aloof, avoid.
- διαφθείρω, *f.* διαφθερῶ, *p.* διέφθαρκα and διέφθορα, 1 *aor.* διέφθαιρα, *p. pass.* διέφθαρμαι, 2 *aor. pass. infin.* διαφθάρηναι, (διά, φθείρω,) to destroy utterly, to bring to nothing, to ruin; to corrupt, spoil, violate; to kill; to waste, dissipate.
- διαφυλάσσω, *Att.* -ττω, *f.* άξω, (διά φυλάσσω,) to watch, preserve, defend.
- διδασκάλιον, ου, τό, a thing taught, learning, science, art; *plur.* = διδάκτρα, the teacher's fee.
- διδάσκαλος, ου, ό, (διδάσκω,) a master, instructor, teacher.
- διδάσκω, *f.* ξω, *p.* δεδιδάχα, *p. pass.* δεδιδαγμαι, (*obso.* δάω,) to teach, instruct; to direct, put in mind; to show, prove, demonstrate.
- δίδυμος, ου, ό, ή, double; a twin, δίδυμοι, twins.
- δίδωμι, *f.* δώσω, 1 *aor.* έδωκα, *p.* δέδωκα, 2 *aor.* έδων, διδόασι, 3 *plur. pres. ind.* *Ion.* for δίδουσι; for other forms, see *gram.*, to give, bestow upon, grant, impart; to give up, deliver over, commit; to punish; to perform, exhibit; to appoint, constitute, ordain, institute; to teach, instruct.
- διελεῖν, 2 *aor. inf. act.* of διαίρέω.
- διέξιμι, (διά, έξ, έιμι,) to go out, to go or pass through; to read, recite; to revolve in mind.
- διερέσσω, or -ττω, *f.* ξω, 1 *aor.* διήρεσα, (διά, έρέσσω,) to row about; with *χερσί*, to swim, to swing about.
- διέρχομαι, *f.* διελεύσομαι, 2 *aor.* διήλθον, *p.* διελήλυθα, (διά, έρχομαι,) to come or go through, to pass through; to reach, arrive at; to recite, enumerate, relate.
- διερωτάω, ὦ, *f.* ήσω, *p.* διηρώηκα, 1 *aor.* διηρώτησα, (διά, έρωτάω,) to ask or inquire strictly; to inquire out; to cross-question.
- διέχω, *f.* διέξω or διασχήσω, *p.* διέσχηκα, 2 *aor.* διέσχον, (διά, έχω,) to divide, hold or keep apart; to

- stand apart, be separated, distant.
- διήρεσα, 1 aor. ind. act. of διερέσσω.
- δίστημι, f. διαστήσω, p. διέστηκα, 1 aor. διέστησα, 2 aor. διέστην, (διά, ἴστημι,) to place asunder, to separate; to widen *as ranks of an army*; to differ, disagree; to depart, pass away.
- δικάζω, f. άσω, 1 aor. ἐδικάσα, 1 aor. pass. ἐδικάσθην, p. pass. δεδίκασμαι, (δίκη,) to judge, give judgment, decide; *mid.* to plead or speak before judges, to go to law, bring to trial.
- δίκαιος, αἰά, αἰον, (δίκη,) right, just, like, even, equal.
- δικαιοσύνη, ης, ἡ, (δίκη,) justice, equity; piety, righteousness.
- δικαστήριον, ου, τό, (δίκη, τηρέω,) a court of law; the court, judges.
- δικαστής, ου, ό, (δικάζω,) a judge; a juror.
- δίκη, ης, ἡ, right, justice; judgment, sentence; a cause, trial, penalty; custom, order, manner.
- δικλός, ίδος, ἡ, (sc. θύρα,) folding two ways, double folding; double doors.
- διοικητής, ου, ό, (διοικέω,) a manager, conductor of affairs; a steward, administrator.
- Διόνυσος, ου, ό, Bacchus, *god of wine and revelry*.
- διότι, conj. (δι' οὗτο) = διὰ τοῦτο οὗτο, on account of this that, for this reason that, because; *interrog.*, why? wherefore?
- διπλασίον, ονος, ό, ἡ, (δύς, πλάσιος,) twice as great, twice as much; double, twofold.
- δίπτυχα, adv., doubly.
- δύς, adv., twice, double.
- δισχίλιοι, αι, α, (δύς, χίλιοι,) two thousand.
- διπνίζω, f. ἴσω, (διά, ύπνος,) to awake from sleep; to rouse from sleep.
- διφθέρινος, η, ον, made of tanned leather.
- διφθρος, ό, and later ἡ, the double seat, or chariot-board *for the charioteer and warrior*; the war-chariot *itself*, a travelling-chariot.
- διψάω, ώ, f. ήσω, 1 aor. ἐδίψησα, to thirst, to be thirsty; to thirst after, to long for, to desire ardently.
- διψῆν for διψᾶν, inf. of διψάω.
- δίψος, eos, τό, thirst; desire.
- διώ, an *Epic verb intrans.* in the active, to run away, flee; *in the mid.* used transitively, to frighten away, chase, put to flight.
- διώκω, f. διώξομαι, 1 aor. ἐδίωξα, to cause to flee; to pursue after, chase, hunt; drive away, banish.
- διώξις, εως, ἡ, (διώκω,) chase, pursuit; eager desire.
- διωρυχή, ης, ἡ, (διωρύσσω,) the act of digging through; a canal, trench.
- δμωή, ης, ἡ, (δαμάω,) a maid-servant, a female slave.
- δοιοί, αί, ά, (= δύο,) two, both.
- δοκέω, ώ, f. δόξω, 1 aor. ἔδοξα, p. δεδόκηκα, p. pass. δέδογμαι, 1 aor. ἐδόκησα, 1 aor. pass. ἐδοκήσθην, to seem, appear; to be of opinion, to think, suppose, believe; to determine, resolve.
- δόλιος, ία, ιον, and os, ον, (δόλος,) crafty, cunning, deceitful, treacherous.
- Δόλοπες, ων, οί, Dolopians, *a people of Thessaly*.
- δόλος, ου, ό, deceit, fraud, artifice, stratagem.

δόλος, οτος, δ, a spy, scout, one who lies in ambush.

ιονέω, ὦ, f. ἤσω, to shake, to move to and fro as a tree is shaken by the wind, to move about, to stir.

δορά, ᾱς, ἡ, (δέρω,) a skin or hide.

δόρας, Poet. for δόρυ, which see.

δόρπον, ου, τό, and δόρπος, ου, δ, the afternoon or evening meal, a supper.

δόρυ, τό, gen. δόρατος, Ion. δούρατος, contr. δουρός, a spear, lance, pike.

δουλεύω, f. εὔσω, p. δεδούλευκα, (δοῦλος,) to be a slave, to serve as a slave.

δούλη, ης, ἡ, a female servant or slave.

δούλιος, ου, δ, ἡ, (δοῦλος,) slavish, servile.

δούλος, ου, δ, a slave, a bondman; as an adj. δοῦλος, η, ου, slavish, enslaved, subject.

δουπέω, ὦ, f. ἤσω, p. δέδουπα, 1 aor. ἐδούπησα, (δοῦπος,) to sound heavy, to make a heavy or clashing noise, as in falling, or when spears clash against the shields.

δοῦπος, ου, δ, a heavy noise, sound, or crash as of a heavy body falling, a clash of arms, tumult, uproar.

δοῦρα and δούρατα, τά, Ion. plur. for δόρατα, (see δόρυ,) wood, timber, beams.

δραμεῖν, 2 aor. infin. act. of τρέχω, to run.

δραχμή, ἥς, ἡ, a drachma = six oboli, or 9½d.

δρεπανηφόρος, ου, δ, ἡ, bearing a scythe or hook, scythe-armed.

ζρέπανον, ου, τό, (= δρεπάνη, a sickle,) a curved sword, a scimeter.

δρέπω, f. ἐψω, 2 aor. ἔδραπον, 1 aor. mid. ἐδρεψάμην, to break, pluck, or

pull off; to pluck for one's self, to collect, gather.

δρεψάμενοι, nom. plur. 1 aor. mid. part. of δρέπω.

δρόμος, ου, δ, (δέδρομα, see τρέχω,) a race, course, running; a race-ground.

δρόσος, ου, δ, dew; the time of dew, dew-fall; met. tender, delicate, young.

δρυών, ὠνος, ἡ, (= δρυμός,) an oak wood; a coppice, thicket, wood; grove.

δρύος, for δρίος, a copse, wood, thicket.

δῦμι, an assumed pres. to form some tenses of δύω, δύνω, to enter, to go in.

δύνᾱμαι, f. δυνήσομαι, imperf. ἐδυνάμην and ἡδυνάμην, p. δεδύνημαι, 1 aor. ἐδυνήθην and ἡδυνήθην, 1 aor. mid. ἐδυνησάμην, to be able, I can; to be capable, have power, force or ability.

δύνᾱμις, Ion. ιος, Att. εως, ἡ, (δύναμαι,) the being able; ability, power, strength, efficacy, force.

δυνάστης, ου, δ, (δύναμαι,) one in power; a potentate, prince; a minister of court, an officer.

δυνατός, ἡ, ὄν, (δύναμαι,) able, strong, powerful; skilful, eminent; fit, apt, proper.

δυνηθεῖην, 1 aor. opt. pass. of δύναμαι.

δύνω, δύω, and δῦμι, f. δύσω, 1 aor. ἔδυσα, 1 aor. pass. ἐδύθην, intransitively, p. δέδυκα, 2 aor. ἔδυν, p. pass. δέδυσμαι, to go in, enter, come into; to sink, sink down, set; to put on as clothes, armor, etc.

δύο or δύω; οἱ, αἱ, τό, two.

δυσαής, έος, δ, ἡ, (δύς, ἄω,) blowing adverse or stormy, boisterous.

δυσμενέειν, *Ion. dat. plur. of δυσμενής.*

δυσμενής, *έος, δ, ή,* ill-affected, bearing ill-will, hostile.

δύσσομαι, *fut. mid. of δύω, 2 aor. έδυσόμην, 1 aor. έδυσάμην,* to go into, to enter; to set as the sun.

Δύσκαρις (δυσ- Πάρις,) *ιδος, δ,* unhappy Paris.

δύστηνος, *ου, δ, ή,* wretched, unhappy, unfortunate.

δύσχρηστος, *ου, δ, ή, (δύς, χρηστός,)* hard to use, unmanageable, useless, inconvenient.

δώδεκα, *οί, αί, τά, (δύο, δέκα,)* twelve.

δῶμα, *ᾠτος, τό,* a house, mansion, place.

δωρέομαι, *οὔμαι, f. ήσομαι, 1 aor. έδώρῃσα, perf. pass. δεδώρημαι, 1 aor. mid. έδωρησάμην, 1 aor. pass. έδωρήθην,* to give, present, bestow; to remunerate, to confer a boon upon.

δῶρον, *ου, τό, (δίδωμι,)* a gift, present, an honorary gift.

E.

έα, *Poet. for έᾶ, 3 sing. pres. of έάω.*

έᾶλων, *Att. for ήλων, 2 aor. act. of αλίσκομαι.*

έάν, *conj. (εί, αν,) if, if so be that, in case that.*

έᾶνός, *ή, όν, (έννυμι,)* an old Homeric adj. used of apparel which is light and convenient for wearing; hence, fine, thin, shining, splendid; *neut. as subst. τὸ έανόν,* a robe, garment fit for goddesses, or ladies of high rank.

έᾶρ, *ᾗρος, τό, Poet. contr. ήρ, ήρ-ης,* the spring; the first bloom; the morning; sap, moisture.

έαυτοῦ, *ής, οὔ, reflex. pron. of one's self, of himself, of itself; accus. himself, herself, itself.*

έᾶω, *ᾧ, f. έᾶσω, 1 aor. έᾶσα, imperf. έᾶων,* to let, to let be; to suffer, allow, permit; to let alone, to leave; to commit to, to leave in charge.

έβδομος, *η, ον, (εῖπα,) the seventh; ή έβδόμη (sc. ήμέρα), the seventh day.*

έβόα, *3 sing. imperf. indic. of βοάω.*

έγγράφω, *f. άψω, p. έγγέγραφα, 1 aor. ένέγραφα, 2 aor. pass. ενεγράφη, p. pass. έγγέγραμμαι, (γράφω,) to write in or upon; to engrave; to register; inscribe, enrol.*

έγγυῶν, *f. ήσω, 1 aor. ήγγύησα, p. έγγεγύηκα, (έγγυη,) to give or hand over as a pledge; to plight, to betroth; to engage, promise; mid. to promise one's self, to give a pledge, to promise under a pledge.*

έγγύς, *adv., near, nigh.*

έγγύτερος and έγγίων, (*comp. of έγγύς,)* nearer, nigher, more like.

έγείρω, *f. έγερῶ, 1 aor. ήγειρα, p. έγήγερκα; mid. έγείρομαι, 1 aor. pass. ήγέρθην, p. pass. έγήγερμαι,* to awake, arouse, cause to rise up; to rise, to have risen.

έγκαλέω, *ᾧ, f. έσω, p. έγκέκληκα, 1 aor. ενεκάλεσα, p. pass. έγκέκλημαι, (έν, καλέω,) to call in or upon one; to summon; to prosecute, accuse, arraign; to claim, demand.*

έγκαλύπτω, *f. ύψω, mid. έγκαλύπτομαι, p. pass. έγκεκάλυμμαι, (έν, καλύπτω,) to veil or hide in, to wrap up; mid. to hide one's self; to be ashamed.*

έγκᾶτα, *ων, τό, the inwards, entrails, bowels.*

ἔγκανμα, ατος, τό, (ἐν, καίω,) a mark burnt in, a brand, a sore or blister from burning.

ἐγκεκαλυμμένος, *p. pass. part. of ἐγκαλύπτω.*

ἐγκέφαλος, ου, ὁ, ἡ, (ἐν, κεφαλῇ,) within the head, ὁ ἐγκέφαλος (*sc. μυελός*), the brain.

ἐγκώμιον, ου, τό, (ἐν, κώμῃ,) at home, of the same village; and hence, praise, commendation, encomium, panegyric.

ἐγρήγορα, 2 *perf. of γρηγορέω*, I watch or am on the watch.

ἐγχειρίδιος, ου, ὁ, ἡ, (ἐν, χεῖρ,) in the hand; hence, τὸ ἐγχειρίδιον, a handle, haft, hilt; a hand-knife, dagger.

ἐγγελυς, υος, ἡ, an eel.

ἐγγέω, *f. εὔσω*, 1 *aor. Ion. ἐνέχεα*, *Att. ἐνέχεια*, *p. pass. ἐγκέχυμαι*, (ἐν, χέω,) to pour in, to fill a cup for drinking; *mid.* to pour in for one's self.

ἐγχος, εος, τό, a spear, lance; a pike, a sword; *trop.* power or strength.

ἐγώ, *gen. ἐμοῦ, μοῦ*, I, *pron. of the first person*; *plur. ἡμεῖς*.

ἐγωγε, employed often in affirmative answers, I indeed, for my part.

ἔδαρ and εἶδαρ, ἄτος, τό, food, victuals.

ἐδάφος, εος, τό, (ἐξομαι,) bottom, foundation, pavement; the bottom or hold of a vessel.

ἐδέγμην, *Epic syncop. aor. of δέχομαι*. According to some it is put for ἐδεδέγμην, *plup. pass. of δέχομαι*.

ἔδει *imperf. of δεῖ*, it behoves.

ἔδειω, 1 *aor. ind. act. of δέρω*, which see.

ἐδητύς, υος, ἡ, (ἔδω,) food, meat.

ἐδύνε, 3 *sing. imperf. act. of δύνω*, which see

ἔδω, *f. ἔδομαι later ἐδοῦμαι*, *p. ἐδήδοκα*, *p. pass. ἐδήδεσμαι*, 1 *aor. pass. ἠδέσθην*, 2 *p. ἔδηδα*, 2 *aor. ἔφαγον*, (φάγω,) to eat, to eat up, to consume. See ἐσθίω.

ἐέλδομαι, *part. ἐελδόμενος*, *Epic for ἔλδομαι and ἐλδόμενος*.

ἐεργ' for *ξεργε*, *pres. imperat. of ἐέργω*, *Epic for ἔργω*, *είργω*, *f. ξω*, to shut out, keep off, debar, prevent, hinder; to shut in, confine, include.

ἔεστο for *εἴστο*, 3 *sing. pluperf. pass. of ἐννῦμι*, (ἜΝ,) to put on, to clothe.

ἔζομαι, *f. ἐδοῦμαι*, to seat one's self; to sit, sit down. This verb is generally compounded with κατὰ.

ἔδει, *imperf. of δέω*, to run as a ship.

ἔειρα, *as, ἡ*, hair, the hair of the head, the mane of a horse.

ἐελοντής, οῦ, ἐελοντός, οῦ, and ἐελοῦσιος, ου, a volunteer; *as adj.*, voluntary, willing.

ἐδέλω, *f. ἐδελήσω*, *p. ἠδέληκα*, 1 *aor. ἠδέλησα*, to will, to be willing, to wish, desire. See also δέλω.

ἔδνος, εος, τό, a multitude, nation, race; people, inhabitants.

εἰ, conditional conjunction, if, distinguished from ἐάν, as denoting a mental supposition without reference to any real contingency; interrogatively, whether = *Latin*, an, num, ne.

εἶπα, *Poet. for ἔπα*, which see.

εἶδαρ, ἄτος, τό, for ἔδαρ, (ἔδω,) food, meat, victuals; fodder.

εἰδέω, *obsol.*, whence *f. εἰδήσω*, to know, recognize, perceive, understand.

εἶδω, *obsol.*, 2 *aor. εἶδον*, to see; *mid. εἶδομαι*, 1 *aor. εἰδάμην*, to seem, appear, resemble; 2 *perf. οἶδα* with *pres. signif.* to know, 2 *pluperf*

ἴδω as imperf. f. εἶσομαι, rarely εἰδήσω.

εἰδώς, perf. part. act. of εἶδω by syncop. for εἰδηκώς.

εἶδε, interj. adv., if but, oh that, I wish, would that, etc., *Lat.* *utinam.*

εἰκάζω, f. ἄσω, 1 aor. εἴκασα and ἤκασα, perf. pass. εἴκασμαι and ἤκασμαι, 1 aor. pass. εἰκάσθην, (εἴκω,) to assimilate, compare, conjecture; to imitate.

εἰκός, ἔτος, τό, probable, likely; fit, becoming, proper.

εἴκοσι, οἱ αἱ τὰ, indecl. twenty.

εἰκότως, adv. (εἰκώς,) probably, with reason, naturally.

εἶκω, obsol. imperf. εἶκον as aorist, f. εἶξω, 2 perf. εἶοικα as present, to be like, to appear, seem, resemble; impers. εἶοικε, it appears, seems, is filling.

εἰκών, ὄνος, ἡ, an image, representation.

Ἐιλείθυια, as, ἡ, Eileithyia or Lucina, a goddess.

εἰλέω, f. ἥσω, (εἰλω,) to roll, to crowd, or press together.

εἰληχα, p. Att. of λαγχάνω.

εἰλιπούς, ὁδος, ὁ, ἡ, (εἰλέω, ποῦς,) trailing-footed, trailing the feet in walking as cattle do their hinder feet.

εἰμί, f. ἔσομαι, imperf. ἦν, imperat. ἴσθι, infin. εἶναι, to be, to exist or have existence, to come to pass, to take place.

εἶμι, imperf. ἔειν and ἦα, f. εἶσομαι, aor. εἰσάμην, to go, usually as future, shall go.

εἰνάτειρ or εἰνάτηρ, ἡ, plur. εἰνάτερες, brothers' wives, or wives of brothers-in-law, sisters-in-law.

εἴπειν, 2 aor. infin. of obsol. εἶπω,

p. εἶρηκα of obsol. ῥέω, 1 aor. pass. ἐρρήθην, 3 f. pass. εἰρήσομαι, to say, to speak; to ask, inquire; to answer, reply; to tell, declare, foretell, predict; to direct, bid, command.

εἴποδι, adv., if any where.

εἰργρασμαι, p. pass. of ἐργάζομαι.

εἰρεστή, ἡς, ἡ, (ἐρέσσω,) a rowing, a bench of rowers.

εἰρημένος, ἡ, ὄν, said, spoken, mentioned, part. of εἰρημαί, p. pass. of ῥέω.

εἰρήνη, ἡς, ἡ, (εἶρειν,) peace, quiet, calmness, tranquillity, union; health, welfare, prosperity.

εἶρυντο, 3 plur. imperf. indic. act. of ἔρυναι, syncop. for ἐρύομαι, which see.

εἰς, prep. governing the accus., to, toward, upon, into; up to, until; for, in order to or for; in accordance with, conformably to.

εἰς, μία, ἓν, gen. ἐνός, μίας, ἐνός, one, the first cardinal number. Indef. one, some one, any one, a certain one; as an ordinal = πρῶτος, first.

εἰσβαίνω, f. ἥσομαι, 2 aor. εἰσέβην, (εἰς, βαίνω,) to go into a ship, to embark, 1 aor. εἰσέβησα, trans. to make to go into, to cause to embark.

εἰσβάλλω, f. ἄλω, p. εἰσβέβληκα, (εἰς, βάλλω,) to throw or break into; to make an inroad, to invade; *mid* to put on board one's ship, or absolutely.

εἰσβολή, ἡς, ἡ, (εἰσβάλλω,) a throwing in or into; an inroad, invasion, attack, assault; an entrance, the gorge or pass into a country.

εἴσειμι, (εἰς, εἶμι,) to go or enter in; to come in.

εἰσελαύνω, *f.* ἐλάσω, 1 *aor.* εἰσήλασα, (*eis*, ἐλαύνω,) to drive in or over, to drive to, to go, ride, drive, sail, march into.

εἰσέρχομαι, *f.* εἰσελεύσεμαι, 2 *aor.* εἰσήλθον, (*eis*, ἔρχομαι,) to go or come into, to enter.

εἰσερύνω, *f.* ὕσω, (*eis*, ἐρύνω,) to drag or haul into.

εἰσιδεῖν, 2 *aor. infin.* of εἰσεῖδον, to look in or at.

εἴσοδος, *ou*, ἡ, (*eis*, ὁδός,) an entrance, approach; a place of entrance; income, revenue.

εἴσω, more rarely ἔσω, *adv.* (*eis*, ἐς,) into, in, within; within, inside.

εἴτα, *adv.*, then, so then, thereupon, in the next place.

εἴωθα, *Ion.* ἔωθα, *pluperf.* εἰώθειν, *Ion.* ἐώθεα, as *imperf.*, to be wont or accustomed.

εἴως, *poet.* for ἕως, until, unto, whilst, as long as.

ἐκ before a vowel ἐξ, a *prep.* governing the genitive, with the primary signifi., out of, from, of, forth from; hence, for, by, on account of.

Ἐκάβη, ἡ, Hecuba, wife of Priam.

ἐκαδήμην, *imperf.* of κάθημαι.

ἐκάς, *adv.*, far, afar, far off.

ἐκαστος, *η*, *ον*, each, every one, each one.

ἐκάτερος, *ρα*, *ρον*, one or the other, each of two, each singly.

Ἐκατερός, *οὔ*, *ὁ*, Hecateros, a man's name.

ἐκατέρωθεν, (*ἐκάτερος*,) from both sides, on both sides.

Ἐκάτη, *ης*, ἡ, the goddess Hecate.

ἐκατόν, *οἱ*, *αἱ*, *τά*, *indeclin.*, a hundred; adverbially, a hundred-fold.

ἐκβάλλω, *f.* ἐκβάλλω, *p.* ἐκβέβληκα, 2 *aor.* ἐξέβαλον, *p. past* ἐκβέβλημαι,

1 *aor. pass.* ἐξεβλήθην, 1 *f. pass.* ἐκβληθήσομαι, (*ek*, βάλλω,) to throw or cast out; to take out, extract, remove; to banish, expel; to disembark, to land.

Ἐκβάτανα, *ων*, *τά*, Ecbatana, a city of Media.

ἐγελᾶω, 1 *f. mid.* ἄσομαι, (*ek*, γελᾶω, to laugh out, to laugh loud, to burst out into laughter.

ἐκγονα, *ων*, *τά*, children, offspring, descendants, posterity.

ἐκδέρω, *f.* ἐρῶ, 1 *aor.* ἐξέδειρα, (*ek*, δέρω,) to flay, to skin.

ἐκδιδάσκω, *f.* ἄξω, (*ek*, διδάσκω,) to teach thoroughly, to cause to be well taught.

ἐκδύω, *f.* ὕσω, *p.* ἐκδέδυκα, 1 *aor.* ἐξέδυσσα, 2 *aor.* ἐξέδυν, 1 *aor. mid.* ἐξεδυσάμην, (*ek*, δύω or δύνω,) to take or strip off the clothes, to put off; to divest, to unclothe; *mid.* to take off one's clothes, to put off armor.

ἐκεῖ, *adv.*, there, in that place; *spoken of the place* 'whither,' thither, to that place.

ἐκεῖθεν, *adv.*, (*ἐκεῖ*) thence, from that place.

ἐκεῖνος, *η*, *ὁ*, *pron. demon.* (*ἐκεῖ*) that, that one there, *equiv. to an emphatic*, he, she, it.

ἐκεκράγειτε, 2 *plur. pluperf.* of κράζω.

ἐκηλος, *ου*, *ὁ*, ἡ, (*ek*ων,) quiet, calm, peaceable, mild; careless, undisturbed.

ἐκδέω, *f.* δεύσομαι, (*ek*, δέω,) to run out of, to sally forth.

ἐκθλίβω, *f.* ἴψω, (*ek*, θλίβω,) to press out; to compress; to squeeze or press into a narrow space.

ἐκκαθαίρω, *f.* θάρῶ, 1 *aor.* ἐξέκαθῶρα,

- (ἐκ, καθαίρω,) to purge or cleanse thoroughly; to purge off, purify, cleanse out; to remove.
- ἑκκαυμα, ἄτος, τό, (ἐκ, καίω,) that which is lighted or kindled; wood for lighting fires, faggots; a kindling or lighting up.
- ἐκκλησία, ας, ἡ, (ἐκκαλέω,) a convocation, assembly, congregation.
- ἐκκλίνω, f. ἰνῶ, p. ἐκκέκλικα, 1 aor. ἐξέκλινα, (ἐκ, κλίνω,) to bend out or from, to decline, swerve, turn aside; shun, avoid; to fall back, give way.
- ἐκκομίζω, f. ἴσω, 1 aor. ἐξεκόμισα, (ἐκ, κομίζω,) to bear, carry or take out; to convey away to a place of safety, to carry out to burial.
- ἐκκόπτω, f. ὄψω, p. ἐκκέκοφα, 1 aor. ἐξέκοψα, p. pass. ἐκκέκομμαι, 2 aor. pass. ἐξεκόπην, (ἐκ, κόπτω,) to cut out or off, to cut down; to destroy, extirpate; to obstruct, remove; to deprive.
- ἐκκυμαίνω, f. ἄνῳ, (ἐκ, κύμα,) to swell in surges, to move like waves, to fluctuate.
- ἐκλανθάνω, f. ἐκλήσω, 2 aor. ἐξέλαθον, ἐκλήσομαι, 2 p. ἐκκέληθα, (ἐκ, λανθάνω,) to make forgetful, to cause to forget; mid. to forget.
- ἐκλέγω, f. ξω, 1 aor. ἐξέλεξα, (ἐκ, λέγω,) to lay out together, to choose out, select.
- ἐκλείπω, f. εἴψω, 2 perf. ἐκλέλοιπα, 2 aor. ἐξέλιπον, (ἐκ, λείπω,) to leave out, pass by, omit; to forsake, desert.
- ἐκλινθην, Poet. for ἐκλίδην, 1 aor. indic. pass. of κλίνω.
- ἐκπέμπω, f. ψω, 1 aor. ἐξέπεμψα, p. ἐκπέπεμφα, p. pass. ἐκπέπεμμαι, 1 aor. pass. ἐξεπέμφθην, (ἐκ, πέμπω,) to send out or forth, to send away to dismiss, expel.
- ἐκπίνω, f. ἐκπίομαι, p. ἐκπέπωκα, 2 aor. ἐξέπιον, p. pass. ἐκπέπομαι, (ἐκ, πίνω,) to drink out or of, to drink up, to quaff, drain, exhaust.
- ἐκπλεω, δ, ἡ, εων, τό, Att. for ἐκπλεος, quite full, filled up, abundant; complete, entire.
- ἐκπλήσσω, Att. -ήττω, f. ξω, p. ἐκπέπληχα, 2 aor. ἐξέπληγον, 2 aor. pass. ἐξεπλήγην, (ἐκ, πλήσσω,) to strike out with a blow, to strike with astonishment, to frighten, astound; pass. to be panic-struck, amazed.
- ἐκποδών, adv. (ἐκ, ποδών,) out or away from the feet; out of the way, out of sight; τινὰ ἐκποδὼν ποιεῖσθαι, to put one out of the way.
- ἐκπωμα, ἄτος, τό, (from p. pass. of ἐκπίνω,) a cup, bowl or goblet; a drinking vessel.
- ἐκσεύομαι, p. pass. ἐξέσσυμαι, plur. perf. ἐξεσσύμην, (ἐκ, σεύω,) to rush forth, hasten out; to flee; to expel.
- ἐκσοβέω, ῶ, ἤσω, (ἐκ, σοβέω,) to drive out, drive away, expel.
- ἐκταμεν, Epic for ἐκτάνομεν, 2 aor. 1 plur. of κτείνω.
- ἐκτέμνω, f. ἐκτεμῶ, p. ἐκτέτμηκα, 2 aor. ἐξέτᾱμον, 2 perf. ἐκτέτομα, p. pass. ἐκτέτμημαι, (ἐκ, τέμνω,) to cut off, to cut from, to cut down.
- Ἑκτορίδης, ου, δ, the son of Hector.
- ἐκτός, adv., without, out of, abroad; as a prep. with the gen., without, except, besides.
- ἐκτρέπω, f. ἐψω, p. τέτροφα, to turn from, turn away in; to turn aside from, to degenerate.
- Ἑκτωρ, ορος, δ, Hector, a son of Priam.

ἐκφαίνω, *f.* ἀνῶ, 1 *aor.* ἐξέφηνα, 2 *perf.* ἐκπεφηνά; *mid.* ἐκφαίνομαι, 1 *aor. pass. poet.* ἐξεφαάνην, 2 *aor. pass.* ἐξεφάνην, (*ἐκ, φαίνω*,) to show forth, bring to light, reveal; to shine out; to show one's self, appear, come to light.

ἐκφέρω, *f.* ἐξοίσω, 1 *aor.* ἐξήνεγκα, *p.* ἐξενήνοχα, 2 *aor.* ἐξήνεγκον, to bear or carry out, to take away; to carry forth for burial; to bring to light, to publish, proclaim, report; to betray, to lead astray.

ἐκφεύγω, *f.* εὐξομαι, *Att.* ευξοῦμαι, *p.* ἐκπέφυγα, 2 *aor.* ἐξεφύγον, (*ἐκ, φεύγω*,) to escape by flight, to run away from, to flee from.

ἐκφθίω, *f.* ἴσω, (*ἐκ, φθίω*,) to consume, destroy totally; to expend.

ἐλαιον, *ου, τό*, (*ἐλαία*,) olive-oil.

ἐλασας, *αντος, 1 aor. act. part. of* ἐλαύνω.

ἐλάττη, *ης, ἡ*, a fir-tree, a pine-tree; an oar.

ἐλαττώω *οτ -σώω, f.* ὥσω, (*ἐλάσσων*,) to make less, inferior, or worse; to lessen, diminish, or damage; to degrade.

ἐλαύνω, *f.* ἐλάσω, *p.* ἤλακα, 1 *aor.* ἤλασα, 1 *aor. mid.* ἤλασάμην, *p. pass.* ἐλήλαμαι, to drive, drive on, set in motion; to march, proceed.

ἐλαῖφος, *ου, ὁ, ἡ*, a stag, deer, hind.

ἐλαῖφρός, *ᾶ, Ion.* ἡ, *όν*, light in weight; light in moving, fleet, quick, nimble.

ἐλάχιστος, *η, ον, superl. of* ἐλαχύς, the least, smallest, fewest, shortest.

ἐλδομαι, *def. depon.*, to wish, long for, covet, desire.

ἐλεαίρω, *f.* ἄρω, *aor.* ἐλέηρα, (*ἐλεος*,) to take pity, have compassion on.

ἐλέγχω, *f.* ἐγξω, 1 *aor.* ἤλεγξα, 1 *aor. pass.* ἤλέγχην, *p. pass.* ἐλήλεγμαι, to disgrace, put to shame, dishonor; to convince, refute, confute; disprove; to inquire into, examine, question; to prove, demonstrate, make clear.

ἐλεέω, *ῶ, ἤσω, 1 aor.* ἤλέησα, (*ἐλεος*,) to have pity on, to compassionate, to show mercy; to lament.

ἐλέησε, 3 *sing. 1 aor. indic. of* ἐλεέω.

ἐλελίζω, *f.* ἴξω, to raise the battle-cry, to shout ἐλελεῦ; to raise a cry of pain.

ἐλελίχθην, 1 *aor. pass. of* ἐλελίζω, to whirl around; to tremble, shake or quiver.

Ἑλένη, *ης, ἡ*, Helen, wife of Menelaus. *ἐλεος, ου, ὁ*, pity, mercy, compassion, sympathy.

ἐλεύθερος, *α, ον*, (*ἐλεύθω*,) free, a free man; liberated, free, generous, liberal.

ἐλευθερώω, *ῶ, f.* ὥσω, 1 *aor.* ἤλευθέρωσα, *p. pass.* ἤλευθέρωμαι, 1 *aor. pass.* ἤλευθερώην, (*ἐλεύθερος*,) to free, release, set free from blame, acquit.

ἐλιγμός, *ου, ὁ*, a winding, twisting; used of a winding road or passage, by which any thing is reached or obtained.

ἐλιξ and *Poet.* ἐλιξ, ἶκος, *ὁ, ἡ*, as an *adj.*, twisted, winding, curled, crooked; *ἐλικας βοῦς*, crooked-horned oxen; as a *subst. fem. gen.*, any thing twisted, winding or spiral; a twist, whirl, eddy; a ringlet or curl.

ἐλίσσω, or ἐλίττω, *f.* ἴξω, 1 *aor.* ἐίλιξα, *p. pass.* ἐίλιγμαι, to wind, turn, roll; to whirl, spin, move rapidly; to coil about, twine around.

ἐλκεσίπεπλος, ου, δ, ἡ, having a long trailing robe, an *epith.* of Trojan ladies.

ἐλκεθμός, ου, δ, (ἐλκέω,) a dragging roughly; a pulling or carrying off as a prisoner.

Ἑλλας, ἄδος, ἡ, (Ἑλλην,) Hellas, Greece.

ἐλλέβορος or ἐλλέβορος, ου, δ, hellebore.

Ἑλληνικός, ἡ, δν, (Ἑλλην,) Hellenic, Grecian, Greek.

Ἑλληνικῶς, *adv.*, in the manner of the Greeks.

ἐλοιδóρει, 3 *sing. imperf.* of λοιδóρω.

ἐλπίζω, *f.* ἴσω, *Att.* ἰῶ, 1 *aor.* ἤλπισα, (ἐλπίς,) to hope, expect; believe, trust.

ἐλπίς, ἴδος, ἡ, hope, confident expectation; reliance, trust; opinion, notion.

ἐμαυτοῦ, ἐμαυτῆς, *reflex. pron.* 1 *pers.* of me, of myself.

ἐμβαίω, *f.* ἐμβήσομαι, *p.* ἐμβέβηκα, 1 *aor.* ἐνέβησα, 2 *aor.* ἐνέβην, (ἐν, βαίω,) to enter, go into, go on board; to tread upon, to mount; 1 *aor. trans.*, to cause to enter, to bring in or into.

ἐμβάλλω, *f.* ἄλῶ, *p.* ἐμβέβληκα, 2 *aor.* ἐνέβαλον, (ἐν, βάλλω,) to throw or put in; to break, burst, rush in; to encounter, rush against.

ἐμβαμμα, ἄτος, τό, (ἐμβάπτω,) sauce, soup, seasoning.

ἐμβλέπω, *f.* ἐμβλέψω, 1 *aor.* ἐνέβλεψα, (ἐν, βλέπω,) to look in the face, to look in or at, to fix the eyes upon; to see clearly, to discern.

ἐμβρόντητος, ου, δ, ἡ, (ἐν, βροντάω,) thunderstruck stunned, stupified, foolish, mad.

ἐμμένω, *f.* ἐνῶ, *p.* ἐμμεμένηκα, 1 *aor.*

ἐνέμεινα, 2 *p.* ἐμμεμονα, (ἐν, μένω,) to remain in a place; to remain or continue in; to adhere to, abide by.

ἐμός, ἡ, δν, *possess. pron.*, my.

ἐμπεδον, *Poet. adv.* (= ἐμπεδῶς,) firmly, solidly, constantly, perpetually.

ἐμπειρέω, ῶ, *f.* ἤσω, (ἐν, πείρα,) to be experienced in, to have knowledge of.

ἐμπίμπλημι and ἐμπίπλημι, *f.* ἐμπλήσω, *p.* ἐμπεπληκα, (ἐν, πίμπλημι,) to fill in, to fill up, to replenish; *mid.* to fill one's self, to be full of; *trans.* to fill, satisfy, satiate.

ἐμπίπτω, *f.* *mid.* ἐμπεσοῦμαι, *p.* ἐμπέπτωκα, 2 *aor.* ἐνέπεσον, (ἐν, πίπτω,) to fall in or among, to rush upon; to break or burst in.

ἐμπλειος and ἐνίπλειος, η, ον, *Poet.* for ἐμπλεος, *Att.* ἐμπλεως, δ, ἡ, (ἐν, πλέος,) full, filled, satisfied.

ἐμπλεος (= πλέος,) quite full.

ἐμπόριον, ου, τό, (ἐμπορος,) *Lat. entreprium*, a trading or market-place; an entrepot of merchandise; τὰ ἐμπόρια, wares, merchandise.

ἐμπρήδω, *f.* ἤσω, 1 *aor.* ἐνέπρησα, *p. pass.* ἐμπέπρημαι, 1 *aor. pass.* ἐνέπρησθην, (ἐν, πρήδω,) to blow up or inflate with wind; to set on fire, to burn, scald.

ἐμπροσθεν and ἐμπροσθε, *adv.*, forward, in front, before; as *prep.* before, in the presence of.

ἐμφάγω, *obso.* (the *pres.* in use being ἐσθίω,) 2 *aor.* ἐνέφαγον, (ἐν, φάγω,) to eat, take food, swallow up, devour.

ἐμφοβος, ου, δ, ἡ, (ἐν, φόβος,) in fear, terrified, affrighted.

ἐμφορέομαι, οὔμαι, *f.* ἴσομαι, (ἐμφορέω,) *mid.* to fill, satiate one's self with

- a thing; *pass.* to be carried on; κύμασιν ἐμφορέοντο, they were borne in upon the waves.
- ἔμφρων, *ονος, ὁ, ἡ, (ἐν, φρήν,)* in one's right mind; sensible, shrewd, prudent.
- ἐν, *prep. governing the dative, in, on, upon; at, by, near, with; before, in the presence of.*
- ἐν, *nom. sing. neut. of εἶς.*
- ἐναντιόμαι, οὔμαι, *f. ὥσομαι, p. pass. ἡναντιώμαι, 1 aor. pass. ἡναντιώδην, (ἐναντίος,)* to set one's self against, to oppose, withstand; to contradict, deny.
- ἐναντίος, ἰα, ἰον, (ἐν, ἀντίος,) over against, opposite; contrary, adverse, hostile; as *subst.* an adversary, enemy.
- ἐνᾶρα, *ων, τὰ, (ἐναίρω,)* arms or spoils of a slain foe; booty, spoil.
- ἐνδεῖα, *ας, ἡ, (ἐνδέης,)* want, indigence; inferiority, deficiency.
- ἐνδείκνυμι, *f. δείξω, 1 aor. ἐνέδειξα, f. mid. ἐνδείξομαι, p. pass. ἐνδέδειγμαι, 1 aor. mid. ἐνεδείξμην, (ἐν, δείκνυμι,)* to show, exhibit, make known; to point out, demonstrate; to accuse, denounce; *mid.* to show forth or boast one's self, to make a display.
- ἐνδίδωμι, *f. δώσω, p. ἐνδέδωκα, to give in to one's hands, to give up, to surrender; to admit, allow; to show, exhibit.*
- ἐνδοθι, *adv., within, at home.*
- ἐνδον, *adv., within, at home, in the house.*
- ἐνδοξος, *ου, ὁ, ἡ, (ἐν, δόξα,)* of high repute, famous, renowned, honored; τὸ ἐνδοξον, glory, renown; τὰ ἐνδοξα, glorious things.
- ἐνδουπέω, *ῶ, f. ἤσω, (ἐν, δουπέω,)* to fall in with a heavy sound, to resound, reëcho.
- ἐνδύμι (= ἐνδύω,) *2 aor. ἐνέδυν, to enter or go in; to put on.*
- ἐνδύσα, *2 aor. part. fem. gen. of ἐνδύμι.*
- ἐνδύω, and ἐνδύνω, *f. ὕσω, 1 aor. ἐνέδυσα, 2 aor. ἐνέδυν, p. ἐνδέδυκα, p. pass. ἐνδέδῃμαι, (ἐν, δύω,)* to go or enter into; to enter upon, to attempt; to invest, clothe; *mid.* to clothe one's self.
- ἐνεδρεύω, *f. εὔσω, 1 aor. ἐνέδρευσα, (ἐνέδρω,)* to lie in wait for, to lie in ambush against, to plant an ambuscade.
- ἐνέδω, *3 sing. 2 aor. of ἐνδύω.*
- ἐνεῖμι, (ἐν, εἰμί,) to be in or within; to be able or capable; ἐνεσσι, it is lawful, practicable or permitted.
- ἐνεκα, and *Poet. εἰνεκα, prep. governing the gen., on account of, because of, for the sake of.*
- ἐνήκαμεν, *1 pers. plur. 1 aor. of ἐνίημι, to put to sea.*
- ἐνήν, *imperf. of ἐνεῖμι, which see.*
- ἐνθα, *adv. of place, here, there, where, hither, thither; of time, then, hereupon.*
- ἐνθαδε, *adv. of place, where, here, in this place; of place 'whither,' hither, to this place.*
- ἐνθεν, ἐνθένδε and ἐντεῦθεν, *adverbs of place, whence, hence, thence; here; of time, then, therefore.*
- ἐνδουσιδῶ or -ᾶω, *f. δῶω, (ἐνδεος,)* to be inspired or possessed by the god, to be in ecstasy; to be frantic or beside one's self.
- ἐνιαυτός, *οὔ, ὁ, a year.*
- ἐνίετε, *2 plur. pres. imperat. of ἐνίημι, f. ἐνήσω, p. ἐνεῖκα, 1 aor,*

ἐνῆκα, (ἐν, ἱημι.) to send in or upon, to cast, throw in, to insert; to send secretly; with νῆα expressed or understood, to put to sea.

ἐνιοι, ια, ια, (ἔστιν οἱ,) some, there are who.

ἐνισπε, 2 aor. of ἐνίσπω, obsol. to speak, tell, declare.

ἐννᾶτος, η, ον, the ninth.

ἐννέα, οἱ, αἱ, τὰ, nine.

ἐννῆμαρ, adv. (ἐννέα, ἡμαρ,) for or during nine days.

ἐννοέω, ὦ, f. ἥσω, p. ἐννενόηκα, (ἐννοος,) to have in one's thoughts, to reflect upon, think of, revolve in mind; to divine, plan, invent.

ἐνοικέω, ὦ, f. ἥσω, (ἐν, οἰκέω,) to live or dwell in, to inhabit.

ἐνοπλος, ου, ὁ, ἡ, (ἐν, ὄπλα,) in arms, armed.

ἐνορᾶω, ὦ, f. ὄφομαι, (ἐν, δράω,) to look upon; to see, remark, observe.

ἐνοχλέω, ὦ, f. ἥσω, 1 aor. ἠνόχλησα, (ἐν, ὀχλέω,) to disturb, annoy, molest, to be troublesome, disagreeable.

ἐνταῦθα, adv. of place, here, there, hither, thither; of time, at the very time, then, now.

ἐντειλάμενος, part. 1 aor. mid. of ἐντέλλομαι.

ἐντείνω, f. ἐνῶ, p. ἐντέτακα, p. pass. ἐντέταμαι, (ἐν, τείνω,) to stretch, strain, tie tight or fast; to threaten.

ἐντελής, εός, ὁ, ἡ, (ἐν, τέλος,) complete, full, full-grown, perfect.

ἐντέλλομαι, f. οὔμαι, depon. mid. perf. pass. ἐντέταλμαι with mid. or act. signif., to enjoin upon, to charge with, command.

ἐντέταται, 3 sing. p. indic. pass. of ἐντείνω.

ἐντεῦθεν, adv., hence, from hence, henceforth.

ἐντίδημι, f. ἐνδήσω, to put, set in, bring in or into; to place in or upon.

ἐντίμος, ου, ὁ, ἡ, (ἐν, τιμή,) in honor, prized, held in esteem, honorable.

ἐντός, adv., in, within, inside, between.

ἐντοσδε, adv., from within, also = ἐντός.

ἐντρίβω, f. ἴψω, p. pass. ἐντέτριμμα, (ἐν, τρίβω,) to rub in as ointments or cosmetics; to inflict, to strike with; pass. to be rubbed in or upon, to be anointed.

ἐντριψις, εως, ἡ, (ἐν, τρίβω,) the act of rubbing in or upon; friction.

ἐντροπᾶλίσω, f. ἴσω, to turn to; mid. to turn and look back.

ἐντρύφω, ὦ, f. ἥσω, (ἐν, τρυφή,) to delight, indulge, revel in; to live luxuriously, to treat with derision, mock, insult.

ἐντυγχᾶν, f. ἐντεύχομαι, p. ἐντετύχηκα, 2 aor. ἐντέτυχον, (ἐν, τυγχάνω,) to fall in with, to light upon; to come to, to address, apply to; to obtain.

ἐντῦς, Ion. for ἦντις, 3 sing. imperf. active of ἐντύω, which see.

ἐντύνω and ἐντύω, f. ὑνῶ, to prepare, equip, arrange, adorn, deck out.

ἐντύω = ἐντύνω.

Ἐνυάλιος, ου, ὁ, Enyalios, the warlike, an epithet of Mars; as adj. warlike, furious.

ἐνωμοτάρχης, or -χος, ου, ὁ, a leader of an ἐνωμοτία or 32 men, according to some 25 men.

ἐνωμοτία, as, ἡ, a band of soldiers; a division of the Spartan army.

ἐνώρσε, 3 *sing.* 1 *aor. indic. act.* of ἐνώρω, to excite, stimulate; arise.

ἐξαγγέλλω, *f.* ἐξαγγελῶ, 1 *aor.* ἐξήγγειλα, (ἐξ, ἀγγέλλω,) to announce, tell, publish, make known; to report, narrate.

ἐξαῖω, *f.* ξω, 2 *aor.* ἐξήγαγον, 1 *aor. pass.* ἐήχθην, *p. pass.* ἐήγμαι, (ἐξ, ἄγω,) to lead or conduct out; to send out, to export; to march out; to incite, rouse.

ἐξαῖσχιλοι, (ἐξάκισ, χίλιοι,) six thousand.

ἐξακόσιοι, αι, α, (ἑξ,) six hundred.

ἐξανίστημι, *f.* ἀναστήσω, 1 *aor.* ἐξάνεστησα, *p.* ἐξάνεσθηκα, 2 *aor.* ἐξάνεστην, 1 *aor. pass.* ἐξανεστάθην, (ἐξ, ἀνά, ἵστημι,) to cause to rise up, to raise up; to rouse, excite; to banish, expel; *intrans.* to rise up from or out of, to stand forth.

ἐξαπίνης, *Poet.* for ἐξαίφνης, on a sudden, suddenly.

ἐξαποβαίνω, *f.* βήσομαι, 2 *aor.* ἐξαπέβην, (ἐξ, ἀπό, βαίνω,) to step, walk, go out of; to descend from, disembark.

ἐξάρχω (= ἄρχω), *f.* ἀρξω, (ἐξ, ἀρχή,) to begin, take the lead, start with; to originate.

ἐξείης, *Poet.* for ἐξῆς, *adv.* (ἔχω, ἔξω,) in order, successively, next, afterward.

ἐξείμι, *or* ἐξίημι, (ἐκ, εἶμι, *or* ἵημι,) to go out of or away from; to depart from.

ἐξελαύνω, *f.* ελάσω, *Att.* ελῶ, *p.* ἐξελάῃκα, 1 *aor.* ἐξήλασα, (ἐξ, ἐλαύνω,) to drive, chase, beat; to repel; to lead out or forth as an army, to march.

ἐξέλεγχω, *f.* γξω, *p.* ἐξήλεγχα, 1 *aor.* ἐξήλεξα, 1 *aor. pass.* ἐξηλέχθην,

p. pass. ἐξελέγμαι, (ἐξ, ἐλέγχω,) to search out, to convict, expose, refute.

ἐξεμέω, ῶ, *f.* έσω, to vomit out, disgorge.

ἐξενῶρίζω, *f.* ίξω, (ἐξ, ἀναρίζω,) to strip or spoil a foe; to strip off armor from the slain, to kill, to slay.

ἐξερεείνω (= ἐξερέω,) to search out, search, inquire after, interrogate.

ἐξερέομαι *and* ἐξέρομαι, *Ion.* ἐξείρομαι, *f.* ἐξερήσομαι, (ἐξ, έρέομαι,) to ask about, inquire, interrogate.

ἐξέρχομαι, *f.* ἐξελεύσομαι, 2 *perf.* ἐξελήλυθα, 2 *aor.* ἐξῆλθον, to go or come out of a place, to go or come forth; to go out, go away, depart.

ἐξέσσυτο, 3 *sing. plur. pass.* of ἐκσεύω, to drive forth, to rush out, burst forth.

ἔξεστι, *impers. verb. imperf.* ἐξῆν, *particip.* ἐξόν, (ἐξ, εἰμί,) it is possible, one can; it is lawful, right, one may.

ἐξέταμον, 3 *plur.* 2 *aor. indic. act.* of ἐκτέμνω, *which see.*

ἐξέτασις, εως, ή, (ἐξετάζω,) a searching out, an examination; an inspection, a military review.

ἐξεφάνδην, 1 *aor. ind. pass.* for ἐξεφάνδην, from ἐκφαίνω, *which see.*

ἐξέφδιτο, *pluperf.* of ἐκφθίω, *which see.*

ἐξήκοντα, οί, αί, τά, (ἑξ,) sixty.

ἐξῆμαρ, *adv.* (ἑξ, ἡμαρ,) for or during six days.

ἐξῆς, *adv.*, in order, successively.

ἐξικνέομαι, *f.* ἐξίξομαι, 1 *aor.* ἐξικόμην, (ἐξ, ικνέομαι,) to arrive at, attain, reach, come up to; to execute, accomplish.

ἐξιλάομαι, *and* -άσκομαι, *f.* ιλάσομαι, (ἐξ, ιλάω,) to appease, propitiate, win over.

ἐξοιδέω, ὦ, *f.* ἦσα, *p.* ᾤδηκα, (ἐξ, οἶ-
δος,) to swell, to be swollen.

ἐξοίχομαι, *f.* ἦσομαι, (ἐξ, οἶκομαι) to
go away from, to set off, depart.

ἐξονομακλήδην, *adv.* (ἐξ, ὄνομα, καλέω,)
by name, calling by name.

ἐξοπλίζω, *f.* ἴσω, *p. pass.* ἐξώπλισμαι,
(ἐξ, ὅπλα,) to arm, accoutre; *mid.*
to arm one's self.

ἐξορμάω, ὦ, *f.* ἦσω, (ἐξ, ὁρμάω,) to
rush out or from, to go forth; to
incite, impel; *pass. often used in-*
trans., to set out, start.

ἐξοστράκίζω, *f.* ἴσω, *p. pass.* ἐξωστρά-
κισμαι, (ἐξ, ὀστρακίζω,) to banish
by ostracism; to banish.

ἐξω, *adv.* of place, out, without, out
of doors, outside, external; of
place 'whither,' out, forth, out of
doors.

ἐξῴδηκα, *p. act.* of ἐξοιδέω, which see.

ἐξωθεν, *adv.*, from without, outward-
ly, without.

ἐοικώς, ὅτος, (*perf. part.* of ἔοικα,)
like, similar.

ἐορτή, ἥς, ἡ, a festival, a holiday.

ἐπαγγέλλω, *f.* ἐπαγγελῶ, *p.* ἐπήγ-
γελκα, 1 *aor.* ἐπήγγειλα, 1 *aor. mid.*
ἐπηγγειλάμην, *p. pass.* ἐπήγγελμαι,
(ἐπί, ἀγγέλλω,) to bring word to,
to tell, proclaim, announce; to give
orders, command; *mid.* to promise,
profess.

ἐπάγω, *f.* ἄγω, 2 *aor.* ἐπήγαγον, 1 *aor.*
ἐπήξα, 1 *aor. pass.* ἐπήχθην, (ἐπί,
ἄγω,) to lead to or away, to bring
upon, to introduce, to import.

ἐπαινέω, ὦ, *f.* ἔσομαι, 1 *aor.* ἐπῆνεσα,
1 *aor. pass.* ἐπηνέσθην, (ἐπί, αἶνος,)
to approve, sanction; to praise,
commend.

ἐπαίρω, *f.* ἄρῶ, 1 *aor.* ἐπηρα, 1 *aor.*
pass. ἐπήρδην, *p. pass.* ἐπήρμαι,

(ἐπί, αἶρω,) to take, raise, or lift up,
to move, impel; to persuade, en-
courage; *mid.* to lift up one's self,
to rise up.

ἐπακούω, *f.* οὔσομαι, *p.* ἐπήκουκα, 2
perf. ἐπακήκοα, 1 *aor.* ἐπήκουσα,
p. pass. ἐπήκουσμαι, (ἐπί, ἀκούω,)
to hearken or listen to, to obey;
to learn.

ἐπᾶν, *for* ἐπὴν, *conj. contract.* *for*
ἐπεὶ ἂν, (ἐπί, ἂν,) after that, as soon
as, whenever.

ἐπανελθάν, 2 *aor. particip.* *of*
ἐπανέρχομαι, *f.* ἐπανελεύσομαι, (ἐπί,
ἀνά, ἔρχομαι,) to go back, return,
resume, pass over.

ἐπαρῆρειν, *pluperf.* of ἐπάρω, to fit,
fasten to.

ἐπαρκέω, *f.* ἐπαρκέσω, 1 *aor.* ἐπήρκεσα,
(ἐπί, ἀρκέω,) to ward or keep off;
to protect; to hinder, prevent; to
suffice; to furnish, impart.

ἐπάσαντο, 3 *plur.* 1 *aor. mid.* of πάω,
which see.

ἐπαυλῖς, εὼς, ἡ, (ἐπί, αὐλῖς,) a fold,
stall; a house, dwelling, abode.

ἐπαχθίζω, *f.* ἴσω, (ἐπί, ἄχθος,) to
load, to burden one with any thing;
to distress, oppress; *pass.* to be
oppressed or burdened.

ἐπεγγελάω, ὦ, *f.* ἄσομαι, (ἐπί, ἐν, γε-
λάω,) to laugh, mock, jeer at, de-
ride, insult.

ἐπεὶ, *conj.* of time, when, after, since,
as soon as; of cause, because, since,
seeing that.

ἐπείγομαι, *mid. and pass.* *of*
ἐπείγω, to press upon, burden, weigh
down; to pursue; to impel, hast-
en; to make haste.

ἐπειδάν, *conj.* *for* ἐπεὶ ἂν, whenever,
as soon as, after that.

ἐπειδῆ, *conj.* (ἐπεὶ, δῆ,) as indeed, as

now; since indeed, since now, because now.

ἔπειμι, *f.* ἐπίσσομαι, 1 *aor. mid. part.* ἐπείσασθην, (ἐπί, εἰμι,) to go or come upon, to approach, invade, attack.

ἔπειμι, *f.* ἐπέσσομαι, (ἐπί, εἰμί,) to be upon or over, to overspread; to be over as a commander; to impend over, to threaten; to be added to, to be over and above; to be present.

ἐπείπερ, *conj.* seeing that, since, because.

ἐπεισπίπτω, 2 *aor.* ἐπείσπεσον, (ἐπί, εἰς, πίπτω,) to fall or rush upon; to burst in.

ἐπειτα, *adv.* thereupon, thereafter, then; further; afterwards.

ἐπενδύω, or -δύνω, *f.* ὑσω, *p.* ἐπενδέδυκα, 1 *aor. mid.* ἐπενδυσάμην, (ἐπί, ἐν, δύω or δύνω,) to put on or over, to clothe upon.

ἐπέρομαι, *f.* ἥσομαι, *aor.* ἐπηρόμην, (ἐπί, ἔρομαι,) to ask, interrogate; to consult, question.

ἐπέρχομαι, *f.* ἐπελεύσομαι, 2 *aor.* ἐπήλθον, *p.* ἐπελήλυθα, (ἐπί, ἔρχομαι,) to go, to come upon or over any place; to come to, arrive at; to come upon, befall; to invade, attack.

ἐπερωτάω, ᾤ, *f.* ἥσω, 1 *aor.* ἐπηρώτησα, (ἐπί, ἔρωτάω,) to ask at or of any one, to inquire of; to question, interrogate.

ἐπευξάμενος, 1 *aor. part. mid. from*

ἐπέυχομαι, *f.* εὐξομαι, (ἐπί, εὐχομαι,) to pray to, to invoke, to pray for; to exult, triumph, glory over.

ἐπέχω, *f.* ἐφέξω, 2 *aor.* ἐπέσχον, (ἐπί, ἔχω,) to have or hold upon; to fix the mind upon, to give heed to,

to mark; to restrain, keep back, prevent; to attack; to remain, stay; to cease from.

ἐπήκοος, ου, ὁ, ἡ, (ἐπί, ἀκούω,) one that hears or can hear; a hearer; *pass.* heard, audible, listened to.

ἐπημοιβός, οὔ, ὁ, ἡ, and ἡ, ὄν, (ἐπί, ἀμείβω,) in turn, alternate, double; ὀχῆες, rings fitting into one another.

ἐπί, *prep.* governing the *gen. dat. and accus.* on, upon, in; to, towards; before, in the presence of; in, during; of, concerning, after; besides; on account of, because of.

ἐπιβαίνω, *f.* ἥσομαι, *p.* ἐπιβέβηκα, 1 *aor.* ἐπέβησα, 2 *aor.* ἐπέβην, (ἐπί, βαίνω,) to go upon, to tread upon; to arrive at or in; to mount, ascend; to go on board, to embark.

ἐπιβάτης, ου, ὁ, (ἐπιβαίνω,) one who goes on board of a vessel; a mariner, a marine.

ἐπιβήμεναι, *Epic for* ἐπιβῆναι 2 *aor. infin. of* ἐπιβαίνω.

ἐπιβουλεύω, *f.* εὐσω, (ἐπί, βουλεύω,) to plan or contrive; to plan or plot against; to lay snares for, to endeavor to circumvent.

ἐπιδείκνυμι or -νύω, *f.* δείξω, *p.* ἐπιδέδειχα, 1 *aor.* ἐπέδειξα, (ἐπί, δείκνυμι,) to exhibit, show forth, display; to show, point out, prove, demonstrate.

ἐπιδιδάσκω, *f.* ἀξω, to teach over and above, to instruct besides.

ἐπίδρομος, ου, ὁ, ἡ, (ἐπιτρέχω,) that may be reached or scaled as a wall; easy of attack, accessible; a running to attack.

ἐπεικός, ἑός, ὁ, ἡ, (ἐπί, εἰκός,) becoming, seemingly, agreeable just,

fit, fair: lenient, element; mild, gentle.

ἐπιζητέω, ὦ, *f.* ἦσω, *p.* ἐπεζήτηκα, 1 *aor.* ἐπεζήτησα, (ἐπί, ζητέω,) to seek or search for; to demand, ask for, desire.

ἐπιθεσις, εως, ἡ, (ἐπιθήμη,) a laying or putting on; a conspiracy; treachery; an ambush.

ἐπιθυμέω, ὦ, *f.* ἦσω, *p.* ἐπιτεθύμηκα, ἐπεθύμησα, (ἐπί, θυμός,) to fix the desire upon, to desire earnestly, to long for.

ἐπιθυμία, ας, ἡ, (ἐπί, θυμός,) eager desire, yearning, longing for; cupidity, lust.

ἐπικαίριος, and ἐπίκαιρος, ου, ὁ, ἡ, (ἐπί, καιρός,) fit, seasonable, suitable, needful; οἱ ἐπικαίριοι, the proper persons for the management of affairs, the chief persons in an army.

ἐπικαλέω, ὦ, *f.* ἔσω, *p.* ἐπικέκληκα, 1 *aor. pass.* ἐπεκλήθην, (ἐπί, καλέω,) to call upon, to invoke, pray to, worship; to call to one's aid, to summon.

ἐπικάμπω, or ἐπιγνάμπω, *f.* ψω, to bend, curve; to wheel around the wings of an army.

ἐπικείμει, *f.* ἐπικείμεναι, (ἐπί, κείμαι,) to lie upon, to press upon; to be near to, adjacent; to fall upon, to assail.

ἐπικεκλῶσθαι, *p. pass. infin. of* ἐπικλᾶω, which see.

ἐπικλύζω, *f.* ὕσω, *p.* κέκλυκα, (ἐπί, κλύζω,) to overflow, flood, inundate; to submerge, overwhelm.

ἐπικλᾶω, *f.* ὥσω, 1 *aor.* ἐπέκλωσα, (ἐπί, κλᾶω,) to spin, to spin the thread of fate; to allot, decree.

ἐπικούρημα, ατος, τό, help, remedy protection.

ἐπικύπτω, *f.* ὕψω, (ἐπί, κύπτω,) to incline towards, to stoop, bend over.

ἐπιλανθάνομαι, *f.* ἐπιλήσομαι, *p.* ἐπιλέλησμαι, (ἐπί, λανθάνω,) to forget, to neglect, disregard.

ἐπιλέγω, *f.* ἔξω, 1 *aor.* ἐπελεξάμην, ἐπί, λέγω,) to say in addition, to add to what has been said; to name, call, choose.

ἐπιλείπω, *f.* εἴψω, *p.* ἐπιλέλοιπα, (ἐπί, λείπω,) to fail, to be wanting, to leave behind or in the rear.

ἐπίλεκτος, ου, ὁ, ἡ, (ἐπιλέγομαι,) chosen, selected, extraordinary.

ἐπιμαίομαι, (ἐπί, μαίομαι,) *dep.*, to strive after, seek, aim at; to eagerly desire.

ἐπιμελέομαι, οῦμαι, *f.* ἡσομαι, *p.* ἐπιμεμήλημαι, to bestow care upon, to take care of.

ἐπίνοια, ας, ἡ, (ἐπί, νοῦς,) cogitation, purpose; device, invention; skill, wisdom.

ἐπιούσα, 2 *aor. fem. part. of* ἔπειμι.

ἐπιπάρειμι, (ἐπί, παρά, εἰμί,) to be present with; to accompany, escort.

ἐπιπίπτω, *f.* πεσοῦμαι, *p.* ἐπιπέπτωκα, 2 *aor.* ἐπέπεσον, (ἐπί, πίπτω,) to fall or descend upon; to embrace; to attack.

ἐπιπλάσσω or -ττω, *f.* πλάσω, (ἐπί, πλάσσω,) to spread or plaster over, to anoint.

ἐπιρρύτος, ου, ὁ, ἡ, (ἐπί, ῥέω,) flowing in or to; watered, irrigated, moistened.

ἐπισάττω, *f.* ἄξω, (ἐπί, σάττω,) to spread or lay upon, to pile a load upon, to load.

ἐπισιτίζομαι, *mid. of* ἐπισιτίζω, to fur-

nish one's self with food or pro-
vender, to forage.
ἐπισκέπτομαι, *f.* ἐσθίω, *p. pass.* ἐπέ-
σκεμμαι, 2 *aor. pass.* ἐπεσκόπην,
(ἐπί, σκέπτομαι,) *dep. mid.* to look
upon or at, to look out, seek out;
to visit, look after.
ἐπίσκεψις, *ews*, ἡ, (ἐπισκέπτομαι,) a
looking at, inspection, review;
thought, consideration, reflection.
ἐπισκοτέω, ὦ, *f.* ἥσω, (ἐπί, σκότος,)
to darken, obscure; to obstruct the
light.
ἐπισκώπτω, *f.* ὠψω, (ἐπί, σκώπτω,) to
laugh at, quiz, rally, banter.
ἐπισπείν, 2 *aor. of* ἐφέπω.
ἐπίσπω, 2 *aor. subj. of* ἐφέπω.
ἐπίσσωτρα, *ων*, τά, *plur. of* ἐπίσσω-
τρον, (ἐπί, σῶτρον,) the tire or iron
hoop of a carriage-wheel.
ἐπισταδόν, *adv.*, without changing
place; in order, attentively, zeal-
ously.
ἐπίσταμαι, *f.* ἵσθαι, 1 *aor. pass.* ἠπι-
στήθην, (ἐπί, ἵσθαι,) to understand,
to know well, to have knowledge
of; to remember; to believe.
ἐπισταμένως, (ἐπίσταμαι,) *adv.*, know-
ingly, skilfully, wisely, cleverly.
ἐπίστασις, *ews*, ἡ, (ἐπί, ἵσθαι,) a stop-
ping, resting; attention, care; au-
thority, command.
ἐπιστήσας, 1 *aor. part. of* ἐφίστημι.
ἐπιστολή, ἡς, ἡ, (ἐπί, στέλλω,) a letter,
epistle, dispatch.
ἐπιστρέφω, *f.* ἐψω, *p.* ἐπέστρεφα, 1
aor. ἐπέστρεψα, 2 *aor. pass.* ἐπε-
στράφην, (ἐπί, στρέφω,) to turn
upon or towards; *mid.* to turn
one's self around or back; to re-
turn, retract, repent.
ἐπισφάζω, or -σφάττω, *f.* ἀξω, 2 *aor.*
ἐσφᾶγον, 2 *aor. pass.* ἐσφάγην, (ἐπί,

σφάζω,) to slaughter, to offer over
or besides, to immolate, sacrifice.
ἐπιταράττω, *f.* ἀξω, *p.* χα, (ἐπί, τα-
ράττω,) to disturb upon, to trouble,
interrupt.
ἐπιτέλλω, *f.* ἐλω, to rise as the sun,
moon, and stars.
ἐπιτέλλω, *f.* ἐλῶ, *p.* ἐπιτέταλκα, 1
aor. ἐπέτειλα, to lay upon, enjoin,
entrust to, command; to give or-
ders to, to prescribe, enjoin; *in-*
trans. and *mid.*, to rise as the sun,
moon, or stars.
ἐπιτήδειος, *ου*, ὁ, ἡ, (ἐπιτήδης,) fit,
adapted to, suitable; τὰ ἐπιτήδεια,
the necessaries of life, provisions, etc.
ἐπιτίδῃμι, *f.* δῆσω, *p.* τέδεικα, 1 *aor.*
ἐπέδηκα, 2 *aor.* ἐπέδην, 2 *aor. mid.*
ἐπεδέμην, (ἐπί, τίδῃμι,) to place,
put, or lay upon, to impose, in-
flict; to lade or supply with; *mid.*
to set upon, to assail, punish; to
undertake.
ἐπίτονος, *ου*, ὁ, (*sc.* ἱμάς,) a rope, cord,
or thong, (*from* ἐπιτείνω.)
ἐπιτρέπω, *f.* ἐψω, 2 *aor.* ἐπέτραπον,
p. pass. ἐπιτέτραμμαι, 2 *aor. pass.*
ἐπετράπην, 2 *perf.* ἐπιτέτροπα, (ἐπί,
τρέπω,) to turn upon, to give over
to, commit to; to permit, allow
suffer; *mid.* to entrust one's self to,
to incline to, to wish.
ἐπιτρέχω, *f.* δρέξομαι, 2 *fut.* ἐπιδρα-
μοῦμαι, *p.* ἐπιδεδράμηκα, 1 *aor.* ἐπε-
δρεξα, 2 *aor.* ἐπέδραμον, (ἐπί, τρέ-
χω,) to run to, at, or over; to
make an incursion, to fall upon.
ἐπιτυγχάνω, *f.* τεύξομαι, 2 *aor.* ἐπέ-
τῦχον, (ἐπί, τυγχάνω,) to light or
fall upon, to meet with; to reach,
find, obtain.
ἐπιφαίνω, *f.* ἀνῶ, 1 *aor.* ἐπέφηνα, *p.*
ἐπιπέφαγκα, *p. pass.* ἐπιπέφαμμαι,

- 2 aor. pass. ἐπεφάνην, (ἐπί, φαίνω,) to cause to appear upon or to, to show, exhibit; mid. to show one's self, to appear, shine forth.
- ἐπιφορτίζω, to load in addition, to put on an additional load.
- ἐπιφωνέω, ὦ, f. ἦσω, p. pass. ἐπιπεφώνημαι, (ἐπί, φωνέω,) to call aloud upon, to call to; to exclaim, mention, subjoin.
- ἐπιχειρέω, ὦ, f. ἦσω, p. ἐπικεχείρηκα, 1 aor. ἐπεχείρησα, (ἐπί, χεῖρ,) to lay hands upon; to take in hand, to attempt; to begin.
- ἐπιχωρέω, ὦ, f. ἦσω, (ἐπί, χώρος,) to yield, grant, give up; to proceed, advance.
- ἐπλετ', for ἐπλετο, syncop. for ἐπέλετο, 3 sing. imperf. mid. of πέλωμαι, to be.
- ἐποικοδομέω, ὦ, f. ἦσω, (ἐπί, οἰκοδομέω,) to build upon, to build up.
- ἐποίχομαι, f. ἦσομαι, p. ἐπόψχημαι, (ἐπί, οἴχομαι,) to go towards, approach; to attack; to go over or through, to visit.
- ἐπομαι, f. ἔψομαι, 2 aor. ἐσπόμην, dep. mid. from ἔπω, to follow, accompany.
- ἐποπτᾶω, ὦ, f. ἦσω, (ἐπί, ὀπτᾶω,) to roast upon, to broil besides or after.
- ἐποτρύνω, f. ὑνῶ, (ἐπί, ὀτρύνω,) to rouse up, exhort, animate, incite.
- ἐπτὰ, οἱ, αἱ, τὰ, indecl., seven.
- ἐπτακαίδεκα, ου, δ, ἡ, (ἐπτὰ, καί, δέκα,) seventeen.
- ἐπτακόσιοι, αι, α, seven hundred.
- ἐπτατο, 3 sing. 2 aor. of πέταμαι.
- Ἐπύαξα, ἡ, Ερυαχα, wife of Syenesis.
- ἐπωπτων, imperf. act. of ἐποπτᾶω.
- ἐοᾶμαι, 1 aor. pass. ἠράσθην, Poet ἑράσθην, = prose form ἑράω, which see.
- ἐράσμιος, ου, δ, ἡ, and ἑράσμιος, α, ον, (ἑράω,) amiable, lovely.
- ἑράω, 1 aor. ἠράσθην, 1 aor. mid. ἠρασάμην, with the gen., to love, desire, long after, wish.
- ἐργάζομαι, f. ἀσομαι, p. pass. εἰργασμαι, 1 aor. εἰργασάμην, (ἔργον,) dep. mid. to work, labor, perform by labor; to do, to practise.
- ἔργον, ου, τό, labor, business, deed, employment, undertaking, attempt, work.
- ἐρείδω, f. ἐρείσω, 1 aor. ἤρεια, p. pass. ἤρειαμαι, to prop, support, stay; to confirm; to fix firm, to plant; to lean against; mid. to support one's self, to lean on.
- ἐρείσατο, 3 sing. 1 aor. indic. mid. of ἐρείδω.
- ἐρέσσω, ον, ττω, f. ἔσω, 1 aor. ἤρεσα, (ἐρέδω,) to row, to move, impel.
- ἐρετμός, ου, δ, and ἐρετμόν, ου, τό, an oar.
- ἐρευνᾶω, ὦ, f. ἦσω, p. ἠρεύνηκα, 1 aor. ἠρεύνησα, (ἐρέω,) to seek out, to look into; to investigate; to seek after; to attempt.
- ἐρέω, f. ἐρῶ, p. εἶρηκα, 1 aor. pass. εἰρήθην, p. pass. εἶρημαι, (ῥέω,) to speak, say, relate.
- ἐρήμος, ου, δ, ἡ, adj. solitary, desert, deserted, desolate, uncultivated.
- ἐρίζω, f. ἴσω, (ἐρίς,) to strive, wrangle, contend, dispute.
- ἐρίηρες, plur. poet. for ἐρίηροι, (ἐρι, ἄρω,) fitting, adapted; pleasing, agreeable.
- ἐρινός, ον, ἐρινός, ου, δ, the wild fig-tree.
- ἔριον, ον, εἶριον, ου, τό, wool.

ἔρις, ἴδος, ἡ, strife, quarrel, contention, battle.

ἔριφος, ου, ὁ, and also ἡ, a young goat, a kid.

Ἑρμέας, ου, ὁ, *contr.* Ἑρμῆς, ου, *Poet.*

Ἑρμείας, αο, Hermes or Mercury, a deity.

ἐρμηνεύς, εὖς, and *Att.* εἰς, ὁ, (Ἑρμῆς,) an interpreter, messenger, herald.

ἔρομαι, *f.* ἐρήσομαι, (*Epic* εἶρομαι, *f.* εἴρησομαι,) 2 *aor. mid.* ἠρόμην, (ἐρέω,) to ask, inquire, seek, question; to beg, entreat.

ἔρος, ου, ὁ, *Aeol.* for ἔρως, ὠτος, ὁ, love, desire, a longing for.

ἔρπω, to wind, glide, or creep along.

ἔρρηξα, 1 *aor. ind. act.* of ῥήγνυμι.

ἐρυθρός, ὁ, ὄν, red, ruddy, purple.

ἐρυκάκω, and ἐρυκάκω, (= ἐρύκω,) 2 *aor. Poet.* ἐρυκάκων, to restrain,

to keep back, check, hinder.

ἐρῦμα, ἄτος, τό, (ἐρυομαι,) a safeguard, defence, fortification, bulwark.

ἐρυμνός, ἡ, ὄν, (ἐρύομαι,) secured, safe; fortified, impregnable.

ἐρύομαι, and εἰρυῖσθαι, *f.* ὑσομαι, *p.* εἴρμαι, to draw to one's self, to draw a sword; to preserve, defend, protect, guard; to watch, to keep guard.

ἐρύω, and εἰρύω, *f.* ὑσω, (ἐρύω,) to draw, drag, pull; to drag along; to keep, preserve.

ἔρχομαι, *f.* ἐλεύσομαι, 2 *aor.* ἤλθον, 2 *p.* ἐλήλυθα, *plur.* ἐληλύθειν, to come, go, move along; to arrive at; to depart.

ἐρῶ, *f.* of ἐρέω, *which see.*

ἔρως, ὠτος, ὁ, (ἐράω,) love, desire, passion; the god of love, Cupid.

ἐρωτάω, ὦ, *f.* ἥσω, (ἐρέω,) to ask, interrogate, inquire of; to request, entreat, beseech.

ἐρώτημα, ἄτος, τό, (ἐρωτάω,) a question, interrogation; demand, inquiry.

ἐρωτικός, ἡ, ὄν, (ἔρως,) given to love, amorous, fond.

ἐρωτίς, ἴδος, ἡ, (ἔρως,) a loved one, a sweetheart.

ἐς, *Poet. Ion. and old Att. form for εἰς, which see.*

ἐσάλλομαι, *f.* αλοῦμαι, (ἐς, ἄλλομαι,) to leap or spring upon, to assault.

ἐσῶλτα, *Dor. for* ἐσῆλτο, 3 *sing. plur. perf. pass.* of ἐσάλλομαι.

ἔσαν *without aug. for* ἦσαν, 3 *plur. imperf. of* εἶμι, to be.

ἐσέχυντο, *Ion. for* ἐσεκέχυντο, 3 *plur. plur. pass. of* εἰσχύω, they poured themselves in, flowed or streamed in.

ἐσηλάμην, 1 *aor. indic. mid. of* ἐσάλλομαι.

ἐσθής, ἦτος, ἡ, a garment, robe, dress, clothing.

ἐσθίω, 2 *aor.* ἔφαγον, *p.* ἤδοκα, *by redupl.* ἐδήδοκα, *pluperf.* ἐδηδόκειν, (ἔσθω,) to eat, take food, consume.

ἐσθλός, ἡ, ὄν, good, excellent, honorable; useful; brave; skilful; lucky.

ἐσθόρω, *obso.* 2 *aor.* ἐσέθορον, to leap or spring upon.

ἐσοπτρίζω, *f.* ἴσω, (ἐσοπτρον,) to reflect an image; *mid.* to behold one's image in a mirror.

ἐσοπτρον, ου, τό, (ἐς, ὕπτομαι,) a mirror or looking-glass.

ἐσοράω, ὦ, *f.* ὄψομαι, (ἐς, ὀράω,) to look at or upon.

ἐσπέρα, ας, ἡ, (*sc.* ὥρα,) the evening; (*sc.* χώρα,) the west.

ἔσπομαι *obso.* for ἔπομαι, (ἔπω,) to follow, pursue.

ἔστε, conjunct. (ἐς ὕτε,) till, until, so long, so long as.

ἐστίαιω, f. ἄσω, *p.* ἐιστίαια, *p. pass.* ἐιστίαιμαι, (ἐστία,) to receive into one's house, to entertain, to feast; *mid.* to feast one's self, to be a guest.

ἐστώς, ὦτος, part. 2 perf. for ἐστῶς, *by crasis* ἐστῶς, from ἵστημι, to place.

ἔσχατος, η, ου, last, extreme, utmost, furthestmost.

ἐσχέδην, ης, η, 1 aor. indic. pass. of ἔχω.

ἔσω, adv. of place governing the gen., into, in, within, *used for both the place 'where' and 'whither.'*

ἔσωθεν, adv., from within, within.

ἐταῖρία, as, ἡ, companionship, fellowship, brotherhood.

ἐταῖρος, ου, ὁ, and ἑταῖρος, (ἑτης,) a comrade, fellow, mate, companion, friend.

ἕτερος, α, ου, Ion. η, ου, the other, another, some other, different, foreign, strange.

ἐτέρωθεν, adv., (ἕτερος,) on the other side, elsewhere.

ἐτήσιος, ου, ὁ, ἡ, (ἔτος,) for a year, yearly, annual.

ἔτι, adv. of time. yet, still, hitherto; more, further, besides.

ἔτοιμος, ου, ὁ, ἡ and os, η, ου, ready, prepared, at hand.

ἔτος, eos, τό, a year.

ἐτύχην, 1 aor. ind. pass. of τεύχω.

εὖ, adv., well, good, brave.

εὖγε, well! well done! capitally!

εὐγνώμων, onos, ὁ, ἡ, (εὖ, γνώμων,) of good or kind feeling, indulgent; fair, just, equitable; judicious.

εὐδαιμονέστατος, and εὐδαιμονέστερος,

superl. and compar. of εὐδαίμων which see.

εὐδαιμονία, as, ἡ, (εὐδαίμων,) happiness, felicity; prosperity; wealth.
εὐδαίμων, onos, ὁ, ἡ, (εὖ, δαίμων,) with a good genius or destiny; fortunate, happy.

εὐδοκίμew, ὦ, f. ἦσω, (εὖ, δόκιμος,) to enjoy a good name, to be honored, famous, popular.

εὐεπίδετος, ου, ὁ, ἡ, (εὖ, ἐπί, τίδημι,) easy to be attacked or set upon; assailable.

εὐεργέτης, ου, ὁ, (εὖ, ἔργον,) a well-doer, a benefactor.

εὐεργής, εός, ὁ, ἡ, (εὖ, ἔργον,) well-made, skilfully constructed, well-built.

εὐζωνος, ου, ὁ, ἡ, Epic ἐβζωνος, hav-ing a beautiful girdle, well-girded, beautiful.

εὐήθης, eos, ὁ, ἡ, (εὖ, ἥθος,) good-hearted, kind, honest, simple-minded.

εὐθετέw, ὦ, f. ἦσω, (εὖ, τίδημι,) to be well arranged, in good order, convenient; to be provided with, to abound.

εὐθέως, adv. (εὐθύς,) straightway, im-mediately, forthwith.

εὐδρυντος, ου, ὁ, ἡ, (εὖ, δρύντω,) easily broken, easily bruised or crumbled; enervated.

εὐθύ, adv., (εὐθύς,) straight-forward, direct.

εὐθυμία, as, ἡ, (εὖ, θυμός,) good spi-rits, cheerfulness, gayety, mirth, diversion.

εὐθύς, εἶα, ὅ, straight, right, true.

εὐθύς, adv., immediately, directly, straightway.

εὐκτιμένος, Poet. εὐκτιμένος, well or beautifully built; beautiful.

εὐληπτότατα, *eupetl. neut. plur. of εἰληπτος*, easy to be seized or taken hold of.

εὐμελίας, ου, ὁ, ἡ, (εὖ, μελίας,) having a good ashen spear; skilled in the use of the spear.

εὐμενής, εὖ, ὁ, ἡ, (εὖ, μένος,) well-disposed, kind, friendly, gracious.

εὐμορφος, ου, ὁ, ἡ, (εὖ, μορφή,) fair of form, shapely, comely, elegant.

εὐναιετάω, ὦ, to be well-peopled or well-built, to be well situated.

εὐναιετάων, οῦσα, ον, (εὖ, ναιετάω,) well-peopled, well-built, lying well.

εὐνοιά, ας, ἡ, (εὖ, νόος,) good will, kindness, favor; benevolence, friendship.

εὐνοος, *contr. εὐνους*, ου, ὁ, ἡ, well-disposed, friendly, kind, benevolent.

εὐπλόκαμος, ου, ὁ, ἡ, (εὖ, πλόκαμος,) having beautiful locks, fair-haired.

Εὐρυβιάδης, ου, ὁ, Eurybiades, a Lacedæmonian general.

εὐρίσκω, *f. εὐρήσω, p. εὐρηκα*, 2 *aor. εὔρον, p. pass. εὐρημαι*, 1 *aor. pass. εὐρέδην*, 1 *f. pass. εὐρεδήσομαι*, 2 *aor. mid. εὐρόμην*, to find, meet with, light upon; to perceive, find out, discover; *mid.* to find for one's self, to acquire, get, obtain.

εὐρος, εὖ, εὖ, εὖ, (εὐρύς,) breadth, width.

Εὐρος, ὁ, Eurus, the south-east wind.

Εὐρύλοχος, ὁ, Eurylochus, a companion of Ulysses.

εὐρύμετωπος, ου, ὁ, ἡ, (εὐρύς, μέτωπον,) broad-browed, an epithet of cattle.

εὐρύς, εὖ, εὖ, εὖ, *fem. εὐρεῖα, neut. εὐρύ*, broad, wide, ample, spacious.

εὐρώμεν, 1 *pers. plur. 2 aor. subj. act. of εὐρίσκω*.

Εὐρώτας, ου, ὁ, Eurotas, a river of Laconia.

εὐσελμος *Poet. for εὐσελμος*, well furnished with oar-benches or rowers, *epithet of ships*.

εὐσημόνως, *adv.*, with dignity, gracefully, becomingly, honorably.

εὐτακτος, ου, ὁ, ἡ, (εὖ, τάσσω,) well-arranged, keeping order, orderly.

εὖτε, *Ion. ἤτε, adv.*, when, seeing that, since; as, just as, as if.

εὐτελής, εὖ, ὁ, ἡ, (εὖ, τέλος,) cheap, mean, paltry; sparing, frugal, economical.

εὐτύχῳ, ὦ, ἦσω, *p. εὐτύχηκα*, (εὖ, τύχη,) to be well off, fortunate, successful, lucky.

εὐφλεκτος, ου, ὁ, ἡ, (εὖ, φλέγω,) easily kindled, burned.

εὐφραίνω, *f. εὐφραῖνῶ, p. εὐφραγκα*, 1 *aor. εὐφράνα*, 1 *aor. pass. εὐφράνδην*, (εὖ, φρήν,) to delight, gladden, please.

Εὐφράτης, ου, ὁ, Euphrates, a celebrated river of Asia.

εὐφροσύνη, ης, ἡ, (εὐφρων,) joy, gladness, pleasure, cheerfulness.

εὐφωνία, ας, ἡ, (εὖ, φωνή,) goodness of voice, sound, or rhythm; euphony.

εὐχετάομαι, ὦμαι, (εὐχομαι,) to pray, supplicate, entreat.

εὐχομαι, *f. εὐξομαι, p. εὐγμαι*, 1 *aor. mid. εὐξάμην, dep. mid. to pray*, to pray for, to desire earnestly; to vow, to promise; to speak confidently, to boast, glory.

εὐώδης, εὖ, ὁ, ἡ, (εὖ, ὀσμή,) fragrant, sweet-smelling, odoriferous.

εὐωχέω, ὦ, *f. ἦσω, p. pass. εὐώχημαι*, (εὖ, ἔχω,) to feed well, to entertain hospitably, to feast; *mid.* to be well entertained, to feast, revel.

ἔφαιτο, 3 plur. imperf. mid. of φημί.
 ἐφείπω, imperf. ἐφείπον, Poet. ἔφεπον,
 f. ἐφέψω, 2 aor. ἐπέσπον, 2 aor.
 ἐπιστόμην, (ἐπί, ἔπω,) to go after,
 follow, pursue; to set upon, press,
 urge; to meet with, encounter;
 to obtain.

Ἔφεσος, ου, ἡ, Ephesus, a celebrated
 city of Asia Minor.

ἐφημαι, (ἐπί, ἡμαι,) to sit on, at, or by.
 ἐφημοσύνη, ης, ἡ, (= ἐφέμνη,) a com-
 mand.

ἐφιππος, ου, ὁ, (ἐπί, ἵππος,) on horse-
 back, an equestrian; a charioteer.

ἐφίστημι, f. ἐπistήσω, p. ἐφέστηκα,
 2 aor. ἐπέστην, 1 aor. pass. ἐπε-
 στάδην, (ἐπί, ἵστημι,) to place upon
 or over, to set over; intrans. to
 stand upon, by, or near; to come
 to or upon, to assail; to fall upon,
 to befall.

ἐφοδος, ου, ἡ, (ἐπί, ὁδος,) a way to-
 wards, an approach; a channel, pas-
 sage; a way or means; an attack,
 assault.

ἐφοράω, ᾧ, f. ἐπόψομαι, 2 aor. ἐπείδον,
 p. ἐφεώρᾳκα, (ἐπί, ὁράω,) to oversee,
 observe; to look out or for; to
 choose, select.

ἐφορμάω, ᾧ, f. ἦσω, 1 aor. ἐφώρμησα,
 1 aor. pass. ἐφορμήθην, (ἐπί, ὀρ-
 μάω,) to stir up, rouse against; to
 rush upon, attack; to urge on,
 impel.

ἐχθρός, ᾧ, ὁν, (ἐχθος,) hated, odious;
 inimical, hostile; as subst. ὁ ἐχθρός,
 an enemy, adversary.

ἐχόμενος, η, ον, pres. part. of ἔχομαι,
 following, subsequent, next, conti-
 guous.

ἐχρην, imperf. of χρέη, it behoved,
 it should or ought.

ἐχω, f. ἔχω, p. ἔσχηκα, 2 aor. ἔσχον,

2 aor. mid. ἐσχόμην, 1 aor. pass.
 ἐσχέδην, p. pass. ἔσχημαι, to have,
 hold, possess, regard; to be able;
 mid. to hold one's self upon or to,
 to adhere to.

ἔωθεν, adv., in the morning, at ear-
 liest dawn.

ἔως, ἔω, ἡ, the morning, dawn of
 day, daybreak.

Z

ζᾶης, ἑος, ὁ, ἡ, (ζα-, ἀημι,) strong-
 blowing, stormy, violent.

ζάω, contr. ζῶ, ζῆς, ζῆ, f. ἦσω, 1 aor.

ἔζησα, p. ἔζηκα, both rarely used,
 these tenses being supplied from
 βιώω, to live, to have life, to pass
 one's life; to prosper, be fortunate,
 happy, blessed.

ζειδωρος, ου, ὁ, ἡ, (ζειδ-, δωρέομαι,)
 bestowing food, fertile, bountiful.

ζεύγνυμι, and ζευγνύω, f. ζεύξω, p.
 ἔτευχα, 1 aor. pass. ἐζεύχθην, 2
 aor. pass. ἐζύγην, to join, yoke,
 harness; to couple, pair together;
 to join in marriage.

Ζεύς, Διός, ὁ, Jupiter, the supreme
 deity of heathen mythology.

Ζέφυρος, ὁ, Zephyr, the west wind.

ζέω, f. ζίσω, 1 aor. ἔζεσα, to boil, to
 bubble up, to seethe; metaph. to
 be fervent, fervid.

ζηλόω, ᾧ, f. ὦσω, p. ἐζήλωκα, (ζηλος,)
 to emulate, imitate; to be zealous
 towards, to desire ardently, to be
 eager for.

ζημιόω, ᾧ, f. ὦσω, 1 aor. ἐζημίωσα, 1
 aor. pass. ἐζημιώθην, (ζημία,) to
 cause loss or damage to any one;
 to punish, to fine.

Ζήν, Ζηνός, for Ζεύς, Jupiter.

ζητέω, ᾧ, *f.* ἥσω, 1 *aor.* ἐζήτησα, to seek, look after; to endeavor, try, strive after; to desire, wish; to demand, expect.

ζυγός, οὔ, ὁ, (ζεύγνυμι,) a yoke, cross-beam; the cross-bar of a lyre.

ζῶ, 1 *sing. pres. indic. or subj.* of ζάω.

ζώνη, ης, ἡ, (ζώννυμι,) a belt, girdle, zone.

ζωογόνος, ου, ὁ, ἡ, (ζωή, γόνος,) producing animals, productive, fruitful.

ζῶον, ου, τό, (ζῶη,) a living creature, an animal.

H.

ἢ, *conj. disjunctive, or, ἢ—ἢ, either—or; interrogative, whether, in double indirect questions, whether—or; comparative, than, after the positive, rather than, more than.*

Ἥβη, ἡ, Hebe, daughter of Jupiter and Juno.

ἡγέμων, ὄνος, ὁ, ἡ, (ἡγέομαι,) a leader, guide, chief, commander.

ἡγέομαι, οὔμαι, *f.* ἥσομαι, *p.* ἥγμαι, (ἀγώ,) *dep. mid.* to lead, go first; to be leader; to view, regard, esteem; to believe, consider.

ηγούμενος, ου, ὁ, *pres. part.* of ἡγέομαι, as *subst.* a leader, commander; τὸ ἡγούμενον, the van of an army.

ἦδεν, εις, ει, *plur. act.* of οἶδα.

ἦδη, *adv.*, now, even now, already; presently, soon.

ἡδομαι, *f.* ἡσθήσομαι, *p.* ἡσμαι, 1 *aor. pass.* ἡσθην, (ἡδύς,) to delight, enjoy, or satisfy one's self; to take pleasure in, to rejoice at.

ἦδον, *Dor.* ᾄδον, *imperf.* of ᾄδω, *contr.* for ἀείδω, to sing.

ἡδύς, ἑός, ὁ, *in fem. gen.* ἡδεῖα, *neut.* ἡδύ, sweet, pleasant, agreeable.

ἡδύτης, ητος, ἡ, (ἡδύς,) sweetness, pleasantness, agreeableness.

ἡέ, *Poet.* for ἦ, than.

ἦε, 3 *sing. imperf.* of εἶμι, to be.

Ἡέλιος, ου, ὁ, *Poet.* for Ἡλιος, Helios, god of the sun.

ἡεροειδής, ἑός, ὁ, ἡ, (ἀήρ, εἶδος,) of a dark and cloudy look; dim, murky, dusky, obscure.

ἡέρος, *Ion. and Epic. gen.* of ἀήρ.

Ἡετίων, ὠνος, ὁ, Eëtion, king of Hyppolacian Thebe in Cilicia.

ἦδος, εος, τό, (ἔδος,) manner, custom, habit; disposition; character.

ἦϊα, ὠν, τό, provisions for a journey; food, meat; husks, chaff.

ἦκω, *f.* ἦξω, 1 *aor.* ἦξα, to come, to be here; to arrive; to concern, relate, or belong to.

ἡλακάτη, ης, ἡ, (ἡλεκα,) a distaff, spindle; a shaft, arrow.

ἡλίβατος, ὁ, ἡ, inaccessible, steep, precipitous, high.

ἡλίκος, η, ὠν, as large as, as big as, such a size. *In a question, what a great?*

ἡλιξ, ἱκος, ὁ, ἡ, of the same age; in the flower or prime of life.

ἡλιος, ου, ὁ, (ἔλη,) the sun; light daylight.

ἡλος, ου, ὁ, a nail, a stud.

ἡλυξα, ας, ε, 1 *aor.* of ἀλύσσω.

ἦμαι, σαι, ται, to be set, laid, placed; to sit, lie, stand.

ἡμαρ, ατος, τό, (ἡμέρα,) the day.

ἡμεῖς, *nom. plur.* of ἐγώ.

ἡμέν, *Poet. conj.*, to which corresponds ἡδέ, used for καί—καί, both—and.

ἡμενος, η, ὠν, *pres. part.* of ἦμαι.

ἡμέρα, ας, η, *Ion.* ἡμέρη, a day, daylight.

ημεροδρομέω, ὦ, (ἡμεροδρόμος,) to run all day, to travel as a courier.

ἡμίλεκτος, ου, ὁ, ἡ, (ἡμισυ, λέπω,) half-peeled, half-hatched.

ἡμίσις, ἡμίσεια, ἡμισυ, half, one half. ἡμιτελής, ἐς, (ἡμισυς, τέλος,) half-finished, unfinished.

ἡμίφλεκτος, ου, ὁ, ἡ, (ἡμισυς, φλέγω,) half-burnt.

ἡμος, adv., when, after that.

ἡμφίεσα, for ἀμφίεσα, 1 aor. indic. act. of ἀμφιέω or ἀμφιέννυμι, which see.

ἡν, contr. for ἐάν, if, in case that.

ἡν, accus. fem. gen. of ὅς, ἡ, ὅ, who, which.

ἡνεον, imperf. act. of αἰνέω.

ἡνεσχόμην, 2 aor. mid. of ἀνέχω.

ἡνικά, adv., when, at which time.

ἡνίοχος, ου, ὁ, (ἡνία, ἔχω,) one holding the reins; a driver, charioteer.

ἡπαρ, ἄτος, τό, the liver.

ἡπου, conj., or; than.

Ἡρα, as, and Ion. ἡς, ἡ, Juno, wife of Jupiter.

Ἡρακλῆς, εος, ὁ, contr. Ἡρακλῆς, Hercules, a Grecian hero and demi-god.

ἡρετο, 3 sing. imperf. indic. of ἔρομαι.

ἡριγένεια, as, ἡ, (ἔαρ, γίγνομαι,) early-born, rising early in the morning, an epithet of Aurora.

ἡρεσα, as, ε, 1 aor. of ἀρκέω.

ἡρώμην, imperf. from ἀρόμαι.

ἥρως, wos, ὁ, a hero, a demi-god.

ἡσων, and ἡττων, onos, neut. gen. ἡσσον or ἡττον, irreg. compar. of κακός, less, inferior; weaker, feebler; worsted, beaten.

ἡσυχῇ or ἡσυχῆ, adv., quietly, silently.

ἡσυχία, as, and Ion. ἡ, ἡς, ἡ, quiet, stillness, tranquillity.

ἦτε, for ἦτε, 2 pers. plur. imperf. of εἶμι.

ἦτοι, conj., or, either, truly, certainly. ἡττάομαι, p. pass. ἡττημαι, to be less, inferior, to be vanquished or overcome.

ἦῡσα, gen. ἡέος, Poet. for εὔς, good, brave, excellent.

Ἡφαιστῖον, wos, ὁ, Hephæstion, a friend of Alexander.

Ἡφαιστος, ου, ὁ, Vulcan, the god of fire as applied to art.

ἦχεῖ, 3 sing. pres. of

ἦχώω, ὦ, f. ἦσω, to sound, to reverberate, resound.

ἦχλῡσα, 1 aor. act. of ἀχλῡω.

ἦῶθεν, (ἦώς,) in the morning, at day-break.

ἦώς, wos, οὗς, ἡ, the dawn of day, the early day, the morning.

Ἡώς, ἡ, Aurora, goddess of the dawn.

Θ.

δαῖρος, οὔ, ὁ, the hinge of a door or the beams of a chariot or which the axle-tree is fixed.

θάλασσα, Att. θάλαττα, ἡς, ἡ, the sea, a sea.

θαλερός, ὁ, Ion. ἡ, ὄν, (θάλλω,) blooming, flourishing, fresh, vigorous, active; strong, rich, abundant.

θαλπάρη, ἡς, ἡ, (θάλλω,) a warming heat; cheering, hope, consolation.

θάνατος, ου, ὁ, (θάνω,) death; destruction, misery.

θανάτω, ὦ, f. ἦσω, (θάνατος,) to kill to put to death.

θάπτω, f. ἀψω, p. τέταφα, 1 aor. ἔθαψα, 2 aor. pass. ἐτάφην, p. pass. τέθαμμαι, to bury, inter; to perform funeral rites.

Θαρράλεος, *έα, έον*, (θάρος,) bold, daring, brave, confident.

Θαρρέω, *ώ, f. ήσω*, to be bold, confident; to rely upon, trust to.

θάσσον, *adv.*, more quickly, sooner.

θαῦμα, *ατος, τό*, a wonderful thing, a wonder, prodigy.

θαυμάζω, *f. άσσαι, 1 aor. έθαύμασα*, to wonder; *intrans.* to be astonished, amazed; to wonder at, to admire.

θαυμαστός, *ή, όν*, (θαυμάζω,) wonderful, strange, astonishing, surprising.

Θαλακηνός, *όν*, a Thapsacan.

Θάψακος, *ου, ή*, Thapsacus, a city on the Euphrates.

θεάομαι, *f. άσσαι, depon. mid. 1 aor. pass. έδεάδην, p. pass. τεθεάμαι*, to see, to look at, behold.

θείον, *Poet. and Ion. for θεϊον, ου, τό*, brimstone, sulphur.

θεῖος, *ελα, εῖον*, (θεός,) divine, god-like.

θέλω, *or έδέλω, f. δελήσω*, to will, to wish, desire; to purpose, intend, please; to be disposed, inclined to any thing.

θεμελιόω, *ώ, f. ώσω*, (τίδημι,) to lay a foundation; to found, build.

θέμενος, *η, ου; 2 aor. mid. part. of τίδημι*.

θέμις, *ιδος, Ion. ιτος, Att. ιστος, ή*, law, right, justice; institution, usage.

Θεμιστοκλής, *εος, ό, contr. Θεμιστοκλῆς*, Themistocles, a celebrated Athenian statesman and commander.

θευμαχέω, *ώ, f. ήσω*, (θεός, μάχομαι,) to fight against or resist the gods.

θεσπορία, *ας, ή, and θεσπρόπιον, ου, τό*, (θεός, πρό, ειπον,) a prophecy, an oracle.

θεός, *ου, ό*, a god, a divinity; *ή θεός*, a goddess.

θεραπευτής, *ου, ό*, (θεραπείω,) an attendant, a servant; a worshipper; a physician.

θεραπύω, *f. εύσω, 1 aor. έθεράπευσα*, (θεράπων,) to wait upon; to minister unto; to relieve, heal, cure.

θεράπων, *οτος, ό*, an attendant, a servant, a minister.

θέραψ, *ατος, ό*, same signif. as the preceding.

θερμάνω, *f. ανώ, 1 aor. έθερμᾶνα, p. pass. τεθερμάσμαι, 1 aor. pass. έθερμάνυην*, (θέρμος,) to warm, heat; to become warm.

θέρμη, *ης, ή*, warmth, heat.

θέρμος, *ή, όν*, warm, hot; ardent, bold.

θέρμος, *ου, ό*, lupine, a kind of pulse.

θέρος, *εος, τό*, summer; summer-heat; harvest; a crop.

Θερσίτες, *ου; ό*, a proper name, Ther-sites.

Θέτις, *ιδος, ή*, Thetis, a sea-goddess.

θεσπέσιος, *ου, ό, ή*, (θεός, έπος,) uttered by a deity; divine, wonderful; immense.

θεσπιδᾶής, *εος, ό, ή*, (θέσπις, δαίω,) kindled by the gods; violent, furious.

Θέσσαλος, *Att. Θέτταλος, ου, ό*, a Thessalian.

δέσφᾶτον, *ου, τό*, (θεός, φάτις,) a response of an oracle, an oracle; *τά δέσφατα*, oracles.

δέω, *f. δεύσομαι*, to run; to move rapidly.

δεωρέω, *ώ, f. ήσω, p. τεδεώρηκα*, (δεωρός,) to be a spectator of, to look on, behold, see, mark, note.

Θηβαῖος, *αίη, αῖον*, Theban, a Theban.

Θήβη, *ης, ἡ*, *Poet. for Θῆβαι, ὤν, αἱ*, Thebe, a city of Troas, inhabited by Cilicians.

θήρ, θηρός, *ὁ*, a wild beast, a beast of prey.

θηράω, *φ. ἄσω, fut. mid. θηράσομαι, (θήρ,) to hunt wild beasts, to chase, pursue, catch.*

θηρεῖω, *φ. εὔσω, (θήρ,) = θηράω.*

θηρίον, *ου, τό*, = θήρ, of which it is a diminutive in form.

θησαυρός, *οὔ, ὁ, (τίθημι,) a treasure-house, a treasury, magazine; a treasure, store.*

θίγω, *φ. θίχομαι, = θιγγάνω, to touch lightly, to touch; to take hold of.*

θίς, θινός, *ὁ, ἡ*, a heap; a bank or hill; the shore.

θνήσκω, *φ. θανούμαι, 2 aor. ἐθάνον, p. τέθνηκα, to die, to be dead.*

θνητός, *ἡ, ὁν, (θνήσκω,) liable to death, mortal.*

θολερός, *ὁ, ὄν*, muddy, turbid, foul.

θοός, *ὁ, ὄν, (θέω,) swift, quick, rapid.*

θορυβέω, *ῶ, φ. ἤσω, 1 aor. pass. ἐθορυβήθην, p. pass. τεθορύβημαι, to make a noise or uproar; to cheer, applaud; to trouble.*

θορύβος, *ου, ὁ*, noise, uproar, tumult; loud applause; confusion.

Θούδιππος, *ου, ὁ*, Thoudippos, a man's name.

θώκος, *Poet. for θῶκος, a seat; a sitting; an assembly.*

θωός, *adv. (θοός,) quickly, swiftly, speedily.*

Θράκη, *ης, ἡ*, Thrace, a country of Europe.

θρήνει, *pres. imper. act. of*

θρηνέω, *ῶ, φ. ἤσω, p. pass. τεθρήνημαι, (θρήνος,) to moan, lament; to chaunt mournful songs.*

θρίξ, τρίχος, *ἡ*, the hair of the head or beard; hair, bristle.

θυγάτηρ, τέρος, *synecop. τρός*, a girl, a maiden.

θύελλα, *ης, ἡ*, a storm, hurricane, whirlwind.

θύμος, *οὔ, ὁ, (θύω,) mind, soul; passion, anger, wrath.*

Θύμβριον, *ου, τό*, Thymbrium, a city of Phrygia.

θυμώω, *ῶ, φ. ὠσω, (θυμός,) to make angry, to provoke; pass. to be angry, incensed or provoked.*

θύρα, *ας, Ion. θύρη, ἡ, ἡ*, a door; αἱ θύραι, doors.

θυρέων, *Ion. for θυρῶν gen. plur. of θύρα.*

θυσᾶνδεις, *Poet. θυσᾶνδεις, ὄεσσα, δειν, (θύσανος,) ornamented with fringe, fringed, tasselled.*

θύσια, *ίας, Ion. θυσίη, ἡ, ἡ, (θύω,) a victim, a sacrifice; the days of sacrifice.*

θυσιάζω, *φ. δσω, (θύω,) to sacrifice, to slay as an offering.*

θύω, *φ. ὕσω, 1 aor. ἐθύσα, p. τέθυκα, 1 aor. pass. ἐτύθην, p. pass. τεθύμαι, to burn incense or perfume; to sacrifice, to kill for sacrifice, to immolate.*

θύω or θύνω, *φ. θύσω, to move rapidly; to rush impetuously forward; to rage; to be furious, mad.*

θωρακίζω, *φ. ἴσω, (θώραξ,) to arm with a θώραξ, to put on a coat of mail, to arm; mid. to arm one's self.*

θώραξ, ἄκος, *ὁ, Ion. θώρηξ, the thorax, the breast, the chest.*

θωρήσσω, *φ. ἤξω, 1 aor. ἐθώρηξα, 1 aor. pass. ἐθωρήχθην, = θωρακίζω.*

I.

ἰαίνω, *f. ἰαῖνῶ*, 1 *aor.* ἴηνα, (*ἴα*.) to warm, to make warm, to soften; to melt; to soothe, gladden, cheer.

ἰᾶσμαι, ὦμαι, *f. ἰᾶσομαι*, *Ion. and Epic.* ἰήσομαι, 1 *aor.* ἰᾶσάμην, 1 *aor. pass.* ἰᾶσθην, (*ιδῶ*.) *dep. mid.* to heal, cure, save.

ἰδασσάμην, 1 *aor. inf. mid. of the preceding.*

ἰατρός, *ου, ὁ*, (*ἰδομαι*.) a physician, surgeon.

ἰαχέω, ὦ, *f. ἦσω*, (*ἱα*.) to shout, cry, call aloud; to vociferate.

ἴδιος, *α, ου, ὦν*, own, one's own; privately, by one's self, alone; proper, peculiar.

ἴδμεναι, *Epic.* for εἶδέναι, to know.

Ἰδομενεύς, ἦος and ἑός, *accus.* ἦα and εα, Idomeneus, a king of Crete.

ἰδοῦ, *adv.*, lo! behold!

ἰδρώω, *f. ὠσω*, (*ιδρώς*.) to sweat, perspire.

ἰεῖσθαι, *see* ἱμι.

ἱερεῖον, *ου, τό*, *Ion.* ἱερήϊον, a victim, sacrifice.

ἱερεύς, ἑώς, ὁ, (*ιερός*.) a priest, one who has charge of τὰ ἱερά, sacred things.

ἱερός, *α, ὦν*, *Ion.* ἱρός, *ή, ὦν*, holy, sacred, consecrated.

ἱμι, *f. ἦσω*, *Epic.* ἔσω, 1 *aor.* ἦκα, *Epic.* ἔηκα only in composition, *p. εἶκα*, *p. pass.* εἶμαι, *aor. pass.* εἶσθην and εἶσθην, *f. pass.* ἐδήσομαι, *mid.* ἱεμαι, *f. ἦσομαι*, *aor.* ἠκάμην, (*ιέω*, Ἐν.) to send, to send forth; *mid.* to send one's self, hasten on, desire.

Ἰθάκη, *ης, ἡ*, Ithaca, an island on the western coast of Greece.

ἰδύνω, *f. υνῶ*, 1 *aor.* ἰδύνθην, (*ιδύς*.) to make straight, to straighten; to guide, direct, rule.

ἰδύς, *Epic and Ion.* for εἰδύς, straight, direct; right, true.

ἰδῦω, *f. ὕσω*, 1 *aor.* ἰδῦσα, (*ιδύς*.) to make straight; to regulate, direct.

ἱκᾶνε, 3 *sing. imperf.* of ἱκάνω.

ἱκᾶνός, *ή, ὦν*, sufficient, enough; abundant, great, much.

ἱκᾶνω, *imperf.* ἱκᾶνον as *aorist*, *mid.* ἱκάνομαι as *active*, (*ἱκω*.) to come.

ἱκελος, ἔλη, ἐλον, (*εἶκω*.) like, similar.

ἱκετεύω, *f. εὔσω*, (*ἱκομαι*.) to come as a suppliant.

ἱκμενος (with οὔρος,) a favorable wind.

Ἰκόνιον, *ου, τό*, Iconium, a populous city of Phrygia.

ἱκρίον, *ου, τό*, (*ἱκω*.) a board, plank; a floor.

ἱκριόφιν, *Poet.* for ἱκρίον.

ἰλάσκομαι, *f. ἰλάσομαι*, 1 *aor. pass.* ἰλάσθην, 1 *aor. mid.* ἰλασάμην, to propitiate, conciliate.

ἱλη for εἶλη, *ης, ἡ*, (*ἱλω* or *εἶλω*.) a dense body of men, a troop, company.

Ἰλιον, *ου, τό*, Ilion, one of the names of Troy.

ἱμάς, *άντος* or *άντος*, ὁ, a leathern strap or thong.

ἵνα, *conj.*, that; to the end that, in order that; so that, so as that.

ἵξεσθαι, *fut. infin.* of ἱκνέομαι.

ἰότης, *ητος, ἡ*, (*ἱεμαι*.) will, resolve, counsel, advice.

ἱουλος, ὁ, down, the first growth of the beard.

ιοχέαιρα, *ή, (ἰός, χαίρω)* delighting in arrows, arrow-loving, an epithet of Diana.

ἵππεύς, *έως*, plur. ἵππεῖς, (ἵππος,) a rider, horseman; a charioteer.

ἵππεύω, *f. εύσω*, (ἵππεύς,) to ride, to fight on horseback; to be a horseman.

ἵππικός, *ή, όν*, of or belonging to a horse; of or belonging to riding or to a horseman; skilled in riding, horsemanship.

ἵππόδαμος, *ου, ό, ή*, (ἵππος, δαμάω,) horse-subduing, horse-taming.

ἵπποδρομος, *ου, ό, (ἵππος, δρόμος)* a race-course; a racer; a race.

ἵππος, *ου, ό, ή*, a horse, steed, a mare.

ἵπποτροφία, *ας, ή*, (ἵππος, τρέφω,) a feeding, keeping or training of horses; the expense of horse-keeping.

ἵππουρις, *ιδος, ή*, (ἵππος, οὐρά,) having a crest of horse-hair, decked with a horse-tail.

ἱός, *ή, όν*, *Ion.* for ἱερός, holy, sacred.

ἰς, *ινός, ή*, a fibre, muscle, nerve; strength, muscular power, might.

ἰσας', for ἰσασι, 3 plur. pres. indic. of ἰσῃμι.

ἰσηγορία, *ας, Ion.* ἰσηγορίη, (ἰσος, ἀγορεύω,) equal freedom of speech, opinion, etc.

ἰσόπλευρος, *ου, ό, ή*, (ἰσος, πλευρά,) having equal sides, equilateral.

ἴσος, ἴση, ἴσον, like, alike, equal; fit, proper, just, upright.

ἰσότης, *ας, ή*, (ἴσος, τιμή,) equality of honor or distinction.

Ἰσσοί, *οἱ*, Issi, or Issus (Ἰσός), a city of Cilicia.

ἵστημι, *f. στήσω*, 1 aor. ἔστησα, *p. ἔστηκα*, plurperf. ἐστήκειν, 2 aor. ἔστην, 1 aor. pass. ἐστάθην, 1 fut. pass. σταθήσομαι, *as trans.* to cause to stand, to place, set; *as intrans.*

to stand, continue, endure, persist.

ἱστία, *ης, ή, Ion.* for ἑστία, a domestic hearth or fireside; a house

ἱστίον, *ου, τό*, (ἱστός,) cloth; a sail.

ἱστοπέδη, *ης, ή*, (ἱστός, πέδη) the mast-stay.

ἱστός, *ου, ό, (ἵστημι)* the mast; a loom-beam; the warp, web.

ἰσχνός, *ή, όν*, lean, meagre, thin; weak, feeble.

ἰσχυρός, *ός, όν*, (ἰσχύς,) strong, robust, vigorous; mighty, powerful; severe.

ἰσχύς, *υος, ή*, (ἰς,) strength, might, power.

ἵτῤς, *υος, ή*, (ἵτεια) the circumference or periphery of a wheel.

ἱφθίμος, *ου, ό, (ἱφ, term. θίμος)* strong, mighty, powerful; highly honored.

ἱφί, *adv.* strongly, powerfully, with might or power.

ἱφίος, *ου, ό, ή*, (ἱφί,) strong, robust; fat.

ἰχθύς, *υος, ό*, a fish.

ἵχνιον, *ου, τό*, (ἵχνος,) a trace, track, a small footstep.

ἱφ', *dat. sing. of ἱός*, *ου, ό*, an arrow.

ἰακή, *ης, ή*, (ἰάω, and διώκω,) the tumult or noise of battle; the rout.

ἰών, ἰούσα, ἰόν, *pres. part. of εἶμι*.

Ἰωνία, *ας, ή*, Ionia, a country of Asia Minor.

K.

κάγαδός, for καὶ ἀγαδός.

κάγώ, for καὶ ἐγώ.

Κάδμος, *ου, ό*, Cadmus, the founder of Thebes.

καθαίρω, *ώ, f. ήσω*, 2 aor. καθεῖλον,

- 1 aor. pass. καθήρεθην, p. pass. καθήρημαι, (κατά, αἰρέω,) to take or pull down, to demolish, subvert; to overthrow, to conquer.
- καθαρεύω = καθαριώς, adv., purely, cleanly.
- κάδαρμα, atos, τό, offscouring, filth; applied to men of vile characters, outcasts.
- καδεδοῦμαι, f. ind. mid. of
- καδέζομαι, imperf. ἐκαδέζομην, f. καδεδοῦμαι, 1 aor. pass. ἐκαδέσθην, (κατά, ἔζομαι,) to sit down, to sit.
- καδέλων, 2 aor. part. of καθαιρέω.
- καδεύδω, f. ευδήσω, (κατά, εὐδω,) to sleep; to be indolent, inactive, indifferent.
- καθήκω, (κατά, ἤκω,) to come or reach down to, to be near, adjacent to, to pertain to; imperf. καθήκει, it is becoming, fit, right.
- κάδημαι, (κατά, ἤμαι,) to sit down; to sit; to abide, dwell.
- καδίζω, f. καδίσω, 1 aor. ἐκδῖσα, (κατά, ἵζω,) to cause to sit down, to seat; intrans. to sit down, to sit; to abide, continue.
- καδικνέομαι, f. ἰζομαι, 2 aor. ἰκόμην, (κατά, ἰκνέομαι,) to attain to, arrive at, reach; to touch, hit; to reproach, abuse.
- καδίσας, 1 aor. act. part. of καδίζω.
- καδίστημι, f. καταστήσω, 1 aor. κατέστησα, 2 aor. κατέστην, p. καδέστηκα, 1 aor. pass. κατεστάθην, (κατά, ἵστημι,) to sit down, set, place, constitute, accompany; pass. or mid. to be set, to be.
- καδοράω ᾧ, f. κατόψομαι, p. καδώρακα, 2 aor. κατεῖδον, 2 aor. mid. κατείδόμην, (κατά, δράω,) to look down on, to survey or inspect any thing from above.
- καδύπερδεν, or καδύπερδε, adv., from above, on the top, above, superior, beyond.
- καί, copulat. conj., and, then, after that, and so, and thus; namely to wit, even; also, too.
- Καίναϊ, αἱ, Cænæ, a city on the Tigris.
- καιρός, οὐ, δ, a time, season, opportunity.
- καίτοι, adv., (καί, τοι,) and indeed, and certainly, and yet.
- κάω, f. mid. καύσομαι, 1 aor. pass. ἐκαύθην, 2 aor. pass. ἐκάην, p. pass. κέκαυμαι, to kindle, light up, set on blaze; to burn, consume, lay waste by fire.
- κακείνος, for καὶ ἐκείνος.
- κακοδαίμων, onos, δ, ἡ, (κακός, δαίμων,) wretched, unhappy, miserable.
- κακός, ἡ, ὄν, bad, worthless, evil, wicked.
- κακῶς, adv., badly, evilly, wickedly; insultingly, grievously.
- καλέεσκον, Ion. by epenth. for ἐκάλεον, imperf. of
- καλέω, f. ἔσω, p. κέκληκα, p. κέκληκα, 1 aor. ἐκάλεσα, p. pass. κέκλημαι, to call, to call forth, to summon, invite; to name, give name to.
- καλίᾱ, αἰς, ἡ, (κᾶλον,) a wooden house, cabin, cot; a barn, granary; a dwelling, abode; a nest.
- κάλλῑμος, ου, δ, ἡ, for καλός, beautiful.
- καλλίφυλλος, ον, with beautiful leaves.
- κάλλος, εος, τό, (καλός,) beauty, comeliness.
- καλός, ἡ, ὄν, compar. καλλίων, superl. κάλλιστος, beautiful, lovely, agreeable.
- καλύπτω, f. ὑψω, 1 aor. ἐκάλυφα, p.

πισσ. κεκάλυμμαί, 1 aor. pass. ἐκαλύφθην, to cover, envelope, wrap around, hide; to protect, defend.

καλώδιον, ου, τό, (κάλως,) a small cord or rope of a ship.

καλῶς, adv., well, becomingly, rightly, properly, fitly.

κάματος, ου, ὁ, (κάμνω,) labor, toil, ruins, weariness, fatigue.

κάμε, Ion. 2 aor. indic. act. 3 sing. of κάμνω.

καμνῶ, Ep. and poet. for καταμύω, to close the eyes, to sleep.

κάμνω, f. mid. καμοῦμαι, p. κέκμηκα, 2 aor. ἐκάμουν, 2 aor. mid. ἐκαμόμην, (κάμω,) to toil, labor; to be weary, tired out; to make with toil, to prepare with labor.

καμπύλος, η, ον, (κάμπτω,) curved, crooked, bent.

κάν, for καὶ ἄν.

κάνδus, vos, ὁ, the candys, a Median upper garment with sleeves.

κανθήλιος, ου, ὁ, (κανθός,) a large ass for carrying burdens, a pack-ass.

καπηλεία, as, ἡ, (καπηλεύω,) retail-trade, tavern-keeping, dealing in small wares.

κάπί, for καὶ ἐπί.

καπνός, ου, ὁ, smoke, steam, vapor.

Καππαδόκης, ου, ὁ, a Cappadocian.

Καππαδοκία, as, ἡ, Cappadocia, a country of Asia Minor.

κάππεσε, for κατέπεσε.

καρβατίνη, ης, ἡ, a coarse shoe, a brogue, moccason.

καρδία, as, ἡ, Ion. καρδίη, ης, Poet. κραδία, as, and ἰη, ης, the heart; soul, mind, understanding.

Καρδοῦχοι, οἱ, Carduchians.

Καρία, as, ἡ, Caria, a country of Asia Minor.

καρπάλιος, ου, ὁ, ἡ, (for ἀρπάλι-

μος, from ἀρπάζω,) fleet, rapid, hasty.

καρποῖσιν, dat. plur. Ion. of

καρπός, ου, ὁ, fruit both of trees and the field, grain, corn, seed; profit, advantage, utility.

καρτερός, α, ὄν, (= κρατερός,) strong, brave, bold.

κᾰφέληον, from κᾰφέληνος (i. e. καὶ ἄσέληνος). See ἄσέληνος.

κᾰσίγγητος, ου, ὁ, a brother, a near kinsman; as adj., kindred.

κατά, prep. gov. the gen. and accus., down, down from, upon or in, towards, near to, through; during, in, at; according to, conformably to; because of, for; in respect to, as to; like, after the manner of.

καταβαίνω, f. βήσομαι, p. βέβηκα, 2 aor. κατέβην, (κατά, βαίνω,) to go or come down, to descend, drop; to alight; to set out, depart.

καταβάλλω, f. ἄλω, p. βέβληκα, 2 aor. κατέβαλον, 1 aor. pass. κατεβλήθην, p. pass. καταβέβλημαι, (κατά, βάλλω,) to cast or tear down, to demolish; to let down; to spread abroad, to divulge; to lay out, expend, to lay down as a first principle.

κατάβασις, εως, ἡ, (κατά, βαίνω,) a going down or descending, opposed to ἀνάβασις.

καταβιβάζω, f. ἄσω, (κατά, βιβάζω,) to cause to descend; to lead or cast down.

κατάγαιος, ου, ὁ, ἡ, and κατάγειος, α, ον, (κατά, γαῖα,) under the ground, subterraneous.

κατάγειος. See the preceding.

καταγελᾶω, ῶ, f. ἄσομαι, 1 aor. κατεγέλασα, 1 aor. pass. κατεγελάσθην (κατά, γελᾶω,) to laugh at, deride, mock, insult.

καταγινώσκω, *οἱ καταγινώσκω*, *f. γινώσκειν*, 2 *aor. κατέγνω*, (*κατά, γινώσκω*,) to remark, find out, discover; to be of opinion, to judge; to give judgment, to sentence; to condemn.

κατάγω, *f. ἄγω*, *p. Att. καταγέωχα*, *imperf. κατήγον*, 2 *aor. κατήγαγον*, (*κατά, ἄγω*,) to lead or bring down; to lead away, conduct; to draw down or out; to bring a ship into harbor; to come to land, to land.

καταγωνίζομαι, *f. ἰσομαι*, *Att. ιούμαι*, *p. pass. κατηγωνίσαι*, (*κατά, ἄγω*,) to struggle against, to vanquish, overcome.

καταδική, *ης, ἡ*, (*κατά, δική*,) sentence against, condemnation; penalty, fine.

καταδιώκω, *f. ὠξω*, 1 *aor. κατεδίωξα*, (*κατά, διώκω*,) to follow after, pursue.

καταδοκέω, *ῶ, f. ἥσω*, (*κατά, δοκέω*,) to think against; to think unfavorably of, to suspect.

κατάδυμι, *f. ὕσω*, 1 *aor. κατέδυσα*, 2 *aor. κατέδυν*, *p. καταδέδυκα*, (*κατά, δύω*, or *δύμι*,) to sink under, to plunge into or under; to descend into, to penetrate; to put on as arms; to enter secretly, to hide, lurk.

καταδύς, *ύντος*, 2 *aor. part. of κατάδυμι*.

καταδεόμαι, *f. ἄσκειν*, (*κατά, δεόμαι*,) to look down on, to look at, contemplate, survey.

καταθύω, *f. ὕσω*, (*κατά,θύω*,) to sacrifice, to kill; *mid.* to bind or compel.

κατακαίνω, = κατακτείνω.

κατακαίω, *f. καύσω*, 1 *aor. κατέκαυσα*, 1 *aor. pass. κατεκαύθην*, 2 *aor.*

pass. κατεκάην, (*κατά, καίω*,) to set on fire, to burn up, consume by fire.

κατάκειμαι, (*κατά, κείμεν*,) *dep. mid.* to lie down, to lay oneself down to keep one's bed as a sick person; to recline at meals.

κατακλᾶω and κατακλάζω, *f. ἄσκειν*, (*κατά, κλαίω*,) to break in pieces, to break; to move to pity.

κατακλείω, *f. εἰσώ*, 1 *aor. pass. κατεκλείσθην*, *p. pass. καταέκλεισαι*, (*κατά, κλείω*,) to shut up, to shut fast, to inclose, confine, imprison.

κατακόπτω, *f. ὀψω*, 2 *aor. κατεκόπη*, 3 *f. pass. κατακεκόφομαι*, (*κατά, κόπτω*,) to cut in pieces, cut up; to kill, slay; *mid.* to beat one's self, to mourn.

κατακτείνω, *f. ενῶ*, 1 *aor. κατέκτεινα*, *p. κατέκτονα*, 2 *aor. κατέκτανον*, (*κατά, κτείνω*,) to kill, slay, slaughter.

καταλαμβάνω, *f. λήψομαι*, 2 *aor. κατέλαβον*, *p. κατέληφα*, 1 *aor. pass. κατελήφθην*, *p. pass. κατέλημμαι*, (*κατά, λαμβάνω*,) to take, to receive, to lay hold of; to seize upon, to comprehend; *mid.* to comprehend for one's self, to perceive, to find.

καταλείπω, *f. εἰψω*, *p. καταέλοιπα*, 2 *aor. κατέλιπον*, *p. pass. καταλείμμαι*, (*κατά, λείπω*,) to leave behind, to leave, forsake, omit, discontinue.

καταλλάσσω, *οἱ -ττω*, *f. ἄξω*, 1 *aor. κατήλλαξα*, 2 *aor. pass. κατηλλάγην*, 1 *aor. pass. κατηλλάχθην*, (*κατά, ἀλλάσσω*,) to exchange, barter; to reconcile; *mid.* to conciliate, to appease.

καταλύω, *f. ὕσω*, *p. καταέλῳκα*, 1 *aor. κατέλῳσα*, 1 *aor. pass. καελῳθην*,

- (κατά, λύω,) to dissolve, throw down, destroy put an end to, render vain.
- καταμανθάνω, *f.* καταμαθήσομαι, *p.* καταμεμάθηκα, 2 *aor.* κατέμαθον, (κατά, μανθάνω,) to learn thoroughly, to know, to consider diligently; to behold, observe, perceive.
- καταμέφομαι, *f.* μέμφομαι, (κατά, μέφομαι, to blame, accuse, find fault with; to censure, complain of, accuse, reproach.
- κατανέμω, *f.* ἐμῶ, 1 *aor.* ἐνείμα, (κατά, νέμω,) to distribute, divide, assign, allot; *mid.* to divide among themselves.
- καταπέμπω, *f.* ἐμψα, (κατά, πέμπω,) to send down, out, or away, to dispatch.
- καταπηδάω, *ω*, *f.* ἤσω, (κατά, πεδάω,) to leap or jump down from.
- κατάρατος, ου, ό, ή, (κατά, ἀράομαι,) accursed, abominable, execrated.
- καταρέζω, *f.* ἔξω, (κατά, ρέζω,) to stroke down with the hands; to caress, to soothe.
- καταρρόφέω, *ω*, *f.* ἤσω, (κατά, ροφέω,) to swallow by sips, to taste.
- κατασβεννύω, and σβέννυμι, *f.* σβέσω,) *p.* έσβηκα, (κατά, σβέννυμι,) to quench, extinguish; to dry up, drain; to calm, appease, assuage.
- κατασκηνώ, *ω*, *f.* ὠσω, and κατασκηνώ, *f.* ἤσω, (κατά, σκηνώ,) to plant down a tent, to encamp; to sojourn, dwell; to rest, remain.
- κατασκιάζω, *f.* ἄσω, (κατά, σκιάζω,) to overshadow; to shade, darken, cover, veil.
- καταστήσω, 1 *f. ind. act* of καθίστημι.
- καταστρατοπεδεύομαι. οί -δεύω, to put into cantonments, to cause to encamp.
- κατατάσσω, and -ττω, *f.* ἄξω, (κατά, τάσσω,) to set in order, arrange in proper order; to array, place; to enroll.
- κατατέμνω, *f.* τεμῶ, (κατά, τέμνω,) to cut in pieces, to mutilate; to kill.
- κατατίδημι, *f.* δήσω, *p.* κατατέδεικα, 1 *aor.* κατέδηκα, (κατά, τίδημι,) to put or lay down, deposit, lay up for use; to pay down, discharge as a debt; to perform.
- κατατιτρώσκω, *f.* τρώσω, (κατά, τιτρώσκω,) to cover with wounds, to wound mortally.
- κατατρέχω, *f. mid.* καταδραμούμαι, κατέδραμον, (κατά, τρέψω,) to run down; to run to as from a higher to a lower place, to make an incursion upon; to overrun, lay waste.
- καταφάγω, *obsol. f. mid.* καταφάγομαι, 2 *aor. act.* κατέφαγον, (κατά, φάγω,) to devour, eat up, waste, spend in luxury.
- καταφαίνω, *f.* ανῶ, (κατά, φαίνω,) to show clearly; to make appear.
- καταφέρω, *f.* κατοίσω, 1 *aor.* κατήνεγκα, 1 *aor. pass.* κατηνέχθην, (κατά, φέρω,) to bear or bring down; to pull down, demolish; to strike, throw against, inflict; *pass.* to be borne, thrown down, or oppressed.
- καταφεύγω, *f. mid.* φεύξομαι, 2 *aor. act.* κατέφυγον, (κατά, φεύγω,) to flee for refuge, take shelter, escape.
- καταφλέγω, *f.* ἔξω, 2 *aor. pass.* κατεφλέγην, (κατά, φλέγω,) to burn, consume with fire.
- καταφρονέω, *ω*, *f.* ἤσω, *p.* καταπεφρόνηκα, (κατά, φρονέω,) to think down upon, to think slightly; to des-

prise, contemn, disdain; to aim, aspire to.

καταχέω, *f.* εύσω, 1 *aor.* κατέχεα, *Att.* κατέχευα, (κατά, χέω,) to pour over, upon, or out; to fall down, to let fall; to spread before or over.

κατεδεῖτο. *See* καταδεδομαι.

κατεῖδω, *ὄβρι.*, 2 *aor.* κατεῖδον, (*see* καθοράω,) to look down, survey, look at.

κάτειμι, (κατά, εἰμι,) to descend, go down; to return.

κατέπεφνον, *a reduplicated 2 aor. from* κατὰ, φένω, to slay.

κατερείκω, *f.* εἴξω, (κατά, εἰρίκω,) to break or tear in pieces, to bruise, grind to pieces.

κατέρεξα, 1 *aor. act.* of καταρέξω.

κατέρχομαι, *f.* κατελεύσομαι, 2 *aor.* κατήλθον, to go down, descend; to come back, return, come home.

κατεσθίω, 2 *aor.* κατέφαγον, (κατά, ἐσθίω,) to eat up, devour, consume.

κατέχω, *f.* καδέξω, 2 *aor.* κατέσχον, *p.* κατέσχηκα, (κατά, ἔχω,) to have and hold fast, to hold firmly, to retain, possess, keep in mind; to hold concealed, to cover; *intrans.* to hold on, to proceed.

κατοικέω, *ω*, *f.* ἥσω, 1 *aor.* κατόκησα, (κατά, οἰκέω,) to dwell in, to inhabit; to dwell fixedly, to reside in.

κατόπισθεν, *adv.*, from behind, after, hereafter.

κατορθόω, *ω*, *f.* ὠσω, (κατά, ὀρθόω,) to erect, make upright; to rectify, to accomplish successfully.

κάτω, *adv.*, below, beneath, downward, down.

κάτωθεν, from below; below, under.

Κάδιστρος, *ου, ὁ*, Caÿster, a river of Asia Minor.

καχλάζω, *f.* ἄσω, (κλάζω *redupl.*) to dash, plash, patter; to gurgle, ripple; boil, bubble up.

κέ, and before a vowel κέν, *Epic and Ion.* for ἄν, which *see*.

κεάζω, *f.* ἄσω, 1 *aor.* ἐκέασε, to cleave, split, divide, sever.

κέαται, *Ion.* for κείνται, 3 *plur.* of κείμαι.

κέγχρος, *ου, ὁ, ἡ*, millet, usually in the plural.

κείμαι, *f.* κείσομαι, to lie, repose, rest; to be situated; to lie treasured up, to be in store, to be.

κείνος, *Epic and Ion.* for ἐκείνος.

κείσε, *Epic and Ion.* for ἐκείσε, thither, at or to that place.

κέκλετο, *Epic* 2 *aor.* 3 *sing.* of κέλομαι.

κεκλήγω, (κέκληγα, *perf.* of κλάζω,) to cry out, to shout.

κέκλυτε, *Poet. redupl.* for κλύτε, 2 *aor. imperat.* κλύδι, of an assumed root κλύμι = κλύω, to hear, listen to, to apprehend.

Κελαιναί, *αἱ*, Cælenæ, a city of Phrygia.

κελεύω, *f.* εύσω, 1 *aor.* ἐκέλευσα, to set in motion, to urge on; to command, order, exhort.

κέλομαι, and κέκλομαι, *f.* κελήσομαι, 2 *aor.* ἐκεκλόμην, *s. s.* as κελεύω.

κέν, before a vowel for κέ.

κενός, *ἡ, ὁν*, empty, fruitless, vain, false.

κεντρηνεκής, *έως, ὁ, ἡ*, (κέντρον, ἡνεκής,) driven by spurs or a goad, spurred on.

κέντρον, *ου, τό*, (κεντέω,) a goad, spur; a prickle, a sting.

κεραμεία, *ας, ἡ*, (*sc. τέχνη*), pottery, the potter's art; potter's ware.

Κεραμῶν, (*ἀγορά*), Keramon, a city of Asia Minor.

κεράννυμι, and κεραυνῶ, *f. κέρασω*, *Att. κερῶ*, 1 *aor. ἐκέρασα*, *p. κέκρακα*, 1 *aor. pass. ἐκράδην*, to mingle, mix; to temper, to soften by mixing; to pour out, to confound.

κέρᾱς, *ἄτος, τό*, a horn, bow; the the wing of an army or a fleet.

κεραυνῶ, *ῶ, f. ὠσω*, (*κεραυνός*), to thunder, to strike with thunder or lightning.

κερδίων, *ονος, ὁ, ἡ*, (*κέρδος*), more profitable, gainful; better.

Κέρσος, or Κάρσος, *ου, ὁ*, Carsus, a river of Cilicia.

κεφαλῇ, *ἡς, ἡ*, the head, top, summit.

κεχηνώς, *ότος, 2 p. part. of χαίνω*, to yawn, gape, open the mouth.

κῆν, *Dor. for κᾶν, i. e. καὶ ἐν*.

κηρός, *ου, ὁ, ἡ*, wax.

κηρύσσω or -ττω, *f. ὕξω, p. κεκήρυχα*, 1 *aor. ἐκήρυξα*, *p. pass. κεκήρυγμαi*, 1 *aor. pass. ἐκηρύχθην*, 1 *f. pass. κηρυχθήσομαι*, (*κηρύξ*), to be a herald; to proclaim, announce, publish, preach.

Κηφισσός, *οὔ, ὁ*, Cephissus, a river of Attica.

κηώδης, *εος, ὁ, ἡ*, and

κηώεις, *ώεσσα, ώεν*, (*καίω*), sweet-smelling, fragrant, perfumed.

Κιλικία, *ας, ἡ*, Cilicia, a country of Asia Minor.

Χίλικες, *ων, οἱ*, *sing. Κίλιξ*, Cilicians. Κίλισσα, *ἡ*, the Cilician, in *Xen. Anab. Eryxax*, the Cilician queen.

κινδυνεύω, *f. εὔσω, p. κекινδύνευκα*, 1 *aor. ἐκινδύνευσα*, to bring into danger, to be in danger or peril; to incur danger, to run a risk.

κινδύνος, *ου, ὁ*, peril, danger, risk.

κινέω, *ῶ, ἥσω*, 1 *aor. ἐκίνησα*, 1 *f. pass. κινήσομαι*, 1 *aor. pass. ἐκινήθην*, *p. pass. κεκίνημαι*, (*κίω*), to move, to put in motion, to stir up, excite; to remove, alter.

Κίρκη, *ης, ἡ*, Circe, a female deity and sorceress.

κίχέω, *κίχᾶνω*, and *κίχημι, f. ἥσομαι*, 2 *aor. ἐκίχον*, 1 *aor. mid. ἐκίχσάμην*, to find, reach, meet with; to overtake, catch, seize.

κίχῆσάτο, 3 *sing. 1 aor. mid. Ion. of κίχέω*.

κίω, *Poet. imperf. ἐκιον* usually as aorist, 2 *aor. ἐκίαδον*, only in the compound *μετεκίαδον*, to go, proceed, come.

κλαιόντεσσι, *part. dat. plur. of*

κλαίω, *Att. κλάω*, 1 *aor. ἐκλαυσα*, *f. mid. κλαύσομαι, p. pass. κέκλαυμαι*, to weep, wail, lament; to bewail.

Κλέαρχος, *ου, ὁ*, Clearchus, a Greek general in the army of Cyrus the Younger.

κλείω, *f. είσω, f. κληίσω, p. κέκλεικα*, 1 *aor. ἐκλεισα*, *p. pass. κέκλεισμαι*, 1 *aor. pass. ἐκλείσθην*, to shut close; to bar, lock.

κλέος and κλείος, *εος, τό*, report, rumor, fame; glory, honor, renown.

κλέπτης, *ου, ὁ*, (*κλέπτω*), a thief.

κλέπτω, *f. mid. κλέψομαι, p. κέκλεφα*, *Att. κέκλοφα*, 1 *aor. ἐκλεψα*, 1 *aor. pass. ἐκλέφθην*, 2 *aor. pass. ἐκλάπην*, to steal, pilfer; to hide, conceal, suppress; to deceive, mislead.

κληίς, *ίδος, ἡ*, = *κλείς*, (*κλείω*), a key; a lock, bolt; a clasp; the collar-bone; a rower's seat.

κλήϊς, *κληρός, Att. for κλείς*, a key.

κλίμαξ, ἄκος, ἡ, a stair, stair-case, ladder.

κλίνω, *f.* ἱνῶ, 1 *aor.* ἐκλῖνα, 1 *aor. pass.* ἐκλίνθην *and* ἐκλίδην, *p. pass.* κέκλιμαι, 2 *aor. pass.* ἐκλίην, to bend, incline, lean; to turn away or back.

κλισία, *as, Ion.* ἰη, *ης, ἡ*, (κλίνω,) a resting place; a seat, couch; a hall.

κλύδων, ὠνος, ὁ, (κλύζω,) a wave, billow, surge; a tempest.

κλύζω, *f.* ὕσω, 1 *aor.* ἐκλύσθην, *p. pass.* κέκλυσμαι, to wash, dash; to wash away, to rinse; to be stormy, to dash high, to overflow.

κλυστήρ, ἥρος, ὁ, (κλύζω,) a clyster; a clyster-pipe, a syringe.

κλυτά, *poet. plur. n. g. of*

κλυτός, ἡ, ὄν, *or* κλυτός, οὐ, ὁ, ἡ, (κλύω,) heard, audible; heard of, famous, renowned, noble, splendid, beautiful.

κλών, κλωνός, ὁ, (κλάω,) a young shoot, sprout, twig.

κνέφας, ἄος, τό, *Att. gen. κνέφους*, darkness, shade, gloom, twilight.

κνήθω, *f.* κνήσω, (κνάω,) to scratch; to tickle, to excite itching; to irritate, provoke.

κνήμις, ἰδος, ἡ, (κνήμη,) armor for the legs, greaves.

κνίσσω *or* κνίσα, the odor or vapor of fat, the sacrificial vapor; the fat especially of the kidneys.

κογχυλίατης, ου, ὁ, (κόγχη,) a shelly marble, marble containing petrified shells.

κοῖλος, η, ου, hollow, hollowed; concave; deep.

κοιμάω, ᾤ, *f.* ἤσω, 1 *aor. mid.* ἐκοιμήσθην, 1 *aor. pass.* ἐκοιμήθην, to make sleep, to fall asleep, to sleep; to assuage, calm; to still, quiet.

κοιμώμενος, *pres. part. pass. contr. of* κοιμάω.

κοινός, ἡ, ὄν, common, public, general; impure, unholy, profane; low, mean, vulgar; popular, civil, courteous.

κοινωνία, *as, ἡ*, (κοινός,) a communion, participation; society; confederation, alliance.

κολάζω, *f.* κολάσσομαι, *p.* κεκόλακα, 1 *aor. mid.* ἐκολασάμην, 1 *aor. pass.* ἐκολάσθην, to chastise, correct, punish.

κολακεύω, *f.* εὕσω, *p.* κεκολάκευκα, 1 *aor.* ἐκολάκευσα, (κόλαξ,) to flatter, fawn on; cajole or seduce by flattery.

κόλασις, εως, ἡ, (κολάζω,) a punishment, chastisement, correction.

κοιοῖς, οὐ, ὁ, a jackdaw, a jay.

Κολοσσαί, ὦν, αἱ, Collosæ, a city of Asia Minor.

κόλπος, ου, ὁ, (κοῖλος,) the bosom, lap; a bosom-like hollow, a bay or creek of the sea.

κολυμβάω, ᾤ, *f.* ἤσω, to swim.

κομάω, ᾤ, *f.* ἤσω, (κόμη,) to let the hair grow long, to have long hair; to be proud; to have leaves, to be verdant.

κόμη, ης, ἡ, the hair; the leaves of trees.

κομίζω, *f.* ἴσω, *Att.* ἰῶ, *mid.* ιοῦμαι, 1 *aor.* ἐκόμισα, *mid.* ἐκομισάμην, 1 *aor. pass.* ἐκομίσθην, (κομέω,) to take care of, attend upon, provide for; to take up, bear away, carry off; *mid.* to provide for one's self, to entertain.

κομψῶς, *adv.* (κομψός,) elegantly, prettily, daintily, cleverly.

κονία, *as, Ion.* κονίη, ης, ἡ, dust, sand, ashes.

- κονίησι, *dat. plur. Ion. for κονίασι.*
κονιορτός, οὔ, δ, (κόνις, ὄρνυμι) dust raised or stirred up; a cloud of dust.
κόνις, εως, ἡ, dust of ashes, ashes.
κονίω, *f. ἴσω, p. pass. κεκόνιμαι, (κονίζω,) to make dusty, to fill with dust; to defile, bedust; to raise dust, make haste, speed.*
κόπος, ου, δ, (κόπτω,) labor, toil, business; trouble; fatigue.
κόπρος, ου, δ, dung, manure; filth, dirt.
κόπτω, *f. κόψω, p. κέκοφα, 1 aor. ἐκοφα, 2 aor. pass. ἐκόπη, 2 p. act. κέκοπα, (κόπω,) to strike, smite, wound, knock down, slay.*
κόραξ, ἄκυσ, δ, a crow, a raven.
κόρη, ης, *Dor. κόρα for Ion. κόρη, ης, ἡ, a maiden, damsel, girl.*
Κόρινθος, ου, ἡ, Corinth, a celebrated city of Greece.
κορυθαίολος, ου, δ, ἡ, (κόρυς, αἶολος,) helm-shaking, crest-waving.
κόρυς, ὕδος, ἡ, (κάρα,) the helmet.
κορυφή, ης, ἡ, (κόρυς,) the crown of the head, the summit of a mountain.
κορώνη, ης, ἡ, the crow; the ring on the house-door; the curved end of a bow.
κορωνός, οὔ, δ, ἡ, or κορωνός, ἡ, ὄν, (κορώνη,) bent, crooked; rampant, lofty.
κοσμέω, ᾧ, *f. ἤσω, p. κεκόσμηκα, 1 aor. ἐκόσμησα, p. pass. κεκόσμημαι, 1 aor. pass. ἐκοσμήθην, (κόσμος,) to put in order, to arrange, place in a line; to adorn, deck; to prepare, array.*
κόσμος, ου, δ, (*prob. κομέω,*) order, decoration; ornament; embellishment; the world, the universe.
- κοτέσσεται, *f. mid. by reanpl. of σ, from*
κοτέω, ᾧ, *p. κεκότηκα, f. κοτέσομαι, (κότος,) to be angry with, enraged at.*
κούδενός, *i. e. καὶ οὐδενός.*
κουρεύς, έως, δ, (κέλλω,) a barber, hair-cutter; a gossiping fellow.
κούρη. *See κόρη.*
κουφίζω, *f. ἴσω, Att. κουφιᾶ, p. κεκούφικα, 1 aor. ἐκούφισα, 1 aor. pass. ἐκουφίσθην, (κούφος,) to lighten; to lift or raise up; to be light.*
κράζω, 2 aor. ἔκραγον, 1 aor. ἔκραξα, *p. κέκραγα, as pres., 1 fut. pass. κραγήσομαι, 2 fut. κραγήσομαι, 3 fut. κεκράξομαι, 2 aor. pass. ἐκράγην, (κράγω,) to croak, scream; to cry, to cry out; to exclaim, to call aloud.*
κράνιον, ου, τό, (κάρηνον,) the skull, the head.
κράνος, εος, τό, (κάρηνον,) a helmet or head-piece.
κράς, κρατός, τό, (κάρα,) the head, summit.
κῤῥα, τό, the head.
κῤῥατέρως, α, ον, strong, robust, brave.
κρατέω, ᾧ, *f. ἤσω, p. κεκράτηκα, 1 aor. ἐκράτησα, 1 aor. pass. ἐκρατήθην, p. pass. κεκράτημαι, (κρατός,) to be strong, powerful; to be superior, to rule over.*
κρατήρ, *Ion. κρητήρ, ἦρος, a bowl, goblet.*
κράτιστος, η, ον, *superl. of ἀγαθός,* strongest, most powerful.
κῤῥατος, εος, τό, strength, power, force.
κραυγή, ης, ἡ, a cry, clamor.
κρέας, *Att. κρέως, nom. plur. κρέα,* flesh, meat.
κρείσσω, stronger, more powerful.
κρέμαμαι, *i. hortd. pass. pres. of*

κρεμάννυμι, *rarely* -νύω, *f.* κρεμάσσω, *Att.* κρεμῶ, 1 *aor.* ἐκρέμασα, 1 *aor. pass.* ἐκρεμάσθην, *fut. pass.* κρεμασθήσομαι, *shortened pass. form* κρέμαμαι, to hang, suspend; to be suspended.

κρήνη, *ης, ἡ*, a spring, fountain.

κρηπίς, *ιδος, ἡ*, a slipper, a sandal; a foundation, basis.

Κρής, *ητός, ὁ*, a Cretan; οἱ Κρήτες, the Cretans.

κρῖ, *τό*, *contr. from*

κριθή, *ης, ἡ*, barley.

κρίνω, *f.* ῶ, 1 *aor.* ἐκρίνα, *p.* κέκρικα, 1 *aor. pass.* ἐκρίθην, to separate, distinguish, discriminate; to choose out, select; to judge, decide, determine; to sit in judgment upon, to punish, to take vengeance on.

κρίσις, *εως, ἡ*, (κρίνω,) a separation, discrimination; selection, choice; judgment, sentence, condemnation.

κριτής, *οὔ, ὁ*, (κρίνω,) a judge, an umpire.

Κροῖσος, *ου, ὁ*, Croesus, a celebrated king of Lydia.

Κρονίων, *ονος, ὁ*, son of Saturn = Jupiter.

Κρόνος, *οὔ, ὁ*, Cronos or Saturn, father of Jupiter.

κροσθαί, *αἱ*, the battlements of towers.

κρόταφος, *ὁ*, (κροτέω,) the temple of the head, *usually in plur.*, the temples.

κρούω, *f.* κρούσω, *p.* κέκρουκα, 1 *aor. pass.* ἐκρούσθην, *p.* κέκρουσμαι, 1 *aor.* ἐκρουσα, to knock, strike, smite, rap; to examine, try, prove.

κρύος, *εως, τό*, cold, ice, frost, chill.

κρύπτω, *f.* ὑψω, *p.* κέκρυφα, *p. pass.* κέκρυμμαι, 1 *aor. pass.* ἐκρύφθην, 2 *aor. pass.* ἐκρύβην, 2 *fut. pass.* κρυβήσομαι, 3 *fut.* κεκρύβομαι, (κρύ-

βω,) to hide, conceal, cloak; to keep secret or in silence; *neut.* to lie hid, to be concealed; *mid. reflexive or transitive*, to conceal one's self or any thing from another.

κρυφῶ, *adv. Dor. for* κρυφῇ, secretly, privately.

κτάμαι, ὦμαι, *f.* ἥσομαι, *p.* κέκτημαι and ἔκτημαι as present, 1 *aor. pass.* ἐκτῆθην, 1 *aor. mid.* ἐκτησάμην, *depon. mid.* to get for one's self, to acquire, possess, have in possession.

κτέαρ, *ατος, dat.* κτεάτεσσι, *τό*, (κτάμαι,) that which is gained, property, possessions.

κτείνω, *f.* κτενῶ, 1 *aor.* ἐκτεινα, *p.* ἔκτακα and ἔκταγκα, 1 *aor. pass.* ἐκτῶθην, 2 *perf.* ἔκτονα the usual perfect active, 2 *aor.* ἐκτάνον, *Poet.* 2 *aor. pass.* ἐκτάνην, to kill, slay, slaughter.

Κτησίας, *ου, ὁ*, Ctesias, a Greek physician and historian.

κτήμα, *ατος, τό*, (κτάμαι,) a possession, property, estate.

κτῆνος, *εως, τό*, (κτάμαι,) cattle; a beast of burden; flocks and herds of every kind, a domestic animal.

κτῆσις, *εως, ἡ*, (κτάμαι,) an acquiring, a getting; property, possessions.

κτύπος, *ου, ὁ*, (τύπτω,) any loud noise, a crash of thunder, clash of arms, clattering of horses' feet.

κύβδος, *ου, ὁ*, (χύνω,) a cup, a drinking cup; an Attic measure containing about one-third of a gill.

κυῖανος, *έα, εον, (κυανός)* dark, black, gloomy.

κυανόπρωρος, *ου, ὁ, ἡ*, (κύανος,) having a dark-blue or black prow, black-beaked.

κυβερνήτης, ου, ὁ, (κυβερνάω,) a pilot, gubernator; a director, guide, ruler.

Κύδνος, ου, ὁ, Cydnus, a river of Cilicia.

κῦδος, εος, τό, glory, honor, rank, praise; in a bad sense, evil-report, disgrace, shame.

Κυθήρη, ης, ἡ, Cythere, one of the epithets of Venus.

κυκάω, ᾧ, f. ἤσω, to mingle or mix, to disturb, confound.

κυκλέω, ᾧ, f. ἤσω, (κύκλος,) to move round and round, to wheel; to encircle, surround; to carry on wheels, to carry forth, convey.

κύκλος, ου, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, a circle, ring, circumference; a wheel; the disc of a planet.

κυκλώω, ᾧ, f. ᾤσω, 1 aor. pass. ἐκυκλώθην, (κύκλος,) to encircle, surround; pass. to be enclosed, encircled, besieged.

κύκλωσις, εως, ἡ, a surrounding, enclosing, spoken of an army in battle.

Κύκλωψ, ωπος, ὁ, plur. οἱ Κύκλωπες, a Cyclops, the Cyclopes, a gigantic race having one eye in the middle of the forehead.

κυλινδέω = κυλίω, κυλίσσω, 1 aor. ἐκύλισα, 1 aor. pass. ἐκυλίσθην, to roll, roll on or along; to turn on an axis.

κύλιξ, ἱκος, ἡ, (κοῖλος,) a cup, goblet; a chalice.

κῦμα, ἄτος, τό, (κύω,) a wave, billow; a swelling of the sea, a storm.

κυνέη, ης, contr. κυνῆ, ἥς, ἡ, (κύνων,) a dog's skin; a helmet, head-piece.

κυνέω, f. κύσω, and κυνήσομαι, 1 aor. ἐκῦσα, (κύω,) to kiss, to salute; to reverence.

Κυνίσκα, ης, ἡ, Cyniska, sister of Agesilaus.

κύος, εος, τό, (κύω,) the embryo, fetus. κύριος, ἰα, Ἰον. ἰη, ἰον, (κῦρος,) lord, master, owner; valid, authentic, effective.

Κῦρος, οὔ, ὁ, Cyrus the Elder, the founder of the Persian empire; the Younger, brother of Artaxerxes.

κυρτώω, ᾧ, f. ᾤσω, (κυρτός,) to bend or crook, to curve, to bend down.

κύσα and κύσσα, Poet. for ἔκυσα, 1 aor. of κυνέω.

κύω, to be pregnant with, to conceive.

κύων, γεν. κυνός, ὁ, ἡ, a dog, a bitch.

κολύω, f. ὕσω, p. κεκώλυκα, 1 aor. pass. ἐκωλύθην, to hinder, restrain, repress; to withhold, forbid.

κωμάζω, f. ᾤσω, p. κεκώμακα, (κῶμος,) to indulge in festivity, to revel, feast, make merry.

κωμάρχης, ου, ὁ, (κώμη, ἄρχω,) the chief magistrate or head of a village.

κωμαστής, οὔ, ὁ, a feaster, reveller.

κώμη, ης, ἡ, a village, town.

κωμήτης, ου, ὁ, (κώμη,) a villager, countryman.

κῶνωψ, ωπος, ὁ, ἡ, a gnat.

κῶπη, ης, ἡ, the hilt of a sword, the part of the oar grasped by the hand.

κωφός, ἡ, ὄν, dull, blunt; deaf, dumb; feeble; foolish; idle.

Λ.

λαᾶς, λάαος, contr. λᾶος, dat. λαῖ, acc.

λαᾶν, ὁ, a stone, rock, or cliff.

λαβή, ἡ, (λαβεῖν,) a handle, haft; a grip, a hold.

λαγχάνω, *f.* λήξομαι, *p.* εἴληχα and λέλογχα, *p. pass.* εἴληγμαι, 1 *aor. pass.* ἐλήχθην, 2 *aor.* ἔλαχον, (λάχω,) to obtain, possess, have; to make one a possessor.

λαγώς, οὐ, *Epic* for λαγώς, ὧ, *Ion.* λαγός, οὐ, ὅ, a hare.

λαγῶτος, φᾶ, ῶτον, *contr.* for λαγῶειος, of a hare.

λαγώς, ὧ, ὅ, a hare.

Λαερτιάδης, ου, ὅ, son of Laertes, *i. e.* Ulysses.

λάζομαι, *dep. Ion. and Epic* for λαμβάνω, to take, seize, grasp, lay hold of.

λάδρα, and λάδρα, *adv.*, secretly, privately, unobserved.

λαίλαψ, ἄπος, ἥ, a tempest, a hurricane, a sea-storm.

Λακεδαιμόνιος, α ον, *adj.*, Lacedæmonian.

λαλέω, ὦ, *f.* ἤσω, 1 *aor.* ἐλάλησα, *p. pass.* λελάλημαι, to talk, chatter, babble; to speak, say; to declare, announce.

λαλίστερος, *comparat.* of λάλος, more talkative or prating.

λαμβάνω, *f.* λήψομαι, *p.* εἴληφα, *p. pass.* εἴλημμαι, 1 *aor. pass.* εἰλήφθην, 2 *aor.* ἔλαβον, to take, to take hold of; to choose, obtain, receive, partake of.

λάμπειν, *Ion. imperf. act.* of λάμπω.

Λαμπετή, ἥ, Lampetia, daughter of Helius.

λαμπρότης, ητος, ἥ, (λάμπω,) brilliancy, splendor, clearness, distinction.

λάμπω, *f.* ψω, 2 *p.* λέλαμπα, 1 *aor.* ἔλαμψα, to give light, to shine, glimmer, beam, flash.

λανθάνω, *f.* λήσω, 1 *aor.* ἔλησα, 1 *aor. pass.* ἐλάσθην, 3 *fut. pass.*

λελήσομαι, *as mid.* 2 *aor.* ἔλαδον, 2 *perf.* λέληθα, *f. mid.* λήσομαι, *p. pass.* λέλησμαι, 1 *aor. mid.* ἐλησάμην, = ἔλαδον, 2 *aor. mid.* ἐλαδόμεν, to lie hid, escape notice, to be unknown; to cause to forget; to forget.

λαός, οὐ, ὅ, *Ion.* ληός, the people; soldiers, troops, army; an armed band.

Λάρισσα, ἥ, Larissa, a city on the Tigris.

λαῖρος, ου, ὅ, a voracious sea-bird, a mew, gull.

λείαινᾶ, ης, ἥ, (λέων,) a lioness.

λέβης, ητος, ὅ, a caldron, a kettle.

λέγω, *f.* λέξω, 1 *aor.* ἔλεξα, *f. mid.* λέξομαι, 1 *aor. mid.* ἐλεξάμην, 1 *aor. pass.* ἐλέχθην, to lay one down, to lull to sleep, to put to bed; to lay in order, arrange; to number, gather, select, choose.

λείβω, *f.* ψω, 1 *aor.* ἔλειψα, to pour out, to spill, shed; to sacrifice; *mid.* to flow, melt, dissolve.

λειμών, ὠνος, ὅ, a moist place; a meadow, field, pasture.

λείος, εἰα, εἶον, smooth; polished; even, level.

λείπω, *f.* ψω, *p.* λέλοιπα, 1 *aor.* ἔλειψα, 2 *aor.* ἐλίπον, *p. pass.* ἐλείμμαι, 1 *aor. pass.* ἐλείφθην, 3 *fut. pass.* λελείψομαι, to leave, quit, abandon, forsake; *mid.* to be left behind, to be inferior, fall short of.

λεκάνιον, ου, τό, (λεκάνη,) a little dish or platter.

λέληθα, 2 *perf.* of λανθάνω.

λεπτός, ἥ, ὄν, (λέπω,) thin, fine, slender, delicate; weak, infirm.

λευκαίνω, *f.* ἄνω, 1 *aor.* Att. ἐλεύκηνα, 1 *aor. pass.* ἐλευκάνθην, (λευκός,)

Λευκόθωραξ, ἄκος, ὁ, ἡ, (λευκός, θώραξ,) having a white cuirass.

Λευκός, ἡ, ὁ, ὄν, white, clear, fair; shining, glittering, radiant.

Λευκώλενος, ου, ὁ, ἡ, (λευκός, ὠλένη,) having white arms, white-armed.

Λεωνίδας, ου, ὁ, Leonidas, a famous Spartan king.

Λήγω, *f.* λήξω, to cease, leave off, be still.

Ληρέω, ὦ, *f.* ἤσω, (λήρησις,) to be foolish or silly, to speak or act foolishly.

Λίαν, *adv.*, very much, too much, exceedingly, wholly.

Λιγυρός, ἄ, ὄν, *s. s.* as λιγύς, (clear-sounding, whistling, roaring; loud-singing.

λίην, *adv.* Ion. for λίαν.

Λίδινος, η, ου, (λίθος,) made of stone, stony.

Λίδος, ου, ὁ, ἡ, a stone, rock.

Λιλαίομαι, *p.* λελίημαι, *plur.* λελίημην, (λιλάω,) *depon. Epic.* to desire ardently, to strive or long for, to wish.

Λιμήν, ἑνος, ὁ, a port, harbor, haven.

Λίμνη, ης, ἡ, a pool, lake, marsh; a sea.

Λιμός, οὐ, ὁ, hunger, famine.

Λίσσομαι and λίτομαι, *f.* λίσσομαι, 2 *aor.* ἐλιτόμην, 1 *aor.* ἐλισάμην, to supplicate, entreat; to beg, implore, adjure.

Λογίζομαι, *f.* ἴσομαι, *p.* *pass.* λελόγισμαι, 1 *aor.* *pass.* ἐλογίσθην, (λέγω,) to reason, think, consider, reckon, compute.

Λογισμός, οὐ, ὁ, (λόγος,) reckoning, computation.

Λόγος, ου, ὁ, (λέγω,) a word, a speaking, utterance; a saying, declaration; a discourse, rumor, report; a reason, ground, cause.

λόγχη, ης, ἡ, the head of a lance or spear; a lance, spear, javelin.

Λοιδορέω, ὦ, *f.* ἤσω, *perf.* λελοιδόρηκα (λοῖδος,) to rail at, revile, reproach; to slander, insult.

Λοιμός, οὐ, ὁ, a plague, pestilence a pestilent fellow.

Λοιπός, ἡ, ὄν, (λείπω,) left, remaining other; as *adv.*, in future, hence forth, finally.

Λούω, *f.* λούσω, *p.* *pass.* λέλουμαι, 1 *aor.* *mid.* ἐλουσάμην, (λούω,) to bathe, wash; to cleanse, purify.

Λοχαγός, οὐ, ὁ, (λόχος, ἄγω,) a captain of a cohort or company.

Λόχους, ου, ὁ, (λέγω,) concealment, ambush.

Λυδία, *as*, ἡ, Lydia, a country in Asia Minor.

Λυδός, οὐ, ὁ, a Lydian.

Λύκαια, ων, τὰ, (Λυκαῖος,) the festival of Lycæan Jupiter; the Roman *Lupercalia*.

Λυκαῖος, α, ου, Lycæan, Arcadian, a frequent epithet of Jupiter.

Λύκος, ου, ὁ, a wolf.

Λυπέω, *f.* ἤσω, 1 *aor.* ἐλύπησα, 1 *aor.* *pass.* ἐλυπήθην, (λύπη,) to give pain to, to pain, distress, grieve, annoy; to hurt, injure.

Λύπη, ης, ἡ, pain, distress; grief, vexation.

Λύρα, *as*, Ion. η, ης, ἡ, a lyre or harp.

Λυρίζω, *f.* ἴσω, (λύρα,) to play the lyre.

Λυσιτελέω, ὦ, *f.* ἤσω, to indemnify for expenses incurred; to be useful or advantageous to; to profit.

Λυσσάω, or -ττάω, ὦ, (Λυσσάω,) to be raging in battle, to rave, to be furious.

Λύχνος, ου, ὁ, a light, lamp, candlestick.

Λύω, *f.* λύσω, 1 *aor.* ἐλύσα, *p.* λέλυκα,

p. pass. λέλϋμαι, *pluperf.* ἐλελύμην, 1 *aor. pass.* ἐλύθην, to loose, loosen; to unbind, untie; to let go, set free; to dissolve.

Λώτινος, *η, ον*, belonging to the lotus.

M.

μά, *adv.* of asseveration, by.

Μαίανδρος, *ου, δ*, Mæander, a river of Phrygia.

μαίνω and μαίνομαι, *f.* μανήσομαι and μανούμαι, *p.* μέμνην as present, 1 *aor.* ἐμήνην, *aor. pass.* ἐμάνην, to rage, to be furious, mad, raving.

μαίδομαι, *οὔμαι, f.* ὄσομαι, (μαῖα,) to deliver, spoken of a midwife.

μαίωτρον, *ου, τό*, a midwife's fee.

μάκαρ, ἄρος, *δ, ἡ*, and μάκαιρα, *ἡ*, happy, blessed; rich, opulent; successful, fortunate.

μακάριά, *as, ἡ*, happiness, bliss, felicity.

μακαρίζω, *f.* ἰσω, *Att.* μακαριῶ, 1 *aor.* ἐμακάρισα, (μάκαρ,) to bless, pronounce happy; to esteem happy or fortunate.

μακάριος, *ία, ιον*, (μάκαρ,) happy, blessed.

μακαρίστος, *ἡ, όν*, (μακαρίζω,) blessed, deemed happy, enviable.

Μακεδονία, *as, ἡ*, Macedonia, a country of Greece.

Μακεδών, *όνος, δ*, a Macedonian.

μακρός, *δ, όν*, by syncope. from μακρός, (μήκος,) long, far, far distant, used both of space and time.

μάλα, *adv.*, greatly, much, exceedingly; surely, quite.

μαλακός, *ἡ, όν*, soft, tender, mild, gentle.

μάλιστα, *adv.*, most, most of all, especially.

μᾶλλον, *adv.*, more, rather.

Μανδάνη, *ης, ἡ*, Mandane, the mother of Cyrus the Elder.

μανδάνω, *f.* μαθήσομαι, *p.* μεμάδηκα, 2 *aor.* ἐμάδον, *p. pass.* μεμάδημαι, to learn, understand; to be taught, informed; to perceive, comprehend.

μανός, *ἡ, όν*, thin, slender.

μαντεία, *as, ἡ*, (μαντεύομαι,) prophesying, power of divination, divination.

μάντις, *εως, and ίος, δ*, (μαίνομαι,) a diviner, soothsayer, prophet.

Μαραθών, *ώνος, δ*, Marathon, a place in Attica famous for the great victory over the Persians.

μαρνᾶμαι (inflected like ἵσταμαι in pres. and imperf.), to fight, do battle, contend; to quarrel, wrangle.

Μαρσύας, *ου, δ*, Marsyas, a river of Phrygia.

μαστός, *οὔ, δ*, (=μαζός,) the breast.

μαστιγῶω, *f.* ὤσω, 1 *aor.* ἐμαστιγῶσα, 1 *aor. pass.* ἐμαστιγώθην, (μάστιξ,) to scourge, whip, flog.

μάστιξ, *ίγος, ἡ*, a whip, scourge.

μάταιος, *αία, αιον*, (μάτην,) vain, empty, fruitless; rash, imprudent.

μάτην, *adv.*, in vain, idly, fruitlessly.

μάχαιρα, *as, ἡ*, a large knife, a dagger, sabre.

μάχη, *ης, ἡ*, (μάχομαι,) a battle, fight, combat; a strife, quarrel, brawl.

μάχιμος, *ιμη, ιμον*, (μάχη,) fit for battle, warlike, martial.

μάχομαι, *Epic and Ion.* μαχέομαι, *f. mid.* μαχέσομαι and μαχοῦμαι, *Epic* μαχήσομαι, *p.* μεμάχημαι, 1 *aor.* ἐμαχεσάμην, to fight, combat; to dispute, quarrel.

υάω, *Poet.* 2 *perf.* μέμονα and μέμας, as present, 2 *pluperf.* ἐμεμάειν as *imperf.*, to desire earnestly, to be eager, to intend.

ιέ, *enclit. accus. of* ἔγω.

μέγα, (μέγας,) great; *adv.*, greatly.

μεγαλήτωρ, *oros*, δ, ἡ, (μέγας, ἥτωρ,) magnanimous; proud, haughty.

μεγαλοπρεπῶς, *adv.* (μέγας, πρέπω,) magnificently, honorably, excellently.

μεγαλόφρονέω, ὦ, *f.* ἦσω, (μεγαλόφρων,) to be high-minded, generous; in a bad sense, to be proud, haughty.

Μεγαρεύς, ἑως, δ, a Megarean.

μεγᾶρον, *ου*, τό, a large house; a palace; a temple; any house, mansion, or dwelling.

μέγας, μεγάλη, μέγα, *comp.* μείζων, *superl.* μέγιστος, great, large; vehement, violent; distinguished; powerful.

Μεγαφέρνης, *ους*, δ, Megaphernes, a Persian noble.

μεδίμηι, *Ion.* μετίμηι, *f.* ἦσω, 1 *aor.* μεδίκα, *p.* μεδεῖκα, (μετά, ἴμηι,) to send off or away, let go, release, dismiss; to discharge as an arrow, dart, etc.

μέδν, τό, wine.

μεθύσκα, *f.* ὕσω, 1 *aor.* ἐμέδυσσα, 1 *aor. pass.* ἐμεθύσθην, (μεθύω,) to intoxicate; to be intoxicated, to get drunk.

μεθύω, *defective*, to get drunk, to become intoxicated.

μειδάω, *or* εω, *f.* ἦσω, 1 *aor.* ἐμεΐδισα, to laugh gently, to smile.

αείζων, *onos*, δ, ἡ, *comp.* of μέγας.

μειλίχιος, *ου*, δ, ἡ = μείλιχος, *ου*, δ, ἡ, (μειλίσσω,) bland, mild; sweet, mellifluous.

μείον, *onos*, τό, smaller or inferior; μείον ἔχειν, to have the worse, to be inferior.

μειράκιον, *ου*, τό, a youth, a young man.

μελαγχολάω, ὦ, *f.* ἦσω, (μέλας, χολή,) to have black bile; to be melancholy, mad.

μέλας, αἶνα, *αν*, *gen.* ἄνος, *ης*, ἄνος, black, dark, gloomy, horrible.

μέλει, *impers. from* μέλω, *imperf.* ἔμελε, *f.* μελήσει, *p.* μεμέληκε, *pluperf.* ἐμεμέληκει, it concerns, is an object of concern.

μελετάω, *f.* ἦσω, *p.* μεμελέτηκα, 1 *aor.* ἐμελέτησα, (μελέτη,) to care for, to take care of; to practise arts, etc.; to meditate.

μέλημα, ἄτος, τό, (μέλω,) that for which one cares, the object of care.

μελιᾶρυσ, *vos*, δ, ἡ, (μέλι, γῆρυσ,) sweet-voiced, sweet-toned.

μελίγηρυσ. See the preceding.

μελίγη, *ης*, ἡ, millet, panicum milliaecum.

μέλισσα, *or* μέλιττα, *ης*, ἡ, a bee; the honey of the bee.

μέλλω, *f.* μελλήσω, 1 *aor.* ἐμέλλησα, to be about to do any thing, to intend, delay; to be fated or destined to do or to be.

μέλος, *eos*, τό, a member, limb.

Μέμφις, ἰδος, Memphis, a city of Egypt.

μέμφομαι, *f.* mid. μέμφομαι, 1 *aor. pass.* ἐμέμφθην, to blame, chide, complain of, find fault with.

μέν, *conjunct.* implying affirmation or concession, indeed, truly, at the same time pointing forward to something antithetic, or at least different, which is commonly subjoined by δὲ or an equivalent particle.

Μενέλαος, ου, ὁ, Menelaus, a king of Sparta.

Μένιππος, ου, ὁ, Menippus, a cynic philosopher.

μένος, εος, τό, vigor, force, power; rage, anger; warlike spirit, bravery; desire, longing, wish; physical force, strength.

μέντοι, or separately, **μέν τοι**, certainly, yet, notwithstanding.

μένειν, f. **μενῶ**, 1 aor. **ἔμεινα**, p. **μεμείνηκα**, to remain, continue, abide, wait for.

Μένων, ωνος, ὁ, Menon, a Thessalian general in the army of Cyrus the Younger.

μερίζω, φ. **ίσω**, p. pass. **μεμερίσμαι**, 1 aor. pass. **ἐμερίσθην**, 1 aor. mid. **ἐμερισάμην**, (**μείρω**,) to divide, distribute, separate.

μερίμνα, ης, ἡ, (**μερίς**, **μερίζω**,) care, trouble, anxiety.

μερίς, ἴδος, ἡ, (**μείρω**,) a part, portion, share; a particle.

μέρος, εος, τό, (**μείρω**,) a part, portion; share, turn.

μέροψ, οπος, ὁ, (**μείρομαι**, ὄψ,) endowed with articulate speech; discoursing, speaking.

μεσονύκτιος, and **μεσόνυκτος**, ου, ὁ, ἡ, (**μέσος**, **νύξ**,) at midnight.

μέσος, η, ον, mid, middle, midst.

Μέσπιλα, ἡ, Mespila, a city on the Tigris.

Μεσσηῆς, ἴδος, ἡ, Messēis, a fountain of Hellas in Thessaly.

μέσσος, Poet. for **μέσος**.

μαστός, ἡ, ὄν, full, filled; sated, wearied, tired.

μετά, prep. gov. gen. and accus., with, among; towards, into; after, behind.

μεταβάλλω, f. **βαλῶ**, 2 aor. **μετέβᾶ-**

λον, p. **μεταβέβληκα**, (**μετά**, **βάλλω**,) to throw over or around; to turn about, change, alter.

μεταβολή, ἡς, ἡ, change, transfer, transposition; a revolution.

μεταδίδωμι, f. **μεταδώσω**, p. **μεταδέδωκα**, 2 aor. **μετέδων**, (**μετά**, **δίδωμι**,) to give part of, to give a share; to impart, share.

μεταλαμβάνω, f. mid. **λήψομαι**, p. **τείληφα**, 2 aor. **μετέλαβον**, (**μετά**, **λαμβάνω**,) to have or get a share of, to partake in, to participate.

μεταμέλει, imperf. **μετέμελε**, f. **μελήσει**, aor. **μετεμέλησε**, imper. (**μετά**, **μέλει**,) it repents me, I repent.

μεταξύ, adv. (**μετά**, **μέσος**,) betwixt, between; meanwhile, next following, next.

μετάπεμπος, ου, ὁ, ἡ, (**μεταπέμπομαι**,) sent for, summoned.

μεταπέμπω, f. **ψω**, (**μετά**, **πέμπω**,) to send after, to send for, to invite.

μεταυδάω, f. **ήσω**, (**μετά**, **αὐδάω**,) to speak among, to address, speak to.

μέτειμι, (**μετά**, **εἰμί**,) to be between, among, or with; to live with, enjoy one's company.

μετέρχομαι, f. mid. **μετελεύσομαι**, 2 aor. **μετήλθον**, (**μετά**, **έρχομαι**,) to come or go among; to pass by or over to; to pursue, seek after, beseech.

μετέχω, f. **μεδέξω**, p. **μετέσχηκα**, 2 aor. **μετέσχον**, (**μετά**, **έχω**,) to be a partaker of, to share with, participate in.

μετεωρίζω, f. **ίσω**, (**μετέωρος**,) to raise up, to raise, keep on high; to encourage, give hopes.

μετέωρος, ου, ὁ, ἡ, (**μετά**, **αἶρω**,) raised up above the earth, off the ground, on high, in the air; on

- the sea, out at sea, *spoken of a ship*.
- μετρέω, ὦ, *f. ήσω, p. μεμέτρηκα, 1 aor. act. έμέτρησα, p. pass. μεμέτρημαι, 1 aor. pass. έμετρήθην, (μέτρον,) to measure, pass over; count, compute.*
- μετρίως, *adv. (μέτριος,) moderately, sparingly, suitably.*
- μετρον, ου, τό, a measure, rule, standard.
- μέτωπον, ου, τό, (μετά, ὦψ,) the front, forehead; the front of an army, the prow of a ship.
- έχρι, *before a vowel μέχρις, as prep. with the gen., unto, as far as to, until; as conj., until.*
- μή, *a particle denoting a dependant and conditional negative, not; as a conj., that not, lest; it is also used as an interrogative particle, implying the expectation of a negative answer.*
- μηδέ, *conj., and not, also not; neither, even.*
- μηδείς, μηδεμία, μηδέν, *not even one, no one; neut. μηδέν, nothing, not at all, in no respect.*
- μήδετο *for έμήδετο, 3 sing. imperf. Ion. of μήδομαι.*
- Μηδία, *as, ή, Media, a country of Asia Minor.*
- Μηδικός, ή, όν, *Median, relating to the Medes.*
- Μήδος, ου, ό, *a Mede or Median.*
- μηκέτι, *adv., no more, no further, no longer.*
- μήκος, εος, τό, *length, generally of time; height, tallness, stature; space, distance.*
- αήλον, ου, τό, *a sheep, any cattle, small cattle.*
- μήν, μηνός, ό, *a month.*
- μήν, *conj., indeed, verily, truly, assuredly.*
- μήνιγξ, ιγγος, ή, *a membrane, the which contains the brain.*
- μηρός, ου, ό, *the thigh, haunch.*
- μηρύω, *f. ύσω, to draw out thread to draw up as an anchor, to furl to draw out, unwind.*
- μητ', *and μήτε, conj., neither, nor.*
- μήτηρ, έρος, ή, *a mother.*
- μητιδώ, *and μητιόω, f. άσω, (μητις,) to consult, deliberate, plan.*
- μηχανή, ής, ή, (μήχος,) *a machine, apparatus, engine; a plot, invention.*
- μηχος, εος, τό, (μηχανή,) *a means, exploit, contrivance.*
- μιᾶρός, ά, όν, (μιαίνω,) *stained, defiled with blood, polluted, impure.*
- μίγνυμι, *f. μίξω, 1 aor. pass. έμίχθην, perf. pass. μέμυγμαi, to mix, to mingle, to bring together.*
- Μίδας, ου, ό, *Midas, a Phrygian king.*
- Μιθριδάτης, ου, ό, *Mithridates, a Persian.*
- μικρός, ά, όν, *small, little, comparat. μικρότερος, smaller, less.*
- Μίλητος, ου, ή, *Miletus, a city of Asia Minor.*
- Μιλτιάδης, ου, ό, *Miltiades, an Athenian general.*
- μιμέομαι, ούμαι, *f. mid. μιμήσομαι, p. pass. μεμίμημαι, (μίμος,) to mimic, imitate; to counterfeit.*
- μιμηλός, ή, όν, *imitating, imitative; imitated, counterfeited.*
- μίμνω, (μένω,) *to remain, to stand firm, to wait for.*
- μισέω, ὦ, *f. ήσω, p. μεμίσηκα, 1 aor. act. έμίσησα, 1 aor. pass. έμισήθην, p. pass. μεμίσημαι, (μισος,) to hate, detest, despise, abhor.*

μισθός, οὐ, δ, pay for labor, wages, hire; reward, recompense.

μισθοφορά, ἄς, ἡ, (μισθός, φέρω,) pay, wages.

μισθοφόρος, ου, δ, ἡ, serving for hire, a mercenary, a hireling soldier.

μιστούλλω, (μίτυλος,) to cut into small pieces, to cut up.

μνᾶ, ἄς, ἡ, a mina, a pound, in weight = 100 drachmæ, or 15 oz. 83½ grains; in money = 100 drachmæ, or £4. 11s. 3d.

μνᾶσθαι, ᾠμαι, *obso.* f. mid. μνήσομαι, 1 aor. mid. ἐμνησάμην, (μνάω,) to recollect, be mindful of, remember.

μνημεῖον, *Ion.* μνημήιον, (μνήμη,) memory, remembrance; mention.

μνησικάκέω, ᾠ, f. ἤσω, (μνήσις, κακός,) to remember an injury or evil; to bear ill-will or malice.

μογέω, ᾠ, f. ἤσω, (μόγος,) to toil, labor; to be weary with labor; to grieve, to be in pain.

μοῖρα, ἄς, *Ion.* ης, ἡ, (μείρομαι,) a part, portion; lot, fate, destiny; the goddess of fate, the Parca of the Romans.

μολέω or **μόλω**, *obso.* 2 aor. ἔμολον, p. μεμόλῃκα, by metathesis and epenthesis changed into μέμβλωκα, to go, come, arrive; to set out, depart.

μόλῃς, *adv.*, with difficulty, hardly, scarcely.

μόλυβδος, ου, δ, lead.

μολών, 2 aor. part. of μόλω.

μοναρχέω, *Ion.* μοναρχέω, ᾠ, f. ἤσω, (μοναρχός,) to reign as sole monarch, to be king.

μονᾶχῃ, *adv.*, alone, singly, in one way only.

μόνον, *adv.*, (μόνος,) yet, notwithstanding, at least, only.

μόνος, η, ου, only, alone.

μόσχος, ου, δ, ἡ, a young shoot, a sprout; a calf, any young animal; as *adj.*, young, tender, pliable.

μῦνος, *Epic and Ion.* for **μόνος**.

μῦθεόμαι, οὔμαι, f. ἤσομαι, (μῦθος, to discourse, speak; tell, narrate, call, describe.

μυθολογεῖω, f. εὔσω, (μῦθος, λόγος,) to relate mythic tales, to tell legends; to speak or relate.

μῦθος, ου, δ, a word, speech; a fictitious narrative, a myth.

μυκάομαι, *contr.* μυκῶμαι, f. μυκήσομαι, 1 aor. ἐμυκησάμην, to low, bellow, bray; to roar, growl.

μυκηθμός, οὔ, δ, (μυκάομαι,) a bellowing, a roaring.

μύκον, *Ion.* for ἔμυκον, 3 plur. 2 aor. act. of μυκάομαι.

Μυριάνδρος, ου, ἡ, Myriandrus, a city of Syria.

μυριάς, ἄδος, ἡ, (μυρίος,) a myriad, i. e. ten thousand.

μυρίζω, f. ἴσω, 1 aor. ἐμύρισα, p. pass. μεμύρισμαι, (μύρον,) to anoint, perfume.

μυρίκη, ης, ἡ, the tamarisk.

μυρίος, ἰα, ἰον, numberless; vast, immense, measureless; endless; as a definite numeral, μύριοι, αι, α, ten thousand.

μῦρομαι, (μύρω,) to dissolve in tears, to weep; to wail, lament.

μύρον, ου, τό, (μύρω,) an ointment, a sweet ointment, myrrh-juice.

μυρσίνη, ης, ἡ, the same as

μύρτος, ου, ἡ, the myrtle tree.

μυσάττομαι, f. mid. ξομαι, p. pass. μεμύσαμαι, to feel disgust at, to loathe, abominate.

Μυσία, ἄς, ἡ, Mysia, a country of Asia Minor.

Μυσοί, οἱ, inhabitants of Mysia, Mysians.

N.

ναί, *adv.* of affirmation, yea, certainly.

ναῖω, *f.* ἀσομαι, 1 aor. ἔνασα, *p. mid.* νάσασμαι, 1 aor. *pass.* ἐνάσθην, to inhabit, settle; to cause to dwell, to build, establish.

νάμα, ἄτος, τό, (νάω,) a stream, fountain, rivulet.

ναός, οὐ, ὁ, *Ion.* νηός, *Att.* νεώς, ὦ, ὁ, a dwelling-place, a temple; a niche, shrine.

νάπη, ης, ἡ, a wooded valley, dale, or glen, a thicket, grove.

ναυᾶγέω, ὦ, *f.* ἤσω, (ναῦς, ἄγω,) to suffer shipwreck, to be shipwrecked.

ναύαρχος, ου, ὁ, (ναῦς, ἀρχή,) the commander of a ship or fleet, a captain, admiral.

ναυαῖχέω, ὦ, *f.* ἤσω, (ναῦς, μάχομαι,) to engage in a sea-fight, to fight in a ship or by sea.

ναῦς, *Dor.* νηῦς, *Ion. gen.* ναός, *Dor.* νεός, ἡ, a ship, vessel.

νεάζω, *f.* ἄσω, (νεός,) to be young, to grow young, to act or think like a youth.

νεανίας, ου, ὁ, (νεός,) a young man, a youth; *as an adj.*, daring, strong, vigorous.

νεανίσκος, ου, ὁ, (νεός,) a youth, a young man; petulant, insolent.

νεβρός, οὐ, ὁ, a fawn, a young stag, a roe.

νεήλυς, ὕδος, ὁ, ἡ, (νεός, ἐλεύθω,) newly-come, a new-comer, a stranger.

νεικέω, *f.* ἔσω, (νεῖκος,) to brawl, wrangle, contend, dispute.

νεῖκος, εος, τό, a brawl, strife.

Νεῖλος, ου, ὁ, the Nile, a river of Egypt.

νεῖται, 3 *sing. pres. mid.* of νέομαι
νεκρικός, ἡ, ὄν, (νεκρός,) deadly, of or belonging to the dead, cadaverous.

νεκροπομπός, οὐ, ὁ, (νεκρός, πέμπω,) conductor of the dead, *i. e.* Charon.

νεκρός, οὐ, ὁ, dead, deceased; a dead body, a corpse.

νέκταρ, ἄπος, τό, nectar, the drink of the gods.

νέκτες, *plur.*, the dead, departed; ghosts.

νεόγαμος, ου, ὁ, ἡ, (νέος, γαμέω,) newly married, a young husband or wife.

νεόδαρτος, ου, ὁ, ἡ, (νέος, δέρω,) newly stripped off or flayed.

νέομαι, and νεῦμαι, *f.* νείσομαι, to go away, to return.

νέος, νέα, *Ion.* νέη, νέον, new, fresh, tender, young, recent.

νεοσσός, *Att.* νεοττός, οὐ, ὁ, (νέος,) a young one, especially of animals; a child.

νέρετος, ἔρα, ερον, a comparat. without a posit., lower, inferior.

νεῦρον, ου, τό, a tendon, sinew; a bowstring.

νευστάζω, *f.* ἄσω, (νέω,) to nod, to make signs by nodding or winking with the eyes.

νεφέλη, ης, ἡ, (νέφος,) a cloud, a sad or clouded brow; fog, mist; death.

νεφεληγερέτα, αο, ὁ, (νεφέλη, ἀγείρω,) the cloud-collector, cloud-gatherer.

νέφος, εος, τό, a cloud, mist; clouded brow, sadness; a multitude, crowd.

νεωλκέω, ὦ, *f.* ἤσω, (ναῦν, ἔλκω,) to haul a ship up on the land.

νεώνητος, ου, ὁ, ἡ, (νέος, ὠνέομαι,) newly bought.

νέωτα, *adv.*, next year, the coming year.

νεώτερος, *a, on*, (νέος,) younger, newer, fresher, strange, unusual.

νή, *adv.* of swearing or protestation, *νή* Δία, by Jupiter; *νή* τὸ Δέω, by Ceres and Proserpine; of affirmation, surely, certainly, yes indeed. In composition it is generally privative.

νήδυμος, *ou, ó, é, í*, (ήδύς,) sweet, pleasant, refreshing.

νηκτός, *ή, óν*, (νήκω,) swimming, having power to swim; *pass.* to be swum, capable of being swum over.

νηλεής, *έος*, (νή, έλεος,) without pity, without compassion, cruel.

νηλέϊ, *dat. sing.* of *νηλής*, *έος, ó, é, í*, merciless, pitiless.

νημερτής, *έος, ó, é, í*, (νή, άμαρτάνω,) unerring, true, not deceptive.

νηνεπή, *ης, ή, í*, (νήνεμος,) a calm a quiet atmosphere.

νηός, *Ion.* for *ναός*.

νηπίλαχος, *ou, ó*, = *νήπιος*.

νήπιος, *ία, on*, (νή, έπος,) unable to speak; hence an infant; childish, feeble, helpless; foolish, ignorant.

νήσος, *ou, ή, í*, (νέω,) an island.

νήσσα, or **νήττα**, *ης, ή, í*, (νέω,) a duck.

νήφω, *f.* *νήψω*, to be sober, to live soberly, to drink no wine.

νίζω, for **νίπτω**, *f.* *νίψω*, 1 *aor.* *ξνίψα*, *p. pass.* *νένιμμαι*, 1 *aor. pass.* *ένίφθην*, (*νίβω*,) to wash as the hands or feet.

νικάω, *ώ, f.* *ήσω*, 1 *aor.* *ένίκησα*, *p.* *νενίκηκα*, 1 *aor. pass.* *ένικήθην*, *p.* *νενίκημαι*, (*νή, είκω*,) to conquer, get the upper hand, prevail; to surpass, excel.

νίκη, *ης, ή, í*, victory, triumph.

Νιρεός, *έως, ó*, Nireus, a man's name.

νοέω, *f.* *νοήσω*, *p.* *νενόηκα*, 1 *aor.* *ένόησα*, *p. pass.* *νενοήμαι*, (*νόος, νοός*,) to have in mind, to think, perceive; devise, contrive; purpose, intend.

νόημα, *άτος, τό*, (*νοέω*,) thought, intention, invention, purpose.

νόθος, *ou, ó, ή, í*, also *os, η, on*, illegitimate; a bastard.

νομίζω, *f.* *ίσω*, *p.* *νενόμικα*, 1 *aor.* *ένόμισα*, 1 *aor. pass.* *ένομίσθην*, (*νόμος*,) to own or regard as a custom, to be accustomed, to be wont; to regard, think, suppose.

νόμιμος, *ίμη, ιμον, or os, ó, ή, í*, (*νόμος*,) conformable to custom or law; customary, lawful, rightful.

νόμος, *ou, ó*, usage, custom, law.

νόος, *Att. contr.* *νοός*, *gen.* *νοού, ó*, mind, disposition; spirit, heart; understanding, reason, sense.

νοσέω, *ώ, f.* *ήσω*, *p.* *νενόσηκα*, (*νόσος*,) to be sick, ill; to be ill at ease.

νόσφι, *adv.*, separate, far, apart, away; as *prep.*, far from, away from.

Νότος, *ó*, the south wind.

νουθετέω, *ώ, f.* *ήσω*, 1 *aor.* *ένουθέτησα*, (*νοός, τίδημι*,) to put in or bring to mind; to remind, advise, admonish.

νύ, *Poet.* for *νύν*, *νύν*, now, then; thereupon; indeed, certainly.

νυκτερεύω, *f.* *εύσω*, (*νύκτερος*,) to pass the night, to keep watch by night, to bivouack.

νύκτερος, *ou, ó, ή, í*, going by night, nightly.

νύκτωρ, (*νύξ*,) *adv.*, by night.

νύμφη, *ης, gen. plur.* *νυμφέων*, *Ion.* for *νυμφών*, *ή*, a new-married bride, a young maiden, nymph.

Νύμφη, Nymph, a female deity of inferior rank.

νῦν, *adv.*, now, just now, presently ;
now then, thereupon.

νύξ, *νυκτός*, ἡ, night ; the darkness
of night, obscurity.

νωῖτερος, *a*, *Ion.* ἡ, *ον*, our, of us two.

νωλεμέως, *adv.*, (*νωλεμής*), perpetual-
ly, incessantly.

νωμάω, ὦ, *f.* ἥσω, (*νέμω*), to divide,
distribute ; put in motion, move ;
easy to move, to brandish, manage.

Ξ

ξαίνω, *f.* ξᾶνῶ, 1 *aor.* ξήνω, (*ξάω*),
to scratch, comb, card ; to strike,
beat ; tear.

ξενάγέω, ὦ, *f.* ἥσω, (*ξένος*, *ἡγέομαι*),
to be a *ξεναγός*, to show strangers
the sights ; to receive strangers as
guests ; to raise or lead mercenary
troops.

Ξενίας, *ου*, δ, Xenias, an *Arcadian*
general.

Ξενοκράτης, *εος*, δ, Xenocrates, a *phi-*
losopher.

ξένος, *ου*, δ, a stranger, foreigner,
guest.

Ξενοφῶν, ὦντος, δ, Xenophon, a *cele-*
brated Athenian general, philoso-
pher, and historian.

Ξέρξης, *ου*, δ, Xerxes, a *king of Persia*.

ξεστός, ἡ, ὄν, (*ξέω*), scraped, shaved,
hewn.

ξηρός, δ, ὄν, dry, parched, withered.

ξύλινος, *ινη*, *ινον*, wooden, made of
wood.

ξύλον, *ου*, τό, wood, sticks ; a tree.

ξυνείρω = *συνείρω*.

ξυνουσία = *συνουσία*.

ξυράω, ὦ, 1 *aor. mid.* ἐξυρησάμην, (*ξυ-*
ρός), to shave, to cut off close to
the skin.

Ο.

ὁ, ἡ, τό, the *definite article*, the ; *used*
also for the demonstrative pronoun,
this, that, he, she, it.

ὀβελοῖσιν, *dat. plur. Ion.* of

ὀβελός, οὐ, δ, (*βέλος*), a spit ; an obelisk.

ὀβολός, οὐ, δ, an obolus, a coin equal
to one-sixth of an *Attic drachma*,
or about 3 cents of our money.

ὀβριμοπάτρη, *ης*, ἡ, (*ὀβριμος*, *πατήρ*),
the daughter of a mighty or power-
ful father.

ὄγε, ἤγε, τόγε, this, that.

ὀδεύω, *f.* εὐσώ, (*ἔδος*), to make a jour-
ney ; to travel, set out.

ὀδοιπόρος, *ου*, δ, ἡ, (*ἔδος*, *πόρος*), a
traveller, a way-farer.

ὁδός, οὐ, ἡ, way, highway, road ;
journey ; manner, means.

ὀδούς, ὄντος, δ, a tooth ; a prong, spike.

ὀδύρομαι, *f.* ὀδυροῦμαι, 1 *aor. mid.* ὠδυ-
ράμην, *p. pass.* ὠδυρμαι, to lament
bitterly ; to wail aloud, complain.

Ὀδυσσεύς, ὥς, δ, Odysseus or Ulysses,
a king of *Ithaca*.

ὄζος, *ου*, δ, a bough, twig, shoot ;
offshoot, scion, son.

ὅθεν, *relat. adv.*, whence, from whence.

οἶδα, *as*, ε, *perf. with pres. signif.*, to
know. See εἶδω.

οἶηον, *ου*, τό, a rudder, helm.

οἰκάδε, *adv.*, (*οἶκος*) *s. as* οἰκόνδε, to
one's house, homewards.

οἰκέτης, *ου*, δ, (*οἶκος*), a house-com-
panion, a domestic, servant, slave.

οἰκέω, ὦ, *f.* ἥσω, 1 *aor.* ἔκησα, to in-
habit, to have for an abode ; *in-*
trans., to dwell in.

οἰκία, *as*, ἡ, (*οἶκος*), a house, palace,
temple ; a nation, family.

οἰκοδομέω, ὦ, *f.* ἥσω, 1 *aor.* ᾠκοδό-
μησα, *p.* ᾠκοδόμηκα, *p. pass.* ᾠκο-

δύμμαι, 1 aor. pass. φκοδομήθην, (οἰκόδομος,) to build a house, to found upon, to rear, to edify; confirm, to establish.

οἴκοι, adv., at home, at one's house.

οἰκτεῖρω, f. οἰκτερῶ, 1 aor. φκτειρα, (οἰκτος,) to pity, commiserate, have compassion upon.

οἰκτιστος, ἴστη, ἴστον, superl. (οἰκτρός,) most wretched, lamentable, deplorable.

οἶμαι for οἶομαι.

οἰμῶζω, f. mid. οἰμῶξομαι, 1 aor. ὠμωξα, p. pass. οἰμωγμαι, (οἶμοι,) to lament, wail, howl.

οἰωῶς, 1 aor. part. act. of the preceding.

οἶνος, ου, ὁ, wine; a wine-market.

οἶνοχοέω, ᾠ, f. ἤσω, (οἶνοχόος,) to pour out wine; to be cupbearer.

οἶνοχόος, ου, ὁ, ἦ, (οἶνος, χέω,) pouring out wine; a cupbearer, butler.

οἶομαι, contr. οἶμαι, f. οἶήσομαι, 1 aor. φήθην, to think, believe, deem, imagine.

οἶος, οἶα, οἶον, of what quality, what sort of, such as; like, just as.

οἶόςπερ, such as, just such as.

οἶς, οἶός, or οἶς, οἶος, a sheep.

οἶσα, syncop. for οἶσασα, 2 sing. perf. Aol. for οἶσας of οἶδα.

οἶστευμα, ἄτος, τό, (οἶστεύω,) a discharge of arrows or darts; an arrow shot from a bow.

οἶστός, οὔ, ὁ, an arrow; a dart, javelin.

οἶστρος, ου, ὁ, (οἶω,) the gad-fly; a sting, goad; smart, pain, agony; vehement desire.

Οἶτη, ης, ἡ, Oeta, a mountain in Thessaly.

οἶχωμαι, f. οἶχήσομαι, p. οἶχωκα, p. pass. φχημαι, 1 aor. pass.. φχήθην,

as perfect, to be gone, to be away; to depart; to desert, abandon; to perish, die.

ὀκνέω, ᾠ, f. ἤσω, 1 aor. ὤκνησα, (ὀκνος,) to be slow, tardy, delay.

ὀκνος, ου, ὁ, tardiness, sluggishness, timidity; dulness, delay.

ὀκταῦκόςιοι, αι, α, (ὀκτώ,) eight hundred.

ὀκτώ, οἱ, αἱ, τὰ, eight.

ὀκτωκαιδέκα, οἱ, αἱ, τὰ, (ὀκτώ, καί, δέκα,) eighteen.

ὀλέσαι, 1 aor. inf. act. of ὀλλυμι.

ὀλίγος, η, ου, little, small, short, brief.

ὀλιγοχρόνιος, ου, ὁ, ἦ, (ὀλίγος, χρόνος,) lasting but little time, of short duration.

ὀλκός, ἄδος, ἦ, (ἐλκω, ὀλκη,) a ship of burthen, a merchantman.

ὀλλῦμι and ὀλλύω, f. ὀλέσω, 1 aor.

ὤλεσα, p. ὀλώλεκα, 2 p. ὤλωλα as mid., to destroy, annihilate, kill; lose; to be lost, undone, to perish.

ὀλολύζω, f. ὤξω, 1 aor. ὠλόλυξα, p. pass. ὠλόλυγμαι, (λύζω,) to raise the voice aloud to the gods, to supplicate aloud, to shout for joy.

ὀλοός, ἦ, ὄν, (ὀλλυμι,) destructive, ruinous, mischievous, cruel.

ὅλος, η, ου, whole, the whole, all.

Ὀλύμπια, ων, τὰ, the Olympic games.

Ὀλυμπιασι, dat. plur. of Ὀλυμπιάς, at or during the Olympic games, at Olympia.

Ὀλύνδιος, ου, an Olynthian.

ὀλωλα, ας, ε, 2 perf. of ὀλλυμι.

ὀλώλη, 3 sing. subj. 2 perf. of ὀλλυμι.

ὀλως, adv., (ὅλος,) altogether, generally; in fine.

ὀμαλῶς, adv. (ὁμος, ἴλη,) evenly, with equal step.

ὀμάς, ἄδος, ἦ, (ὁμος,) the whole πᾶς, the whole.

"Ομηρος, ου, δ, Homer, the prince and father of Epic poetry.

δμνῦμι and δμνῦω, *f.* δμώσω, commonly δμοῦμαι, *p.* δμώμοκα, *p. pass.* δμώομαι, 1 *aor. pass.* ὠμόδην, to swear, to take an oath; with accus., to swear by.

δμοῖος, Epic for δμοιος, like, similar, resembling; equal, the same with.

δμοῖος, οῖα, οἷον, Hom. and Ion. for ὅμοιος, like, similar, equal to.

δμοίως, *adv.* (δμοιος,) as well as, in like manner.

δμολογέω, ᾧ, *f.* ἤσω, 1 *aor.* ὠμολόγησα, *p.* ὠμολόγηκα, 1 *aor. pass.* ὠμολογήθην, *p. pass.* ὠμολόγημαι, (ὅμος, λέγω,) to speak the same with another, to concede, admit, confess, profess.

δμόσε, *adv.* (δμός,) to one and the same place, to one point; together.

ὁμότεχνος, ου, δ, ἡ, having the same art or trade.

δμοτράπεζος, ου, δ, ἡ, (ὅμος, τράπεζα,) eating at the same table, a mess-mate.

δμοῦ, *adv.* (ὅμος,) together, at once; to the same place; at the same time.

δμόφυλος, ου, δ, ἡ, (ὅμος, φυλή,) being of the same species, race, or tribe.

'Ομφάλη, ης, ἡ, Omphale, a Lydian queen.

δμφᾶλός, οὔ, δ, the navel; boss of a shield; a knob, button; the centre.

δμφαξ, ἄκος, ἡ, (ὠμός, φάγω,) bitter, sour, or unripe grapes; unripe, immature; harsh, austere, morose.

ὅμως, *conj.* (δμός,) however, still, notwithstanding.

δναίμην, *optat. mid. of* ὕνημι

ὕνω, τό, a dream, a vision.

δνειδίζω, *f.* ἴσω, *p.* ὠνειδικά, 1 *aor.* ὠνειδισα, *p. pass.* ὠνειδισμαι, to throw a reproach upon; to object, impute; to reproach, blame.

δνειράτα, τά, for δνειρα, = ὕναρ, a dream.

δνημι and δνίημι, *f.* δνήσω, 1 *aor.* ὠνησα, 1 *aor. pass.* ὠνήθην, to benefit, help; rejoice, gladden; to have advantage, profit; to enjoy.

δνομα, ἄτος, τό, name, fame, authority, dignity.

δνομάζω, *f.* ἄσω, *p.* ὠνόμακα, *p. pass.* ὠνόμασμαι, 1 *aor.* ὠνομάσθην, (ὕνομα,) to name, to call by name; to declare; to nominate; to celebrate.

δνος, ου, δ, ἡ, an ass; a pulley; the upper millstone.

δξύθυμος, ου, δ, ἡ, (δξύς, θυμός,) quick to anger, sudden in anger, irascible.

δξύς, εἶα, ὕ, sharp-pointed; sour, acid, bitter; keen, prompt; swift, fleet; keen, ardent.

δξύχολος, ου, δ, (δξύς, χολή,) passionate, irascible.

δπ', for ὅπα, *accus. sing. of* ὄψ.

δπρ, *adv.*, where, in what place; by which way or means.

δπισθε and δπισθεν before a vowel, *adv.*, behind, backwards; afterwards; inferior.

δπισδοφυλάκέω, ᾧ, *f.* ἤσω, (δπισδοφύλαξ,) to guard the rear, to form the rear-guard.

δπίσω, *Poet. for*

δπίω, *adv.*, behind, back, backwards; as a *prep.*, behind, after.

δπλα, τά, arms; a camp; guards, troops, garrisons.

δπλή, ης, ἡ, (δπλον,) a hoof.

δπλίζω, *f.* ἴσω, (δπλον,) to make or get ready to arm, equip; to exercise.

ὀπλισόμεθα, 1 plur. 1 fut. mid. *Poet.*
of ὀπλίζω.

ὀπλίτης, ου, ὁ, (ὀπλον,) heavy-armed,
a heavy-armed foot-soldier.

ὄπλον, ου, τό, a weapon, armor; a
tool.

ὅποι, *adv.*, to what place, whither.

ὅποιος, οἷα, οἷον, what, i. e. of what
kind or sort; *with* τοιοῦτος = as.

ὅσος *and Poet.* ὀπόσος, η, ον,
(ὄσος,) how great, how much; how
many; whatsoever.

ὅποτε, *Poet.* ὀπόποτε, *adv.*, when,
whenever.

ὁπότερος, α, ον, (πότερος,) which of
the two, whichever side.

ὅπου, *adv.* of place, where, whereso-
ever; of time, when, at the time
when; of manner, how; causal,
because, since.

ὀπταλέος, έα, έον, (ὀπτάω,) roasted,
baked, toasted.

ὀπτάω, ᾧ, *f.* ἥσω, 1 aor. ὤπτησα,
p. pass. ὤπτημαι, to roast, bake,
toast.

ὀπτομαι, *f.* ὕπομαι, 2 *p.* ὕπωπα, *p.*
pass. ὤμμαι, 1 aor. *pass.* ὤφθην,
1 *f. pass.* ὀφθήσομαι, (ὑπω,) to see,
behold.

ὀπτός, ή, όν, (ὀπτάω,) roasted, baked;
burned as bricks.

ὅπως, *adv.*, how, in what way, as;
as soon as; *conj.*, that, in order
that.

ὀράω, ᾧ, *f.* ὕπομαι, *p.* έώρακα, *p. pass.*
έώραμαι *and* ὁμμαι, 1 aor. ὠφθην,
2 *perf.* ὕπωπα, 2 aor. εἶδον, *mid.*
ὀράομαι as active, to see.

ὀργή, ης, ή, impulse, emotion, passion.

ὀργίζω, *f.* ίσω, *Att.* ιω, 1 aor. *pass.*
ὠργίσθην, *p. pass.* ὠργισμαι, (ὀργή,)
to excite, provoke to anger, irri-
tate.

ὀργυιά, ᾧς, *Ion.* ὀργυιή, ης, ή, (ὀρέγω,) a fathom.

ὀρέγω, οτ ὀρέγνυμι, *f.* έξω, 1 aor.
ᾠρεξα, 1 aor. *mid.* ᾠρεξάμην, 1 aor.
pass. ᾠρέχθην, to stretch out the
hands, to stretch forth, to ex-
tend.

ὀρεινός, ή, όν, (ὄρος,) mountainous,
growing on the mountains.

ὀρεστίς, ἄδος, ή, inhabiting moun-
tains; Νύμφαι, mountain-nympha.

ὀρδιος, ία, ιον, οτ ὀρδιος, ου, δ, ή,
upright, steep, lofty; high, loud.

ὀρδοκραίων, *gen. plur.* of
ὀρδόκραϊος, αἶρα, αἶρον, (ὀρδός, κραῖ-
ρα,) having straight horns, high-
horned.

ὀρθός, ή, όν, straight, right, upright,
erect.

ὀρθάω, ᾧ, *f.* ὠσω, 1 aor. ὠρδωσα,
(ὀρδός,) to set or lift up; to sup-
port; to reform, cause to prosper.

ὀρθῶς, *adv.* (ὀρδός,) rightly, justly.

ὀρκος, ου, δ, an oath.

ὀρμάω, ᾧ, *f.* ἥσω, *p.* ὠρμηκά, 1 aor.
ὠρμησα, 1 aor. *pass.* ὠρμήθην, *p.*
pass. ὠρμημαι, (ὀρμή,) to incite, set
in motion, move forward; rush
forth or upon; *mid.* ὀρμάομαι, to
go forth, depart, advance.

ὀρμέω, ᾧ, *f.* ἥσω, (ὀρμος,) to be moor-
ed, lie at anchor.

ὀρμίζω, *f.* ίσω, (ἔρμος,) to bring into
a harbor, to moor, to anchor.

ὀρνεον, ου, τό, (ὄρνις,) a bird, a little
bird.

ὄρνις, ιδος, δ, ή, a bird, a bird of
prey; an omen.

ὀρνῦθι, 2 *sing. imperat.* of ὀρνυμι.

ὀρνῦμαι, *mid.* of ὀρνυμι, to rise, to
rush, press on.

ὀρυσθε, 2 *plur. pres. imperat. pass.*
of ὀρνυτε, *inperf.* of ὀρνυμι.

'Ορόντης, ου, ὁ, Orontes, a *Persian* noble.

ὄρος, εος, τό, (ὄρω, or ὀρνυμι,) a mountain, hill.

ὀρυκτός, ἡ, ὄν, (ὀρύσσω,) dug, quarried; a fossil.

ὀρύσσω, or -ττω, *f.* ὕξω, *p.* ὠρύχα, *Att.* ὀρώρυχα, 1 *aor.* ὠρυξα, 1 *aor. pass.* ὠρύχθην, *p.* ὀρώρυγμαi, (ὀρύκω,) to dig, excavate; dig up, disinter; to bury.

ὀρφανικός, ἡ, ὄν, (ὀρφανός,) orphan, parentless, fatherless.

ὀρχέομαι, οὔμαι, *f.* mid. ἡσομαι, 1 *aor. mid.* ὠρχησάμην, (ὀρχος,) to dance, leap; to represent by dancing or pantomime.

ὀρω, *f.* ὀρῶ, 1 *aor.* ὤρσα, 2 *perf.* ὤρωρα, 2 *aor.* ὤρορεν, *p. pass.* ὀρώρομαι, to rouse, excite; to be roused, set in motion; to rush on.

ὀρώρει, 3 *plur. pluperf.* of ὀρνυμι.

ὅς, ἡ, ὅ, *relat. pron.*, who, which, what, that; *as demonstr. pron.*, this, that; it is also used as a general connective, and this, these; and he, they, etc.; *as implying purpose* = ἵνα; *as denoting cause* = ὅτι; *as including the idea of time* = ὅτε, ὅταν; *neut. gen.* ὅ, *as adv.* of place, where.

ὅσον, *neut.* of ὅσος, *as adv.*, as much as, so far as, about.

ὅσος, ἡ, ὄν, *relat. pron. correl.* of τόσος or τοσούτος expressed or implied, how great, how much, how many, how long; as great as, as much as.

ὅσπερ, ἥπερ, ὅπερ, who or which indeed, the very same, the very person or thing which.

ὀσπριον, ου, τό, (σπείρα;) pulse, beans, vegetables.

ὄσσε, τῶ, *neut. dual*, the two eyes
ὄστέον, *contr.* οὖν, *gen.* ἑού, οὔ, τα, a bone.

ὅστις, ἥτις, ὅ τι (also written ὅτι), *comp. relat. pron.*, any one who, some one who, whoever, whatever; like ὅς it is used in a wider extent to designate connection, result, reason, cause, etc.

ὄστρακον, ου, τό, earthenware, an earthen vessel; a tile, brick; an earthen tablet used in voting.

ὅταν or ὅτ' ἔν, whenever, seeing that, since, if even, in case that, as often as.

ὅτε, *adv.* of time, when, *correl.* of ποτέ, τότε.

ὅτι, *conj. demonstr. and causat.*, that, for that, because, for.

ὀτρηρός, ὁ, ὄν, (ὀτρίνω,) busy, quick, diligent, active.

ὀτρίνω, *f.* ὠνῶ, 1 *aor.* ὠτρίνω, (ὠδω,) to urge on, encourage; to arouse, animate; to accelerate, to further.

ὅτῃ, *Att.* for ὅτινι from ὅστις.

οὐ, also οὐκ or οὐχ, according as it stands before a vowel which is smooth or aspirated, not, no, a negative particle, expressing direct and absolute negation, while μὴ denotes that which is conditional or hypothetical.

οὐδας, ἄτος, τό, *Poet.* for οὐς, an ear.
οὐδαμόθεν, (οὐδαμός,) from no place or side.

οὐδεὶς, οὐδεμία, οὐδέν, (οὐδέ, εἰς,) declined like εἰς; *as adj. with subst.*, no one, no; *as subst.* οὐδεὶς, no one; *neut.* οὐδέν, nothing, and also *as adv.*, in no way, in no respect.

οὐδέποτε, for οὐδέποτε, (οὐδέ, ποτέ,) *adv.*, not ever, never.

• **Ἰδος**, (*nom. not used*.) εὖς, τό, (ὀδός,) the ground, floor, pavement.

• **οὐδός**, οὐ, δ, *Ion. and Epic for ὀδός*, a threshold of a house, the threshold or sill of a door.

• **οὐκ**. See οὐ.

• **οὐκέτ'** for οὐκέτι

• **οὐκέτι**, (οὐκ, ἔτι,) no more, no further, no longer.

• **οὐκουν**, *adv.*, not therefore, in truth not, indeed not; *interrog.*, not therefore? not then?

• **οὐκοῦν**, *adv.*, therefore, then, accordingly; *interrog. not referring to the whole sentence, but forming a separate clause*, not therefore? not then? οὐκοῦν—πεπαύσομαι, I will cease—shall I not?

• **οὐν**, *conj.*, thereupon, now, then, therefore.

• **οὐνεκα** and οὐνεκ' for οὐ ἔνεκα, *adv.*, on which account, wherefore.

• **οὐρά**, ἄς, ἡ, (ὄρος,) the tail.

• **οὐρανόθεν**, *adv.*, (οὐρανός,) from heaven.

• **οὐρανός**, οὐ, δ, heaven, the firmament.

• **οὖρος**, ου, δ, (ὄρρυμι,) a favorable wind.

• **οὔτε**, and οὐτ', *conj.* (οὐ *enclit.* τε,) and not, also not, neither, nor, not even.

• **οὗτος**, αὐτη, τοῦτο, *pron. demonstr.*, this, that, this person, this man, reference being had to the person or thing just before mentioned, or to what immediately follows.

• **οὕτω**, οὕτως when before a vowel, *demonst. adv.*, in this manner, on this wise, so, thus.

• **οὐχ**. See οὐ.

• **οὐχί**, *adv.* for οὐ, not, no.

• **ὀφείλω**, *f.* ὀφειλήσω, 1 *aor.* ὠφείλλα, *v.* ὠφείληκα, 2 *aor.* ὠφελον, to owe,

to be indebted; to be fit, proper, I ought.

• **ὀφελος**, εὖς, τό, (ὀφέλλω,) profit, advantage, furtherance.

• **ὀφθαλμός**, οὐ, δ, (ὀπτομαι,) an eye.

• **ὄφης**, ἰος, and εὖς, δ, ἡ, a serpent, a snake.

• **ὀφλημα**, ἄτος, τό, (ὀφλέω,) a fine, penalty, debt.

• **ὄφρα**, *conj.* of time, whilst, as long as; until, till, up to; of purpose, that.

• **ὀφρύς**, ὄος, ἡ, the eye-brows, the brow · an elevation, eminence, the brow of a hill.

• **ὀχέεσσι**, *Epic for ὀχεσι*, *dat. plur.* of ὄχος.

• **ὀχετός**, οὐ, δ, (ὀχέω,) a ditch, canal, aqueduct.

• **ὀχεύς**, εὖς, δ, *plur.* ὀχῆες, (ἐχω,) a holder, a strap or thong of a helmet; a bolt, bar.

• **ὀχέω**, *f.* ἴσω, (ὄχος,) to carry, bear · sustain, endure, suffer.

• **ὀχή**, ἡς, ἡ, (ἐχω,) support, nourishment, food.

• **ὀχλίζω**, *f.* ἴσω, (ὀχλεύς,) to remove with a lever; to convey or roll away.

• **ὀχλίσσειαν**, 3 *plur.* 1 *aor. opt.* of the preceding.

• **ὄχλος**, ου, δ, a crowd, throng, multitude, great number; the common people, the rabble, and hence, tumult, uproar.

• **ὄχος**, ου, δ, and *Ion.* εὖς, τό, (ἐχω,) a holder, bearer; a carriage, chariot.

• **ὀχυρός**, ἄ, ὄν, = ἐχυρός, (ἐχω,) firm, lasting, secure, enduring; a strong hold.

• **ὄψ**, ὀπός, ἡ, (εἴπω,) the voice, utterance, discourse.

• **ὀψέ**, *adv.*, late, at length, after.

ὀψίζω, *f. ἴσω*, (ὀψέ,) to do, go, or come late; to be late in doing.

ὄψις, *εως, ἡ*, (ὄπτομαι,) the sight; aspect, appearance, countenance.

Π.

παγίς, *ἰδος, ἡ*, (πήγνυμι) a trap, snare; trick.

πάδος, *εως, ους, τό*, (πάσχω,) suffering, misfortune, calamity; passion; pathos.

πάδω (*obso.*), 2 *aor.* ἔπαδον, to πάσχω, which see.

παιανίζω, *f. ἴσω*, (παιάν,) to chant the pæan, to sing a song of triumph.

παιδεία, *ας, ἡ*, (παιδεύω,) the training or education of youth, learning, erudition; discipline.

παιδεύω, *f. εὔσω, p. πεπαίδευκα*, 1 *aor.* ἐπαίδευσα, 1 *aor. pass.* ἐπαιδεύθην, *p. pass.* πεπαίδευμαι, (παῖς,) to educate, discipline, correct, chasten.

παίζω, *f. mid. παίξομαι and παιζοῦμαι*, 1 *aor.* ἔπαισα (*Att.*), ἔπαιξα, 1 *aor. pass.* ἐπαίχθην, *p. pass.* πέπαισμαι, to play like a boy; to sport, joke, trifle, dance.

Παίηων, *ωνος, ὁ*, (= Παιών), Pæon, the god of medicine.

παῖς, παιδός, *ὁ and ἡ*, a child; a son or daughter; an attendant, servant.

παίω, *f. usually παήσω, rarely παίσω*, 1 *aor.* ἔπαισα, *p. πέπαικα*, 1 *aor. pass.* ἐπαίσθην, to strike, smite, wound; to strike against, dash, fall upon.

πάλαι, *adv.*, anciently, formerly.

παλαιός, *ᾶ, ὄν*, (πάλαι,) old, aged; ancient, from olden times; τὸ παλαιόν, *as adv.*, anciently.

παλαίστρα, *ας, ἡ*, (παλαίω,) a palaestra, a wrestling school.

παλάμη, *ης, ἡ*, (πάλλω,) the palm of the hand, the hand; a device, method, plan; handiwork, a work of art.

πάλιν, *adv.*, back, backwards; again, another time.

πάλλω, *f. παῶ*, 1 *aor.* ἔπηλα, to brandish, hurl, shake; to caress; to cast lots by shaking them in the urn.

παλτόν, *οῦ, τό*, a dart, javelin.

πάμπολλα, *plur. neut. gen. of*

πάμπολυς, πόλλη, πολυ, (πᾶς, πολύς,) very much, very great; very many;

πάμπου, *adv.*, very much.

παμφαίνω, *or παμφανᾶω, f. ᾶω*, (φαίνω *redupl.*), to shine brightly, to be resplendent.

παμφανόωσαν. See the preceding.

πανάθλιος, *ου, ὁ, ἡ*, (πᾶς, ἄθλιος,) all-wretched, most miserable.

πάνθ', *for πάντα*.

παννύχιος, *ἰα, ἰον, also ους, ον*, (πᾶς, νύξ,) lasting the whole night; the live-long night.

παντάπᾳσι, *or παντάπᾳσιν*, (πᾶς,) entirely, wholly, altogether.

παντοδαπός, *ἡ, ὄν*, (πᾶς, δάπεδον,) of every kind, of all sorts, manifold.

παντοῖος, *οἶα, οἶον*, (πᾶς,) of all sorts or kinds, manifold, various.

πάνυ, *adv.* (πᾶς,) altogether, very much, exceedingly.

πάππος, *ου, ὁ*, a grandfather.

παπταίνω, *f. ᾄνω*, 1 *aor.* ἐπάπτηνα, to be timorous, to look around uneasily.

πάπυρος, *ου, ὁ and ἡ*, the papyrus.

παρά, *prep. gov. gen. dat. and accus.* from, of; near, at, with; nearly, near to, along; contrary to, against; besides; on account of.

παραβάλλω, *j.* βᾶλῶ, *p.* βέβληκα, 2 *aor.* παρέβᾶλον, (*παρά*, βάλλω,) to throw near, to place side by side, to compare, to go or come to a place.

παραγγέλλω, *f.* γελῶ, *p.* παρήγγελλα, 1 *aor.* παρήγγειλα, 1 *aor. pass.* παρηγγέλθην, *p. pass.* παρήγγεμαι, (*παρά*, ἀγγέλλω,) to announce to, to direct, command, charge.

παραγίγνομαι, *f.* γενήσομαι, 2 *aor. mid.* παρεγενόμην, (*παρά*, γίγνομαι,) to come, approach, arrive; to be near, to be present.

παῖγω, *f.* ἄξω, 2 *aor.* παρήγαγον, 2 *aor. mid.* παρηγαγόμην, 1 *aor. pass.* παρήχθην, *p. pass.* παρήγμαι, (*παρά*, ἄγω,) to lead by or past; to lead aside, to change; to pervert, distort; to persuade.

παράδεισος, *ou, d.* a garden, park.

παραδίδωμι, *f.* δώσω, 1 *aor.* παρέδωκα, 2 *aor.* παρέδων, *p.* παραδέδωκα, 1 *aor. pass.* παρεδόθην, (*παρά*, δίδωμι,) to deliver over, to give up; to commit, intrust, deliver, declare, teach.

παράδοξος, *ou, d.* ἥ, (*παρά*, δόξα,) contrary to opinion, strange, marvellous.

παραινέω, *ā, f.* ἔσω, 1 *aor.* παρήνεσα, (*παρά*, αἰνέω,) to exhort, admonish, persuade, command.

παρακαλέω, *ā, f.* ἔσω, *p.* παρακέκληκα, 1 *aor.* παρεκάλεσα, 1 *aor. pass.* παρεκλήθην, *p. pass.* παρακέκλημαι, (*παρά*, καλέω,) to call to aid, beseech, entreat; to exhort, admonish; to comfort, console.

παρακελεύομαι, *dep. mid.* (*παρά*, κελεύωμαι,) to order one to do a thing, to advise, prescribe; to exhort, encourage.

παρακοίτης, *ou, d.* (*παρά*, κοίτη,) a bed-fellow, husband, spouse.

παρακολουθέω, *ā, f.* ἴσω, *p.* παρηκολούθηκα, (*παρά*, ἀκολουθέω,) to go beside or near, to follow close after, to accompany.

παραλαμβάνω, *f. mid.* λήψομαι, *p. πα* ρείληφα, 2 *aor.* παρέλαβον, 1 *aor. pass.* παρελήφθην, (*παρά*, λαμβάνω,) to take to or with one's self as a companion, to receive with or to one's self, to receive; to learn.

παραλογίζομαι, *f.* ἴσομαι, 1 *aor. mid.* παρελογισάμην, *p. pass.* παραλελογισμαι, (*παρά*, λογίζομαι,) to misreckon, miscount; to reason falsely; to cheat, delude.

παραμένω, *f.* μενῶ, 1 *aor.* παρέμεινα, (*παρά*, μένω,) to stay beside, with, or near; to stand fast; to persevere; to survive, remain alive.

παραμυρῖδιον, *ou, τό*, (*παρά*, μηρός,) armor for the thighs, a cuish.

παραμυθέομαι, *οὔμαι, f. mid.* ἤσομαι, *dep. mid.* (*παρά*, μυθέομαι,) to encourage, exhort, advise; to console, appease; to relieve, assuage.

παραβρύνω *an assumed present from which is formed the perf.* παρεβρύηκα, 2 *aor. pass.* παρεβρύην, (*παρά*, βρέω,) to flow or pass by.

παρασάγγας, *or -γης, ou, d.* a parasang.

παρασκευάζω, *f.* ἄσω, *p.* παρεσκεύακα, *perf. pass.* παρεσκεύασμαι, (*παρά*, σκευάζω,) to make ready, prepare at hand; to furnish, provide.

παραστᾶδόν, *adv.* (παρίστημι,) in standing beside, close by.

παρατείνω, *f.* ενῶ, *p.* παρτέτακα, 1 *aor.* παρέτεινα, 1 *aor. pass.* παρετάθην, (*παρά*, τείνω,) to stretch out near, by, or to, to extend, prolong,

continue; to defer, retard; to vex, harass.

παρατίθημι, *f.* δῆσω, 1 aor. παρέθηκα, 2 aor. παρέθην, *p.* παρατέθεικα, 2 aor. mid. παρεθέμην, (παρά, τίθημι,) to put or place near any one, to set or lay before one, as food; to propound, to deliver; mid. to give in charge to, to commit, intrust, commend.

πατατρέχω, *f.* δρέξομαι, usually δραμοῦμαι, 2 aor. παρέδραμον, (παρά, τρέχω,) to run by, to outstrip; to run by one's side.

παραφέρω, *f.* παρίσω, 2 aor. παρήνεγκον, 1 aor. pass. παρηνέχθην, (παρά, φέρω,) to bring or carry along to; to bring forward, produce, propose; to sweep away; to turn aside; to mislead, misguide.

παραχρήμα, *adv.*, forthwith, immediately.

παραχωρέω, *ω*, *f.* ἤσω, (παρά, χωρέω,) to go aside, make room, give place; to give way, obey, allow, grant.

πάρεμι, *f.* παρέσομαι, (παρά, εἰμί,) to be near or present, to stand by one as an assistant, to aid; to have come.

πάρεμι, (παρά, εἰμι,) to go or pass by; to come, advance, arrive; to omit.

πάρεσι, 3 sing. of πάρεμι, (from εἰμι,) to come, and 3 plur. of πάρεμι, (from εἰμί,) to be present.

παρέκ, before a vowel παρέξ, (παρά, ἐκ,) prep. gov. gen. and accus., without, out of, outside; besides, except; out along, beyond; *adv.*, near, near by, along by; aside; besides, yet.

παρελαυνω, *f.* ελάσσω, 1 aor. ἤλασα,

(παρά, ελαύνω,) to drive by or pass to overtake; to row or sail by.

παρέξ. See παρέκ.

παρέρχομαι, *f.* mid. παρελεύσομαι, 2 aor. παρήλθον, 2 perf. παρελήλυθα, (παρά, ἔρχομαι,) to come near to, to go or pass near, to pass along by.

παρέχω, *f.* παρέξω or παρασχήσω, *p.* παρέσχηκα, 2 aor. παρέσχον, (παρά, ἔχω,) to hold out near to any one, to present, offer; allow, grant; to make or bring gain.

παρήνει, 3 sing. imperf. act. of παραινέω.

παρθένος, *ον*, ἡ, a maid, virgin; as *adj.*, maidenly, chaste, pure.

Πάρις, *ιδος*, ὁ, Paris, a son of Priam.

παρίστημι, *f.* παραστήσω, *p.* παρέστηκα, 1 aor. παρέστησα, 2 aor. παρέστην, (παρά, ἵστημι,) *trans.* to cause to stand near, to place near by, to present, exhibit, show, prove; *intrans.* to stand near or by, to be present, to stand against or before.

Παρμενίων, *ωνος*, ὁ, Parmenio, a celebrated general in the army of Philip and Alexander.

πάροδος, *ου*, ἡ, (παρά, ὁδός,) a by-path or road; a passing by, a passage; a coming forward; an entrance.

παροψίς, *ιδος*, ὁ, (παρά, ὄψον,) a dainty side-dish; a platter on which such meats are served.

πᾶς, πᾶσα, πᾶν, all, the whole, every.

Πασίων, *ωνος*, ὁ, Pasion, a Megarean general in the army of Cyrus the Younger.

πάσχω, *f.* mid. πείσομαι, 2 aor. ἐπάθον, 2 perf. πέπονθα, to suffer, endure, bear, feel, experience.

Παταγύας, ὁ, Patagyas, a Persian.

πατάσσω, *f. ἄξω, 1 aor. ἐπάταξα, to strike, beat, smite.*

πατέω, *f. ἥσω, p. πεπάτηκα, 1 aor. pass. ἐπατήθην, (πάτος,) to tread, walk; to tread on or under foot, to trample on; to insult, spurn.*

πατήρ, *éros, syncop. πατρός, ὁ, a father; an author, inventor.*

Παυσανίας, *ου, ὁ, Pausanias, a Spartan general.*

παύω, *f. παύσω, p. πέπαυκα, 1 aor. mid. ἐπαυσάμην, f. mid. παύσομαι, p. pass. πέπαυμαι, 1 aor. pass. ἐπαύθην and ἐπαύσθην, to cause to cease, stop, repress; mid. to cease, stop, pause, desist.*

Παφλαγών, *όνος, ὁ, a Paphlagonian.*

παχύς, *εἶα, ὅ, (πῆγνυμι,) thick, flat, fleshy, solid, gross.*

πάω or **πάομαι**, (*obsol.*) *f. πάσομαι, pluperf. πεπάσμην, implying a perf. πέπασμαι, 1 aor. ἐπασάμην, to taste, eat, feed.*

πεδίον, *ου, τό, (πέδον,) a plain, open country.*

πεδιόνδε, *adv., to a plain or field.*

πεζῇ, (*πέζα*), *on foot, by land.*

πεζικός, *ή, ὄν, (πεζός,) on foot or by land; belonging to infantry.*

πεζός, *ή, ὄν, and ου, ὁ, ή, being on foot, travelling on foot; τὸ πεζόν, infantry.*

πείδω, *f. πείσω, 1 aor. ἐπεισα, 2 aor. ἐπίδω, p. πέπεικα, p. pass. πέπεισμαι, 1 aor. pass. ἐπέισθην, 2 perf. πέποιδα, to persuade, induce, convince; to trust, confide in; to believe, obey.*

πεινάω, *ῶ, f. ἥσω, p. πεπείνηκα, (πεινά,) to hunger, to be hungry.*

πεινῇν, *Dor. inf. of the preceding.*

πείρα, *as, ή, (πείρω,) a trial, attempt,*

essay; an experiment, proof; a means, contrivance.

πειράζω, *f. ἄσω, 1 aor. ἐπείρασα, p. pass. πεπείρασμαι, 1 aor. pass. ἐπειράσθην, (πείρα,) to make trial of, to try, attempt; to prove, put to the test.*

πείρατ' for **πείρατα**, *nom. plur. of πείρας, for πέρας, an end, issue; the farthest point, the extreme, boundary.*

πειράω, *ῶ, f. ἄσω, 1 aor. ἐπείρασα, p. pass. πεπείραμαι, 1 aor. pass. ἐπειράδην as mid. 1 aor. mid. ἐπειρασάμην, (πείρα,) to try, to attempt, to essay.*

πείρω, *f. περῶ, 1 aor. ἐπειρα, 2 aor. ἐπᾶρον, 2 perf. πέπορα, 2 aor. pass. ἐπάρην, p. pass. πέπαρμαι, to pierce, transfix, pass through, traverse.*

Πεισιδαί, *ων, οί, the Pisidians.*

πείλζω, *f. ἄσω, 1 aor. ἐπέλασα, 1 aor. pass. ἐπελάσθην, (πέλας,) intrans., to approach, draw near, come nigh; trans., to bring near, cause to approach.*

πέλας, *adv., near, hard by, close.*

πέλεια, *as, ή, (πελός,) the wood-pigeon, ring-dove.*

πέλεκυς, *εως, ὁ, an axe, hatchet, a battle-axe.*

πέλεν, *Ion. for ἐπελεν, 3 sing. imperf. of πέλω.*

Πελοπόννησος, *ου, ή, Peloponnesus (i. e. the island of Pelops), a peninsula comprehending the southern part of Greece.*

πελταστής, *οὔ, ὁ, (πελτάζω,) one who bears a target, a targeteer, a light-armed soldier.*

πέλω and **πέλομαι**, *Poet. to be in motion, and hence to be, to exist, = versari*

πέλωρον, τό, = πέλωρ, a monster, prodigy.

πέμπτος, η, ον, (πέμπε, *Æol.* for πέντε,) the fifth.

πεντακόσιοι, αι, α, (πέντε, κόσιοι,) five hundred.

πέντε, οί, αί, τά, *indecl.*, five.

πεντεκαίδεκα, fifteen.

πεντήκοντα, οί, αί, τά, *indecl.*, fifty.

πεντηκοντήρ, ἦρος, ὁ, a commander of fifty men.

πεντηκοστὺς, ὅς, ἡ, the number fifty, a division in the Spartan army.

πέπειρος, ον, ripe, mellow; soft, boiled down.

πέπλος, ου, *Ion.* οιο, ὁ, a loose outside garment; a curtain, veil; a covering, carpet.

πέπονδα, 2 *perf.* of πάσχω.

πέπραχα, *trans.* *perf.* of πράσσω.

πέπωκα, *perf. act.* of πίνω.

πέρα, and πέραν, *adv.*, beyond, farther than, more than, above.

περάω, *f.* περάσω, *p.* πεπέρακα, 1 *aor.* ἐπέρασα, (πέρας,) to go over, pass through; to conduct through.

πέρδω, *f.* σω, 1 *aor.* ἐπερσα, 2 *aor.* ἐπραδόν, 2 *aor. mid.* ἐπραδόμην, *f. mid.* πέρσομαι, both as *pass.*, to lay waste, sack, pillage, destroy, kill.

περί, *prep. gov. gen. dat. and accus.*, around, about; of, concerning; for, on account of, because of.

περιάγω, *f.* ἄγω, 2 *aor.* περιήγαγον, (περί, ἄγω,) to lead about, to conduct; to induce.

περιδέω, ὦ, *f.* ἥσω, *p.* περιδέδεκα, (περί, δέω,) to bind or tie around.

περιδρομος, ου, ὁ, ἡ, (περί, δρόμος,) running around, rounded, circular.

περίεμι, (περί, εἰμί,) to be around; to surpass, excel; to exceed in

number; to be over and above, to survive.

περιελαύνω, *f.* ἐλάσω, *p.* περιελήλακα, 1 *aor. pass.* περιηλάδην, (περί, ἐλαύνω,) to drive around, to collect; to drive about, to harass, distress.

περιέρχομαι, *f. mid.* περιελεύσομαι, 2 *aor.* περιήλδον, (περί, ἔρχομαι,) to go about, to wander up and down; to surround, circumvent; to deceive.

περιέχω, *f.* ἐξω, 2 *aor.* περίεσχον, (περί, ἔχω,) to surround, environ, contain; to comprise, comprehend; to surpass, overcome, excel.

περίστημι, *f.* περιστήσω, 1 *aor.* περιέστηκα, 2 *aor.* περιέστην, *p.* περιέστηκα, (περί, ἵστημι,) to put, place, or lay round, to move about; to bring around, change, alter.

Περιμήδης, εος, ὁ, Perimedeas, a companion of Ulysses.

περίξ, round about; as *adv.* with the article, surrounding, circumjacent.

περίοδος, ου, ἡ, (περί, ὁδός,) a going round, a way around; the circumference, circuit, compass; a period of time; a book of travels.

περίπατος, ου, ὁ, (περιπατέω,) a walking about, a promenade; a place for walking; a conversation while walking.

περιπήγνυμι, also -νύω, *f.* ἤξω, to fasten round, to fit in, insert; to stiffen, curdle, congeal.

περιπίπτω, *f. mid.* περιπεσοῦμαι, *p.* περιπέπτωκα, 2 *aor.* περιέπεσον, (περί, πίπτω,) to fall around, into, or among, to fall in with; to befall.

περιπλανάω, ὦ, *f.* ἥσω, (περί, πλανάω,) to cause to wander, to lead astray; to go astray, to wander about.

περιπλέκω, *f. έξω*, (περί, πλέκω,) to twine or fold around, to intertwine, clasp, embrace; to speak intricately or obscurely.

περιπλέω, *f. έύσομαι*, to sail around or about.

περιπόδητος, *ου, ό, ή*, (περί, ποδέω,) desired on all sides, much beloved.

περισσός, *Att. περιττός, ή, όν*, (περί,) extraordinary, uncommon, prodigious.

περιστερά, *ας, ή*, a dove, pigeon.

περιστήσαντο, *Epic for περιεστήσαντο*, 3 plur. 1 aor. mid. of περιστημι.

περιφανώς, *adv. (περιφανής,)* manifestly, clearly, openly.

περιφέρω, *f. οίσω*, 1 aor. ήνεγκα, 2 aor. ήνεγκον, 1 aor. pass. περιηνέχθην, (περί, φέρω,) to carry round or about; to bring about; to carry back, to recall; to induce.

περιχαρής, *έος, ό, ή*, (περί, χαίρω,) exceedingly joyous, highly delighted.

Πέρσης, *ου, ό*, a Persian.

Περσικός, *ή, όν*, Persian.

πέταμαι. See πέτομαι.

πετάννυμι, *f. πετᾶσω*, 1 aor. επέτᾶσα, *p. πεπέτασμαι*, 1 aor. pass. επέτᾶσθην, to expand, unfold, open; to spread out.

πέτομαι, *f. πετήσομαι*, 2 aor. επτόμην *syncop.*, to fly, to expand the wings for flight.

πέτρα, *ας, Ion. πέτρη, ης, ή*, a rock, cliff; a stone, a fragment of a rock.

πετραῖος, *αἶα, αἶον*, (πέτρος,) rocky, stony.

πέτρος, *ου, ό*, a rock, stone.

πεφυλαγμένος, *perf. pass. part. of φυλάσσω*.

πεφύλαξα, *perf. imperat. pass. of the same*.

πῃ, *enclit. adv.*, in any way, perchance; to any place, any where.

πῇ, *interrog. adv.*, how? in what manner? in what way? *not interrog.*, somehow, in some way.

πηγή, *ης, ή*, a fountain, spring, well.

πήγνυμι, *f. πήξω*, 1 aor. έπηξα, *p.*

pass. πέπηγμαι, 1 aor. *pass. έπή*

χθην, 2 aor. *pass. έπάγην* *usual*

aor. pass., 2 perf. πέπηγα *as pres.*

mid., to fasten, fix, stiffen, freeze;

to remain infixed, to stick fast; to

become firm, hard.

πηδάω, *ω, f. ήσομαι*, 1 aor. έπήδησα,

to spring, leap, fly, *as a missile*.

πήλε, *Ion. for έπηλε*, 1 aor. of πά-

λω, to caress.

πηλίκος, *η, ον*, how great, tall, long,

strong, or old?

πῆμα, *αῖτος, τό*, (πέπηδα, πάσχω,) evil,

misfortune, injury, ruin; evil-

bringing.

πήρα, *ας, Ion. πήρη, ης, ή*, a leathern

pouch, wallet, scrip.

Πίγρης, *ητος, ό*, Pigres, a man's name.

πιέζω, *f. έσω*, 1 aor. έπίεσα, *p. pass.*

πέπεσμαι, 1 aor. *pass. έπίεσθην*, to

press, squeeze; to straiten, dis-

tress; to press hard in argument.

πίδον, *Ion. for έπιδον*, 2 aor. *act. of*

πειδω.

πικρός, *ά, όν*, sharp-pointed, piercing;

bitter, sour; offensive, disagreeable.

πικρῶς, *adv.*, (πικρός,) sharply, bitter-

ly, sourly, disagreeably.

πιμελής, *έος, ό, ή*, fat, greasy.

πινακίδιον, *ου, τό*, (πίναξ,) a small

tablet.

πινακίς, *ιδος, ή* = πινακίδιον.

πίνω, *f. πίομαι* also *πιούμαι, p. πέπω*

κα, 2 aor. *επιον, p. pass. πεπουα*,

1 aor. *pass. έπόθην*, to drink, im-

bibe

- πιπράσκω**, *f.* **περᾶσω**, 1 *aor.* **ἐπέρᾶσα**, *p.* **πέπρᾱκα**, *p. pass.* **πέπρᾱμαι**, 1 *aor. pass.* **ἐπράδην**, 3 *f. pass.* **πεπράσομαι** the usual future passive, (**περάω**.) to sell, to carry any where for sale.
- πίπτω**, *f.* **πεσοῦμαι**, 1 *aor.* **ἔπεσα**, *p.* **πέπτωκα**, 2 *aor.* **ἔπεσον**, to fall, to fall down, to prostrate; to fall into subjection, to go to ruin.
- πίστις**, *ews*, *ῆ*, faith, belief, trust; faithfulness, sincerity; a pledge, promise.
- πιστός**, *ῆ*, *όν*, worthy of belief, faithful, trustworthy.
- πιστότης**, *ητος*, *ῆ*, (**πίστις**.) fidelity, integrity.
- πίττα**, *ης*, *ῆ*, pitch, turpentine.
- πιφάσκομαι**, to bring to light, to indicate, point out; to tell, report, communicate.
- πίω**, for **πίνω**, to drink, whence is formed the 2 *aor.* **ἔπιον**.
- πίων**, *ονος*, *δ*, *ῆ*, (**πίος**.) fat, rich, fruitful, abundant.
- πλάγιον**, *adv.*, obliquely.
- πλάγιος**, *ου*, *δ*, *ῆ*, also *ιος*, *ια*, *ιον*, slanting, aslant, athwart, oblique.
- πλαίσιον**, *ου*, *τό*, an oblong figure; a division of an army in the form of a square.
- Πλάκος**, *ῆ*, Placus, a mountain of Mysia.
- πλακοῦς**, *οὔντος*, *δ* a cake.
- πλανᾶω**, *ῶ*, *f.* **ῆσω**, 1 *aor.* **ἐπλάνησα**, *p. pass.* **πεπλάνημαι**, 1 *aor. pass.* **ἐπλανήδην**, (**πλανέω**.) to lead astray, to mislead, to deceive; to wander, roam about, stray.
- πλαστός**, *ῆ*, *όν*, (**πλάσσω**.) formed, fabricated, counterfeit.
- πλάτος**, *εος*, *τό*, breadth, width.
- πλατύς**, *εῖα*, *ύ*, broad, wide, spacious, numerous.
- πλεθριαῖος**, *αῖα*, *αῖον*, of the measure of a **πλέθρον**.
- πλέθρον**, *ου*, *τό*, a plethron, a measure of 100 Greek or 101 English feet.
- πλείον**, *comparat. neut. of* **πολύς**.
- πλείστος**, *η*, *ον*, (**πολύς**.) most, the greatest part, very much.
- πλείων**, *ονος*, *δ*, *ῆ*, *comparat. of* **πολύς**, more, greater, larger; many, very many.
- πλέκω**, *f.* **ἔξω**, *p. pass.* **πέπλεγμαι**, 1 *aor. pass.* **ἐπλέχδην**, 2 *aor. pass.* **ἐπλάκην**, to twist, twine, curl; to plan, devise.
- πλέον**, *ονος*, *τό*, for **πλείον**, more.
- πλεονᾶκis**, *adv.* (**πλέων**.) more frequently, oftener.
- πλεονεκτέω**, *ῶ*, *f.* **ῆσω**, (**πλέον**, **ἔχω**.) to have or claim more than another, to be greedy, avaricious; to gain or take advantage, to overreach.
- πλέος**, *έα*, *έον*, full, filled.
- πλευρά**, *ᾱς*, *ῆ*, the side, a rib.
- πλέω**, *f.* **πλεύσομαι**, 1 *aor.* **ἔπλευσα**, *p.* **πέπλευκα**, *p. pass.* **πέπλευσμαι**, 1 *aor. pass.* **ἐπλεύσδην** not classical, to sail, navigate; to swim.
- γληγείς**, *έντος*, 2 *aor. part. pass. of* **πλήσσω**.
- πληγή**, *ῆς*, *ῆ*, a blow, stripe, wound.
- πληθος**, *εος*, *τό*, (**πλέω**.) fullness, a multitude, a great number; the multitude, populace.
- πλήδω**, 1 *aor.* **ἔπλησα**, 2 *perf.* **πέπληθα**, 1 *aor. pass.* **ἐπλήσδην**, to be full, abound.
- πλήμι**, *οδsol.* to approach.
- πλήμνη**, *ης*, *ῆ*, (**πλήδω**.) the nave of a wheel.

πλήρης, εος, ὁ, ἡ full, filled; complete, perfect, whole.

πληρῶω, ᾠ, f. ὠσω, 1 aor. ἐπλήρωσα, p. pass. πεπλήρωμαι, 1 aor. pass. ἐπληρώσην, (πληρής,) to make full, to fill, furnish, impart; to fulfill, accomplish, complete; to satisfy, satiate.

πλησίον, ἀδν., near, near by.

πλησίστιος, ου, ὁ, ἡ, (πέμπλημι, πλῆσω, ἰστίον,) filling or swelling the sails.

πλήσσω, οτ -τω, f. πλῆξω, 1 aor. ἐπληξα, p. pass. πέπληγμαι, 1 aor. pass. ἐπλήχθην, 2 aor. πέπληγον, 2 perf. πέπληγα, 2 aor. pass. ἐπλήγην, to strike, wound, smite; to strike from one's senses, to amaze, confound.

πλήτο, 3 sing. aor. pass. of πλῆμι.

πλίνθος, ου, ἡ, a brick, tile.

πλοῖον, ου, τό, a ship, vessel, boat.

πλόος, οὖς, γεν. δού, οὔ, also δός, (πλέω,) sailing, navigation, voyage.

πλούσιος, ἰα, ἰον, (πλούτος,) rich, wealthy, opulent.

Πλούτων, ωνος, ὁ, Pluto, the god of the infernal regions.

πλούτος, ου, ὁ, riches, wealth, abundance.

πνέω, f. πνεύσω, commonly πνεύσομαι, 1 aor. ἐπνευσα, p. πέπνευκα, 1 aor. pass. ἐπνεύσθην, to blow, breathe; to be haughty, arrogant; to be wise, intelligent.

πνίγω, f. ἵζομαι, also πνίξω, 1 aor. ἐπνιξα, p. pass. πέπνιγμαι, 2 aor. pass. ἐπνίγην, to choke, strangle, suffocate.

ποδάπός, ἡ, ὅν, from what place, country, or race.

ποδάρκης, εος, ὁ, ἡ, (ποὺς, ἀρκέω,) strong-footed, swift-footed.

ποδήρης, εος, ὁ, ἡ, (ποὺς, ἄρω,) reaching down to and touching the feet; covering the body as a shield.

ποδίζω, f. ἴσω, (ποὺς,) to bind or shackle the feet; to measure by the foot, as in prosody.

ποδώκης, εος, ὁ, ἡ, (ποὺς, ὠκύς,) swift-footed.

ποδακία, ας, ἡ, (ποδώκης,) swiftness of foot.

πόθεν, enclit. adv., whence, from any place.

ποδέω, f. ἦσω and ἔσομαι, 1 aor. ἐπόθησα and -εσα, p. πεπόθηκα, to desire, regret, miss.

πόδος, ου, ὁ, wish, desire, longing for. ποιὰ, ᾤς, ἡ, the summer, the grass or herb season; grass, herbs.

ποιέω, ᾠ, f. ἦσω, 1 aor. ἐποίησα, p. πεποίηκα, 3 f. pass. πεποιήσομαι, to make, to do, bring about, occasion; to beget, bring forth; to labor.

ποιητής, οὔ, ὁ, one who makes, the maker of a poem, a poet.

ποικίλος, η, ον, many colored, spotted, variegated; various, artful, wily.

ποιμήν, ἐνος, ὁ, (ποιή,) a shepherd; a ruler, guardian.

ποιμνήτιος, ἰα, ἰον, (ποιμήν,) belonging to the flock or herd.

πόκος, ου, ὁ, (πέκω,) a fleece.

πολέεσ', for πολέεσι, dat. plur. Epic for πολλοῖς.

πολεμέω, ᾠ, f. ἦσω, 1 aor. ἐπολέμησα, (πόλεμος,) to wage war, to fight or contend with; to quarrel, wrangle, dispute.

πολέμιος, ἰα, ἰον, (πόλεμος,) of or belonging to war, warlike, hostile, conflicting.

πόλεμος, ου, ὁ, battle, fight, war; troops, a warlike force.

πολιορκέω, ᾠ, f. ἦσω, (πέλις, ἔρκει,)

to hem in a city, to besiege, to beleaguer; to annoy, harass.

πολιορκία, *as*, ἡ, (πόλις, ἔρκος,) a siege, assault.

πολός, *ιδ*, *ιδόν*, gray, white, hoary.

πόλις, *εως*, ἡ, a city.

πολιτεύω, *f*. εὔσω, (πολίτης,) to be a citizen; to administer or govern a state.

πολλάκι, *Poet.* for πολλάκις, *adv.* (πολύς,) many times, often.

πολύ, (πολύς,) much, very.

πολύαιμος, *ου*, *δ*, ἡ, (πολύς, αἰνέω,) much praised, praiseworthy.

πολυάνθρωπος, *ου*, *δ*, ἡ, (πολύς, ἄνθρωπος,) full of people, populous.

πολύγλωσσος, *Att.* γλωττος, *ου*, *δ*, ἡ, (πολύς, γλώσσα,) many-tongued.

πολυδεράς, *ἀδος*, *δ*, ἡ, (πολύς, δείρη,) many-peaked, having many summits.

πολύδωρος, *ου*, *δ*, ἡ, (πολύς, δῶρον,) richly-gifted, well-endowed.

Πολυκράτης, *ους*, *δ*, Polycrates, an Athenian captain.

πολύς, πολλή, πολύ, *gen.* πολλοῦ, ἡς, οὔ, many, much; great, large; vehement.

πονέω, *ω*, *f*. ἤσω, 1 *aor.* ἐπόνησα, *p.* πεπόνηκα, *p. pass.* πεπόνημαι, 1 *aor. pass.* ἐπονήθην, *f. mid.* πονήσομαι, *p. mid.* πεπόνημαι *as pres.* (πόνος,) to labor, feel fatigue, suffer pain; to cause pain or distress.

πονηρός, *ἀ*, *όν*, (πονέω,) evil, evil-disposed, malevolent, wicked, bad, vicious.

πονηρῶς, *adv.* (πονηρός,) wickedly, badly.

πόνος, *ου*, *δ*, work, labor, pain; trouble, distress.

πόντος, *ου*, *δ*, the sea.

πόρε, *Ion.* for ἔπορε, 3 *sing.* 2 *aor.* of

πόρω, to give, show, cause to appear.

πορεία, *as*, ἡ, (πορεύω,) a journey, route, way, passage.

πορεύομαι, *f. mid.* περιέσομαι, *p. pass.* πεπόρευμαι, 1 *aor. pass.* ἐπορεύθην, (πόρος,) to go, travel, depart, journey.

πορεύσιμος, *ου*, *δ*, ἡ, (πορεύω,) that may be crossed, passable.

πορευτός, *έα*, *έον*, (πορεύω,) to be traversed, must be passed.

πορδμεῖον, *ου*, τό, a ferry-boat.

πορδμεύς, *έως*, *δ*, (πορδμεύω,) a ferryman.

πορδμία, *ων*, τά, ferry-money, fare.

πορίζω, *f.* ἴσω, 1 *aor.* ἐπόρισα, *p.* πεπόρικα, 1 *aor. pass.* ἐπορίσθην, *p. pass.* πεπόρισμαι, (πόρος,) to bring to pass, to procure; to provide for, furnish; to devise, contrive; to obtain, acquire, procure.

πόρος, *ου*, *δ*, a passage, way, ford.

πρόρῳ, *adv.* (πρό,) farther on, farther off.

πορσύνω, *f.* ὑνῶ, (πόρω,) to bring to pass, further, prepare, provide.

πορφύρεος, *έα*, *ον*, (πορφύρα,) purple, purple-colored.

πορφύρις, *ίδος*, ἡ, a purple garment or covering.

πόσις, *εως*, ἡ, (πίνω,) drink.

πόσος, *η*, *ον*, *interrog. pron. adj.*, how great! how much! how many!

ποταμός, *οὔ*, *δ*, (πίνω,) a river, a stream; a river-god.

πότε, *adv. interrog.*, when! at what time!

ποτέ, *adv. indef.*, once, on a certain time.

πότερον and πότερα, *adv.*, whether.

πότερος, *α*, *ον*, *interrog. pron. adj.*, which of the two!

ποτί, ποτίν, and ποτί, *Epic and Dor.*
in compound words for πρὸς.

πότμος, ου, ὁ, (πίπτω,) lot, fate, decree; destiny, death.

πότνια, ας, ἡ, honored, venerable;
as *subst.*, sovereign, mistress.

ποτόν, οὔ, τό, (πίνω,) the act of drinking; drink.

πότος, ὁ, (πίνω,) a drinking; a drinking-bout, carousal.

που, *adv.*, somewhere, anywhere.

πουλυβοτείρη, ης, ἡ, (πολύς, βόσκα,) much-nourishing, fruitful, productive.

ποῦς, ποδός, ὁ, the foot.

πραγμα, ἄτος, τό, (πράσσω, πέπραγμα,) a thing done, deed, act, business, affair.

πρακτικός, ἡ, ὄν, (πράσσω,) fit for business, business-like.

πρανής, έος, ὁ, ἡ, = πρηνής, prone, bending forwards, prostrate, headlong.

πῶος and πῆος, ου, *gen. plur.* πραέων, rarely πῶων, mild, gentle, soft, meek.

πράσσω, or -ττω, *f. ξω*, 1 *aor.* ἐπραξα, 2 *aor.* ἐπῶγον, *p. πέπῶχα*, 1 *aor. pass.* ἐπράχθην, to do, perform, execute.

πρέπει, *imperf.* ἔπρεπε, (πρέπω,) it is becoming, it becomes, beseems.

πρέσβα, *Ion.* πρέσβη, ης, η, for πρέσβεια, *fem. of πρέσβυς*, old, venerable.

πρεσβευτής, οὔ, ὁ, (πρέσβυς,) an ambassador, messenger.

πριάμαι, 2 *aor.* ἐπριάμην, to buy, purchase.

Πρίαμος, ου, ὁ, Priam, a king of Troy.

πρίν, *adv. of time*, before, formerly.

πρό, *prep. gov. gen.*, before, above, in preference to.

προαιρέω, ὦ, *f. ήσω*, 2 *aor.* προειλόμην, (πρό, αἰρέω,) to take before, to bring forth, produce; to prefer; to purpose, intend.

προβάλλω, *f. βαλῶ, p. προβέβληκα*, 2 *aor.* προέβαλον, *contr. προὔβαλον*, 1 *aor. pass.* προὔβληθην, (πρό, βαλλω,) to cast or thrust forward, to put forward or forth; to propose, present; to expose.

πρόβατον, ου, τό, a sheep, *plur.* sheep. πρόβολος, ου, ὁ, (προβάλλω,) a projecting rock; a defence, protection. πρόγονος, ου, ὁ, (πρό, γέγονα,) one born first; the elder, an ancestor.

προεῖδω, *obso.* 2 *aor.* προείδον, to see before, foresee; to provide for, take care of.

πρόειμι, to proceed, go forward, go on.

προεῖπον, 2 *aor. of προέπω, p. προείρηκα*, to say before, to foretell, predict.

προΐειν, *pluperf. of πρόειμι with imperfect signification.*

προήκης, εος, ὁ, ἡ, (πρό, ἀκή,) pointed before.

προθυμέομαι, οὔμαι, *f. ήσομαι*, 1 *aor.* προὔθυμησάμην, 1 *aor. pass.* ἐπροθυμήθην, (πρόθυμος,) to be ready, willing, or eager to do a thing; to be eager for, to desire ardently; to be forward, zealous.

πρόθυμος, ου, ὁ, ἡ, (πρό, θυμός,) ready, willing, eager, zealous; well-inclined, wishing well.

προθύμως, *adv.* (πρόθυμος,) willingly, eagerly, zealously.

πρόθυρον, ου, τό, the vestibule, the porch.

προιάπτω, *f. άψω*, 1 *aor.* προίαψα, (πρό, ἰάπτω,) to send off or away, to send untimely to the nether world.

προῖκα, *adv.* (προῖξ,) gratuitously, freely, without return.

προκαλέομαι, *οὔμαι*, (πρό, καλέω,) to call forth, to challenge, defy; to invite beforehand; to make an offer.

προκάλυμμα, ἄτος, τό, (πρό, καλύπτω,) any thing put before; a veil, curtain, covering.

προκαλύπτω, *f.* ὕψω, (πρό, καλύπτω,) to place or hang before as a covering, to conceal, mask; to use a pretext.

προκατακαίω, *f.* καύσω, (πρό, κατά, καίω,) to burn beforehand, to lay waste by fire.

προκατακλίνω, *f.* ἰνῶ, (πρό, κατά, κλίνω,) to make to lie down before others, to place at a table before others.

προκαταλαμβάνω, *f.* *mid.* λήψομαι, (πρό, κατά, λαμβάνω,) to seize, take away, or occupy beforehand; to prevent, anticipate.

προκύπτω, *f.* ὕψω, (πρό, κύπτω,) to stoop, bend forward or over.

προμετωπίδιον, ου, τό, (πρό, μέτωπον,) a frontpiece, frontlet for horses.

Πρόξενος, ου, ὁ, Proxenus, a Boeotian general in the army of Cyrus the Younger.

προπέμπω, *f.* ψω, 1 *aor.* προέπεμψα, 1 *aor. pass.* προεπέμφθην, (πρό, πέμπω,) to send on before or forward, to bring on one's way, to accompany, escort.

προπετώσ, *adv.* (προπετής,) precipitately, rashly.

προπηδάω, ᾠ, *f.* ἤσω, (πρό, πεδάω,) to leap before, to spring forward.

προπίνω, 2 *aor. contr.* προὔπιον, *p.* προπέπωκα, (πρό, πίνω,) to drink before or to one, to pledge one in drinking.

προπίπτω, *f.* πτώσω, *f.* *mid.* πεσοῦμαι, *p.* πέπτωκα, (πρό, πίπτω,) to fall before or forward, to lean forward.

πρός, *prep.* *gov. gen. dat. and accus.* from, of; with, by, at, near; to, in respect to, towards, unto.

προσαγορεύω, *f.* εὔσω, *p.* προσηγόρευκα, (πρός, ἀγορεύω,) to accost, address; to call, surname; to admonish, advise.

προσᾶγω, *f.* δῶ, 2 *aor.* προσήγαγον, to lead or conduct to any one; to come or draw near, to approach.

προσαρηρότα, 2 *perf. part. neut.* of προσάρω.

προσαρτάω, ᾠ, *f.* ἤσω, (πρός, ἀρτάω,) to fasten or attach to.

προσᾶρω, *f.* ἄρσω, 2 *aor.* προσήρᾱρον, 2 *p.* προσάρηρα, (πρός, ἔρω,) to fit, join, or fasten to, to add to.

προσαυδάω, ᾠ, *f.* ἤσω, (πρός, αὐδάω,) to speak to, address, accost.

προσβολή, ἥς, ἡ, (προσβάλλω,) a putting to or falling upon; an assault, shock, engagement.

προσγίγνομαι, *f.* γειήσομαι, (πρός, γίγνομαι,) to come or join one's self to; to incline towards, befriend; to be added or accrue to.

προσδέομαι, *f.* ἤσομαι, *depon. pass.* (πρός, δέομαι,) to need besides, to be in want of; to beg, to ask of another.

πρόσειμι, (πρός, εἶμι,) to go to or towards, to approach; to attack; to come forward as an orator.

προσεῖπον, (πρός, εἶπον,) to speak to, to accost, address, salute.

προσελαύνω, *f.* ελάσω, 1 *aor.* ἤλασα, (πρός, ἐλαύνω,) to drive towards, to ride to or against.

προσέρχομαι, *f.* *mid.* προσελεύσομαι

depon. mid. (πρός, ἔρχομαι,) to come to or near to, to approach, to go against.

προσερωτάω, ᾠ, f. ἦσω, (πρός, ἔρωτάω,) to ask besides, to question further.

προσέχω, f. ἔξω, p. προσέσχηκα, (πρός, ἔχω,) to hold to, to bring to or near; to mind, attend; to listen to, obey; to bring to, bring to land.

προσηγορία, as, ἡ, (πρός, ἀγορεύω,) an addressing, a name, appellation.

προσῆσαν, 3 plur. plurperf. of πρόσκειμι.

προσῆκων, part. of προσήκω, to belong or be related to, to be connected with.

πρόσθεν, adv. of place, before, forward; of time, before, formerly; as prep. with gen., before.

προσδετός, ἡ, ὄν, (πρός, τίδημι,) additional, added; given or addicted to.

προσκαλέω, ᾠ, f. ἔσω, p. κέκληκα, (πρός, καλέω,) to call to or upon, to summon, invite, send for.

προσκυνέω, ᾠ, f. ἦσω, (πρός, κυνέω,) to kiss towards as one's hand towards another person; to do reverence or homage, to worship, to adore.

προσλαμβάνω, f. λήψομαι, 2 aor. προσέλαβον, p. προσείληφα, (πρός, λαμβάνω,) to take to, receive besides, to take to one's self; to provide, help, assist.

προσμάχομαι, to fight against, to contend with.

προσπαράμένω, (πρός, παραμένω,) to confine one's self to, to adhere to.

προσπίπτω, f. πεσοῦμαι, 2 aor. προσέπεσον, (πρός, πίπτω,) to fall to-

wards or upon, to strike against, to fall down to or before, to embrace; to fall in with, to occur.

προσποιέω, ᾠ, f. ἦσω, to add or attach to; mid. to add or attach one's self; to pretend, lay claim to.

προσπολεμῶ, ᾠ, f. ὠσω, (πρός, πόλεμος,) to make hostile besides, to make one's enemy besides.

προστάσσω, or -ττω, f. ἄξω, p. προστέταχα, 1 aor. προσέταξα, p. pass. προστέταγμαι, (πρός, τάσσω,) to place or post at a place; to enjoin, give command.

προστᾶτης, ου, ὁ, (προΐστημι,) a front rank man; a chief, leader, president.

προστερνίδιον, ου, τό, a breastplate for horses.

προστίδεμαι, 2 aor. προσεδέμην, (πρός, τίδημι,) to join one's self to, to agree with, consent to.

προστίδημι, f. δῆσω, p. τέδεικα, 1 aor. προσέδηκα, 2 aor. προσέδην, (πρός, τίδημι,) to put to or upon; to put besides, to add to, give; mid. to associate one's self to, to agree with, consent to; to come over, submit.

προστρέχω, f. θρέξω, f. mid. -δραμοῦμαι, p. προσεδράμηκα, 2 perf. πρόσδέδρομα, (πρός, τρέχω,) to run to, towards, or against, to run at, make a sally.

προσφέρω, f. οἶσω, 1 aor. ἤνεγκα, p. προσενήνοχα, 1 aor. pass. προσηνέχθην, (πρός, φέρω,) to bear, bring to, offer, present; to advance against, attack.

προσφύς, ὕσα, part. 2 aor. of πρόσφυμι, to adhere or cling to.

πρόσω, adv., forth, forwards; in future.

- πρόσωπον, ου, τό, (πρός, ὤψ,) the face, countenance, look, appearance; a person, man.
 προσωτάτω, *adv.*, farthest.
 προτάσσω, or -ττω, *f.* ἄξω, *p.* προτέταχα, 1 *aor. pass.* προτάχθην, *p. pass.* προτέταγμαι, (πρό, τάσσω,) to place or post in front; to defend; to appoint.
 προτέρα, (*sc.* ἡμέρα) the day before.
 πρότερον, *adv.*, before, formerly, rather.
 πρότερος, α, ον, (πρό,) before, in front, forward; sooner, earlier, older.
 προτιμάω, ὦ, *f.* ἥσω, (πρό, τιμάω,) to honor, respect, esteem; to care for, to take heed of; to wish rather, to prefer.
 πρότονος, ου, δ, (πρό, τείνω,) a rope, a cable.
 προτραποίμην, 2 *aor. opt. mid.* 1 *pers. sing. of*
 προτρέπω, *f.* ἐψω, *p.* τέτρεφα, 1 *aor.* προὔτρεψα, (πρό, τρέπω,) to turn to or towards; to urge, excite, persuade, exhort, encourage.
 προὔφαινον, *contr.* for προέφαινον.
 προφαίνω, *f.* ἀνῶ, 2 *aor. pass.* προὔφάνην, (πρό, φαίνω,) to bring forth to light, to show forth, make manifest; to declare, announce, forebode, foreshow.
 προφέρω, *f.* οἶσω, 1 *aor.* ἤνεγκα, (πρό, φέρω,) to bring forward, produce, exhibit; to surpass; to advance, promote.
 προφεύγω, *f.* εὐξω, *f. mid.* εὐξομαι, 2 *aor.* προέφῦγον, *contr.* προὔφυγον, (πρό, φεύγω,) to flee before or forward; to escape, avoid.
 προφήτης, ου, δ, (πρό, φημί,) a prophet, a foreteller of future events, a soothsayer.
- προφυλακή, ἥς, ἡ (πρό, φυλάσσω,) an advanced guard, an outpost.
 πυλῆες, ἔων, οἱ, heavy-armed foot-soldiers, as opposed to cavalry.
 πύμνα, *Ion.* -η, ης, ἡ, (πρυμνός,) the stern of a ship, the poop.
 πυμνήσιον, ου, τό, (πρυμνήσιος,) a stern-rope, a hawser.
 πυμνός, ἡ, ὄν, the last, extreme, remotest.
 πρῶην, *adv.*, lately, very recently, formerly.
 πρωϊότερον, *adv.*, earlier.
 πρῶρα, ας, ἡ, *Ion.* πῶρη, (πρό, ῥέω,) the prow of a ship.
 Πρωτεσίλαος, ου, δ, Protesilaus, a Grecian chief who was slain at Troy.
 πῶτον, *adv.*, first, the foremost.
 πῶτος, η, ον, (*superlat. from* πρό, *as if contracted from* πρότατος,) first, foremost, earliest; τὴν πῶτην, *as adv.*, first, at present, just now; *neut. sing. and plur. as adv.*, first, in the first place, especially, rather, sooner, formerly.
 πετέα, ας, ἡ, an elm.
 πτερόν, οὔ, τό, a wing, pinion, feather.
 πτερόω, ὦ, *f.* ὥσω, (πτερόν,) to furnish with feathers, to feather; to furnish with oars; to excite, animate.
 πτέρυξ, ὕγος, ἡ, a wing, a pinion, a feather.
 πτερωτός, ἡ, ὄν, (πτερόω,) winged, feathered.
 πύκα, *adv.*, thickly, closely.
 πυκάζω, *f.* ἄσω, 1 *aor. pass.* ἐπυκάσθην, *p. pass.* πεπύκασμαι, (πύκα,) to thicken, to make close or firm, to press closely together.
 πυκινός, ἡ, ὄν, (πύκα,) thick, close, pressed together.

πύλαι, αἱ, (πύλη,) gates, a folding-door, *which was composed of two wings.*

πύλη, ἡ, a gate, door, a wing of a folding-door.

πυνθάνομαι, *f.* πεύσομαι, *p.* πέπυσμαι, 2 *aor.* *mid.* ἐπυθόμην, to inquire, to learn by inquiry, to hear, examine, understand.

πῦρ, πυρός, τό, fire, a burning; violence, destruction.

πυράμις, ἰδος, ἡ, (πῦρ,) a pyramid.

Πυραμός, ου, ὁ, Pyramus, a river of Cilicia.

πύργος, ου, ὁ, a tower, bulwark, fort, protection, turret.

πυρός, οὔ, ὁ, wheat.

πυρρίχιζω, to dance the Pyrrhic or war-dance.

πως, *enclit.* particle, somehow, in some way, yet.

πώγων, ωνος, ὁ, the beard.

πωλέω, *f.* ἥσω, to sell, barter, traffic.

πώποτε, *adv.* (ποτέ,) at any time, ever.

Πώρος, ου, ὁ, Porus, a king of India.

πῶς, *interrog. adv.*, how? in what way? by what means?

πῶν, εος, τό, (πάω,) a flock of sheep.

P.

ράβδος, ου, ἡ, a rod, staff, wand.

ράδιος, ἰα, ἰον, easy, ready, easy to make, do, or understand; of persons, easy, complaisant, obliging.

ῥαδίως, *adv.* (ῥάδιος,) easily, patiently.

ῥᾶστος, η, ον, *irreg. superlat.* of ῥάδιος for ῥάϊστος.

ῥέζω, *f.* ῥέξω, 1 *aor.* ἔρρεξα, for ἔρδω, to do, perform, cause, effect, accomplish.

ῥεῖα, *Poet.* for ῥέα, easily.

ῥέω, *f.* ῥεύσομαι, *later* ρεύσω, 1 *aor.* ἔρρευσα, *p.* ἔρρύηκα, 2 *aor.* *pass.* ἔρρύην *as active*, 2 *fut.* *pass.* ῥυήσομαι *as active*, to flow, run or drop, to pour out.

ῥέω, *p.* ἔρρηκα, *p.* *pass.* ἔρρημαι, 1 *aor.* *pass.* ἔρρήθην, 3 *fut.* ἐρήσομαι *as fut.* *pass.*, to say, speak, make a speech.

ῥηγμὶν, ἴνος, ἡ, (ῥήγνυμι,) a high or rugged shore, a breaker; the waves, surf.

ῥήγνυμι, *f.* ῥήξω, 1 *aor.* ἔρρηξα, *p.* *pass.* ἔρρηγμαι, 1 *aor.* *pass.* ἔρρήχθην, 2 *aor.* *pass.* ἔρράγην, *f.* *mid.* ῥήξομαι, to break, rend, tear; to break forth, to send forth, *as a sound.*

ῥηϊδίως, *adv.*, easily, with facility.

ῥητήρ, ἥρος, ὁ, (ῥέω,) an orator, rhetorician.

ρίζα, ἡ, ἡ, a root; origin, source.

ρίζοτόμος, ου, ὁ, ἡ, (ρίζα, τέμνω,) a root-cutter, a gatherer of roots for purposes of medicine or witchcraft; a quack.

ρίμφα, *adv.* (ρίπτω,) quickly, fleetly, swiftly.

ρίνός, οὔ, ὁ, ἡ, the skin, the hide; an ox-hide shield.

ρίπη, ἡς, ἡ, (ρίπτω,) a throw, casting, impulse, violence, force.

ρίπτω, *f.* ῥίψω, 1 *aor.* ἔρριψα, *p.* ἔρριφα, *p.* *pass.* ἔρριμμαι, 1 *aor.* *pass.* ἔρρίφθην, 2 *aor.* *pass.* ἔρρίφην, to throw, cast, hurl, sling; to throw away, to expose.

ῥόδιος, η, ον, (ῥόδον,) made of rosea.

Ῥόδιος, ἰα, ἰον, a Rhodian.

ῥοδοδάκτυλος, ου, ὁ, ἡ, (ῥόδον, δάκτυλος,) rosy-fingered.

ῥόδον, ου, τό, a rose.

ρόπαλον, ου, τό, (ῥέπω,) a club, staff, rod.

ῥοῦς, ῥόος, ὁ, a current, a stream.

ῥυθμός, οὐ, ὁ, any regular or measured motion, or time; rhythm; measure, harmony; temper, disposition: fashion, way, manner.

ῥυμός, οὐ, ὁ, (ῥύω,) the pole of a chariot.

ῥώμη, ἡς, ἡ, (ῥώννυμι,) force, strength.

Σ

σά, Dor. for σή.

σάγῃς, εὼς, ἡ, a battle-axe, a two-edged sword.

σαίρω, f. σαρώ, 1 aor. ἔσρηα, 2 perf. σέσρηα, p. pass. σέσαρμαι, to grin, show the teeth; to sweep, clean.

Σάκας, α, ὁ, a Sacian.

σάκκος, and σάκος, οὐ, ὁ, a coarse cloth of hair, sackcloth; a sack, bag.

σαλπίζω, f. ἰγξω, 1 aor. ἐσάλπιγξα, p. pass. σεσάλπισμαι, (σαλπίζω, σάλπιγξ,) to sound a trumpet, to proclaim by sound of trumpet.

σάλπιγξ, ἰγγος, ἡ, a trumpet.

σάνδαλον, οὐ, τό, a footstep.

σανίς, ἴδος, ἡ, a board, plank; doors, folding-doors, always plur. in this sense; a stage, scaffold.

Σάρδεις, εὼν, αἱ, Sardis, the capital of Lydia.

Σάρος, οὐ, ὁ, Saros, a river of Cilicia.

σάρξ, κος, ἡ, flesh; the body; mankind.

σατραπεύω, f. εὐσω, to be satrap or governor of a province.

σατράπης, οὐ, ὁ, a satrap or governor of a province.

σάτυρος, οὐ, ὁ, a satyr; a lewd goatish fellow.

συντῆς by crisis for σεαντῆς.

σαφῶς, adv., clearly, manifestly, distinctly.

σεαυτοῦ, ἡς, οὐ, reflex. pron., of yourself.

σεβάσασατο, Ion. and Poet. for ἐσεβάσασατο, 1 aor. mid. 3 sing. of σεβάζομαι, (σέβας,) to stand in awe, to be afraid of, to reverence, venerate σεῖ' for σεῖω.

Σειρήν, ἡνος, ἡ, a siren.

σεῖω, f. σεῖσω, p. σέσεικα, 1 aor. ἔσεισα, p. pass. σέσεισμαι, 1 aor. pass. ἐσεισάμην, 1 aor. mid. ἐσεισάμην reflex. or trans., to shake, brandish; to agitate; to threaten; to accuse.

Σερῖφιος, οὐ, ὁ, a Seriphian.

σεῦ, Dor. for σοῦ.

σηκός, οὐ, ὁ, a stall, sheepfold, temple.

σημα, ἄτος, τό, a sign, signal; a device, badge, monument.

σημαίνω, f. ανῶ, 1 aor. ἐσήμανα, p. pass. σεσημασμαι, (σημα,) to give a sign or signal, to signify; to make known, declare.

σημαντρον, οὐ, τό, (σημαίνω,) a seal.

σησάμη, ἡς, ἡ, sesame, an eastern leguminous plant.

σησάμινος, η, ον, made of sesame.

σθένος, εὼς, τό, (σθένω,) strength, power, might, vigor.

σιγή, ἡς, ἡ, (σιγάω,) silence, quiet, calmness.

σιδήρεος, έα, ον, contr. οὖς, α, οὖν, (σίδηρος,) made of iron or steel; hard, firm, strong; cruel, inexorable.

σίδηρος, ὁ, and σίδηρον, οὐ, τό, iron, steel; things made of iron or steel, arms, furniture; hardness, hard heartedness.

Σιδών, ὦρος, ἡ, Sidon, a city of Phœnicia.

Σικυώνιος, α, ον, a Sicyonian.

σίνομαι, *p.* σέσιμμαι, *aor. mid.* ἐσινάμην, to injure, harass, damage, destroy.

Σιτάκη, ης, ἡ, Sitace, a city on the Tigris.

σιτέω, ὦ, (σίτος,) to nourish, feed; to eat, devour.

σίτος, ου, ὁ, corn, bread, food; flour, meal.

σιωπάω, *f.* ἥσομαι, *p.* σεσιώπηκα, 1 *aor.* ἐσιώπησα, *p. pass.* σεσιώπημαι, (σιωπή,) to be silent, still; to keep silence.

σιωπή, ης, ἡ, silence, stillness.

Σκαίαι πύλαι, the Scæan gate, so called because it was on the west side of Troy.

Σκαμάνδριος, η, ον, Scamandrian, on the Scamander.

σκαφίδιον, ου, τό, (σκάφος,) a little boat.

σκεδάννυμι, *f.* ἄσω, 1 *aor.* ἐσκεδάσα, 1 *aor. pass.* ἐσκεδάσθην, *p. pass.* ἐσκεδάσμαι, (σχίζω,) to scatter, disperse, put to flight, spread abroad.

σκέλος, εος, τό, the leg, calf, foot.

σκέπη, ης, ἡ, (σκεπᾶω,) a covering, protection, shelter, defence.

σκεπτέος, *verb. adj.* (σκέπτομαι,) one must examine, consider.

σκέπτομαι, *f. mid.* σκέφομαι, *p. pass.* ἔσκεμμαι, 1 *aor. pass.* ἐσκέφθην, 3 *fut. pass.* ἐσκέψομαι *passively*, to view, consider, examine.

σκεῦος, εος, τό, a vessel, utensil, implement, furniture, apparatus.

σκεψάμενος, 1 *aor. mid. part. of* σκέπτομαι.

σκηνέω, ὦ, *f.* ἥσω, (σκηνή,) to dwell in a tent, to be encamped, quar-

tered, or billeted; to dwell, abide, stay in a place.

σκηνή, ης, ἡ, a booth, hut, tent; any temporary dwelling.

σκηπτούχος, ου, ὁ, ἡ, (σκήπτρον, ἔχω,) bearing a staff or sceptre of command, a wand-bearer, a high officer in the Persian court.

σκιά, ἄς, ἡ, a shade, shadow.

σκόπελος, ου, ὁ, (σκέπτομαι,) a mountain-peak, a rock, cliff.

σκόπεω, ὦ, to look out; to observe.

σκοπός, οὔ, ὁ, ἡ, a spy, watch, scout; an overseer, superintendent; object, aim, purpose.

Σκύλλα, ης, ἡ, (σκύλλω,) Scylla, a sea-monster in the Sicilian straits opposite Charybdis

σκώπτω, *f.* σκώψω, usually σκώφομαι, 1 *aor.* ἔσκωψα, 1 *aor. pass.* ἐσκώφθην, *p. pass.* ἔσκωμμαι, to ape, mimic; to jeer, scoff at; to jest, joke.

σμερδαλέος, ~~εα~~, ~~έον~~, lengthened from σμερδνός, (σμέρδνω,) frightful, fearful, terrible, odious, horrible.

σμερδνός, ἡ, ὄν = σμερδαλέος.

σοβέω, ὦ, *f.* ἥσω, to say σοῦ, σοῦ, (shoo! shoo!) to a bird; hence to scare or drive away birds; to drive away, expel; to hasten; to move pompously, to strut.

Σόλοι, οί, Soli, a city of Cilicia.

σός, σή, σόν, thine, yours.

Σούσα, ων, τά, Susa, a Persian city.

Σοφαίνετος, ου, ὁ, Sophænetus, a Sympthalian general in the army of Cyrus the Younger.

σοφία, ας, ἡ, (σοφός,) wisdom, skill, good management, ability.

σπάνιος, (ια, ιον, (σπανός,) rare, few, scarce, scanty.

Σπαρτιάτης, ου, ὁ, a Spartan.

σπάω, *f.* σπάσω, *p.* ἔσπακα, 1 *aor.*

- ἔσπασα, *p. pass.* ἔσπασμαι, 1 *aor.* *pass.* ἐσπασθην, *mid.* σπάσσομαι *transitive*, to draw, pull; to draw out, unsheathe.
- σπένδω, *f.* σπείσω, 1 *aor.* ἔσπεισα, *p.* ἔσπεικα, *p. pass.* ἔσπεισμαι, 1 *aor. pass.* ἐσπείσθην, to offer a libation, to make a drink-offering; to pour; *mid.* to conclude a treaty, *since this was done with libations and other religious ceremonies.*
- σπέος, τό, a cave, cavern, grot.
- σπεύδω, *f.* σπεύσω, 1 *aor.* ἔσπευσα, to hasten, make haste; to take pains, strive; to hasten on, accelerate.
- σπηϊ, *dat. sing. of* σπέος, *Ion.* σπηος. σπήλαιον, *ου, τό*, (σπέος,) a cave, grotto, cavern, den.
- σπουδάω, *f.* άσω, *p.* ἐσπούδακα, *p. pass.* ἐσπούδασμαι, (σπουδή,) to make haste, to be busy, zealous, serious, earnest; to do a thing hastily, earnestly.
- σπουδαίως, *adv.*, diligently, attentively.
- σπουδή, ἥς, ἥ, (σπεύδω,) haste, speed, readiness; zeal, pains.
- στάδιον, *ου, τό*, (στάδιος,) a standard of length, a stade = 606½ *English feet* or about ½ of a Roman mile; a race-course; a running, a race.
- σταδμός, οὔ, δ, (ἵσσημι,) a stable, stall, fold; a station or resting-place, a day's journey, day's march; a balance or scales; a weight.
- στέγη, ἥς, ἥ, (στέγω,) a roof, covering, house.
- στενωπός, οὔ, *Ion.* for στενωπός, (στενός, ὁπή,) a narrow passage or way.
- στενάω, *f.* άξω, 1 *aor.* ἐστέναξα, (στένω,) to sigh, groan, lament.
- στενός, ἥ, ὄν, narrow, strait, close, confined.
- στερέω, ὦ, *f.* ἥσω, 1 *aor.* ἐστέρησα, 1 *aor. pass.* ἐστερήθην, *f.* *mid.* στερήσομαι, *p.* ἐστέρηκα, *p. pass.* ἐστέρημαι, to deprive, despoil, plunder; to frustrate; *mid.* to be in want of, to want, to go without.
- στέρνον, *ου, τό*, the breast.
- στεφανίσκος, *ου, ὁ*, a small crown, a garland.
- στεφανώω, ὦ, *f.* ώσω, *p.* ἐστεφάνωκα, 1 *aor. pass.* ἐστεφανώθην, (στέφανος,) to surround, encompass, encircle; to crown, wreath, honor, decorate.
- στέφω, *f.* στέψω, 1 *aor.* ἔστεψα, *p.* ἔστεψα, 1 *aor. pass.* ἐστέφθην, *p. pass.* ἐστεμμαι, to surround, encircle; to adorn with a crown, to ornament.
- στηρίζω, *f.* ἱξω, 1 *aor.* ἐστήριξα, *p. pass.* ἐστήριγμαι, 1 *aor. pass.* ἐστηρίχθην, (ἵσσημι,) to support, place firmly, sustain; to fix, establish, strengthen; *mid.* to support one's self, to lean upon.
- στιβαρός, ὁ, ὄν, (στείβω,) pressed, thick, firm, stout, strong.
- στιβαρώς, *adv.* (στιβαρός,) densely, closely.
- στίβος, *ου, ὁ*, (στείβω,) a trodden path, a way, a foot-path.
- στίξ, *obso.* *gen.* στιχός, ἥ, a row, line, rank, or file of soldiers; a line or verse.
- στίφος, εος, τό, a band of soldiers, a close body of troops.
- σκληγίς, ἰδος, ἥ, a scraper, a flesh-brush.
- στολή, ἥς, ἥ, (στέλλω,) a fitting out or equipment in clothes; clothing, dress; a garment, robe.
- στόμα, ἄτος, τό, the mouth; an entrance, a gate.

στορέννυμι, *and* στόρνυμι, *f.* στορέσω,

1 *aor.* ἐστόρεσα, 1 *aor. pass.* ἐστορέσθην, to spread, strew lay out; to allay, depress, calm; to recline.

στορέσας, 1 *aor. part.* of στορέννυμι.

στρατεία, *as*, ἡ, (στρατεύω,) warfare, a military expedition.

στράτευμα, ἄτος, τό, (στρατεύω,) an army, force, troops; a band, detachment.

στρατηγέω, ᾧ, *f.* ἦσω, *p.* ἐστρατήγηκα, (στρατός, ἡγέομαι,) to be a general, to command an army. *

στρατηγία, *as*, ἡ, (στρατηγός,) the office of a general; a military command; generalship, skill of a general.

στρατηγός, οὐ, δ, (στρατός, ἄγω,) the commander of an army, a general.

στρατιά, ἄς, ἡ, an army, host.

στρατοπεδεύω, *f.* εἴσω, *p.* ἐστρατοπέδευκα, (στρατόπεδον,) to encamp, bivouac, take up a position.

στρατόπεδον, ου, τό, (στρατός, πέδον,) a camp, an encampment; an army.

στρεπτόν, οὐ, τό, *and* στρεπτός, οὐ, δ, (στρέφω,) easily bent or twisted, pliant, flexible; bent, curved.

στρεύγομαι, to be gradually exhausted of one's strength; to become enfeebled, weary.

στρέφω, *f.* στρέψω, 1 *aor.* ἔστροφα, *p.* ἔστροφα, *p. pass.* ἔστραμμαι, 1 *aor. pass.* ἐστρέφθην, 2 *aor. pass.* ἐστράφην, to turn, twist, turn around; to revolve, reflect upon; *mid.* to turn one's self as if to flee; to retreat; to plot, contrive; to be occupied or concerned about.

στρουθίον, ου, τό, (στρουθός,) a little sparrow.

στυγρός, δ, όν, (στυγέω,) hateful, abhorred, abominable, horrible.

στυκεῖον, ου, τό, tow, flax.

σύ, *gen.* σοῦ, thou, *pers. pron.* 2 *pers. sing.*

συγγενής, έος, δ, ἡ, (σύν, γίνομαι,) kin, kindred, related; a kinsman, relative.

συγγίγνομαι, *f.* συγγενήσομαι, 2 *aor. συνεγενόμην*, (σύν, γίγνομαι,) to be together, to hold converse with; to be present at; to have intercourse with.

συγγνώσκω, *f. mid.* γνώσομαι, *p. συνέγνωκα*, 2 *aor. συνέγνων*, (σύν, γινώσκω,) to think or agree with; to yield, own, confess; to grant, allow; to excuse, pardon, forgive.

συγκαλέω, ᾧ, *f.* έσω, *p.* συγκέκληκα, 1 *aor. συνεκάλεσα*, (σύν, καλέω,) to call together, to convoke, invite.

συγκαλύπτω, *f.* ύψω, 1 *aor. pass.* συνεκαλύφθην, *p. pass.* συγκεκάλυμαι, (σύν, καλύπτω,) to cover or veil completely, to conceal, hide.

συγκύπτω, *f.* ύψω, 1 *aor. συνέκνυψα*, (σύν, κύπτω,) to bend or incline forwards, to stoop and lay heads together; to act in concert, to conspire.

συγχαίρω, *f.* ἦσω, 2 *aor. pass.* συνεχάρην, (σύν, χαίρω,) to rejoice with, to wish one joy, to congratulate.

συγχορεύω, to dance with; to be one of the same chorus.

συγχωρέω, ᾧ, *f.* ἦσω, 1 *aor. pass.* συνεχωρήθην, *p. pass.* συγκεχώρημαι, (σύν, χωρέω,) to go together, to unite; to give place; to yield, make concessions, concede; to assert, acquiesce in.

σύειος, α, ον, (σῦς,) of a swine, swinish.

Συεννέσιος, ου, δ, Syennesia, king of Cilicia.

συλλαμβάνω, *f. mid. λήψομαι, p. συν-είληφα, 2 aor. mid. συνελαβόμην, p. pass. συνείλημαι, (σύν, λαμβάνω,)* to take together, seize, apprehend; to comprehend; to collect, rally; to take part with, assist.

συλλέγω, *f. λέξω, p. συνέλοχα, 1 aor. συνέλεξα, p. pass. συνέλεγμαι, 1 aor. pass. συνελέχθην, 2 aor. pass. συνελέγην, (σύν, λέγω,)* to collect, gather, bring together; to bring forth, produce, procure.

συμβαίνω, *f. mid. συμβήσομαι, p. συμβέβηκα, 2 aor. συνέβην, (σύν, βαίνω,)* to stand with the feet together, to come or happen together; to agree, coincide with, suit, fit, be like; to come to pass, occur, fall out.

συμβοᾶω, (σύν, βοᾶω,) to cry aloud or shout together, to shout to.

συμβουλεύω, *f. εὔσω, 1 aor. συνεβούλευσα, (σύν, βουλεύω,)* to counsel with; to give counsel, advise.

σύμβουλος, ου, δ, ἡ, (σύν, βουλή,) an adviser, counsellor.

συμμαχώω, ᾠ, *f. ἤσω, (σύν, μάχομαι,)* to fight along with, to be an ally, to side with; to defend, protect.

συμμαχία, ας, ἡ, (σύν, μάχομαι,) help, succor, aid; alliance, a league of offensive and defensive.

σύμμαχος, ου, δ, ἡ, (σύν, μάχομαι,) fighting along with; a fellow-combatant, an ally, auxiliary.

συμπαίστωρ, ορος, δ, a playmate, play-fellow.

συνπᾶς, ᾧσα, ἄν, (σύν, πᾶς,) all together, all, the whole.

σύμπέμπω, *f. ψω, 1 aor. συνέπεμψα,*

(σύν, πέμπω,) to send together, to assist in conducting.

συμπλέω, *f. πλεύσομαι, (σύν, πλέω,)* to sail with, to accompany in sailing.

συμποδίζω, (σύν, ποδίζω,) to tie the feet together, to bind hand and foot; to entangle, involve.

συμπολεμέω, ᾠ, *f. ἤσω, (σύν, πολεμέω,)* to war together with, to succor or join in war.

συμπόσιον, ου, τό, (σύν, πίνω,) a drinking or feasting together, a drinking-party, a feast.

συμφέρον, τό, *neut. from συμφέρω,* utility, convenience, advantage, interest.

συμφέρω, *f. συνοίσω, 1 aor. συνήνεγκα, 2 aor. συνήνεγκον, p. συνενήνοχα, 1 aor. pass. συνηνέχθην, p. pass. συνενήνεγμαι, (σύν, φέρω,)* to bear or bring together; to meet with; to be profitable, useful, advantageous; to happen, come to pass; *mid.* to go along with, to accompany, have intercourse with.

συμφιλοσοφέω, ᾠ, *f. ἤσω, (σύν, φιλοσοφέω,)* to unite in the pursuit of wisdom, to philosophize together.

συμφορά, ᾧς, ἡ, (συμφέρω,) a bringing together; an event, circumstance, chance, accident, mishap, casualty.

σύν, *prep. gov. dat.,* with, together with, implying near and close connection.

συνᾶγω, *f. ἄξω, 2 aor. συνήγαγον, p. pass. συνήγμαι, 1 aor. pass. συνήχθην, (σύν, ἄγω,)* to lead or bring together, to collect, assemble, convene.

συναινέω, ᾠ, *f. ἔσω, aor. συνήγεσα,*

(σύν, αινέω,) to join in praising or approving, to agree with.

συναναγιγνώσκω, *f.* γινώσσομαι, (σύν, ἀνά, γινώσκω,) to read along with or together.

συναντάω, *ω*, *f.* ἴσσω, 1 *aor.* συνήντησα, (σύν, ἀντάω,) to meet with, to come together with, to encounter; to happen.

συναπάγω, *f.* ἄξω, 1 *aor. pass.* συναπήχθην, (σύν, ἀπό, ἄγω,) to lead away with, to carry away or along with, to lead by example.

συναποδνήσκω, *f. mid.* δανούμαι, *p. act.* τέθνηκα, 2 *aor.* συναπέθανον, (σύν, ἀπό, θνήσκω,) to die at the same time or together with.

συνάπτω, *f.* ἀψω, 1 *aor. mid.* συνήψαμην, *p. pass.* σύνημμαι, (σύν, ἄπτω,) to join together, to connect with; to contend with; to contrive; to unite with, to assist.

συναρπάξω, *f.* ἄσω, *p.* συνήρπακα, 1 *aor.* συνήρπασα, 1 *aor. pass.* συνήρπάσθην, (σύν, ἀρπάξω,) to snatch and carry away with; to rob, spoil, plunder; to comprehend.

συνδιαπράσσω, *Att.* ττω, *f.* ξω, (σύν, διά, πράσσω,) to carry through, to effect together; to negotiate with.

συνεέργω, *contr.* συνείργω, (σύν, εἶργω,) to confine or shut up together, to bind together.

συνειλεγμένος, *η, ον, Att. for* συλλελεγμένος, *p. pass. part. of* συλλέγω.

σύνειμι, *f. mid.* ἔσομαι, (σύν, εἰμι,) to be with, to be present with; to live or have intercourse with; to be conversant with, to discourse with.

συνείρω, (σύν, εἶρω,) to string or connect together · to connect words

in a discourse; to discourse uninterruptedly.

συνεισέρχομαι, 2 *aor.* συνεισῆλθον, (σύν, εἰς, ἔρχομαι,) to enter along with or together.

συνέπομαι, *f.* ἐφομαι, (σύν, ἔπομαι,) to follow along with, to accompany, attend; to reach, obtain.

συνέρχομαι, *f. mid.* συνελεύσομαι, 2 *aor.* συνῆλθον, 2 *perf.* συνελήλυθα, (σύν, ἔρχομαι,) to go or come with, to accompany, to come together, to converse, assemble.

σύνεσις, *εως, ἡ, (συνήμι,)* a coming together, joining, union; comprehension, judgment, understanding, intelligence; prudence, wisdom.

συνέχης, *έος, ό, ἡ, (σύν, ἔχω,)* holding together, close or next to; continual, connected, frequent, habitual, incessant.

συνηγμένος, *η, ον, p. part. of* συνάγω, collected together, assembled.

συνθήκη, *ης, ἡ, (συντίθημι,)* a putting together; an agreement, arrangement, convention.

σύνθημα, *ατος, τό, (συντίθημι,)* a concerted sign or signal, a watchword, countersign.

συνήμι, *f.* συνήσω, 1 *aor.* συνῆκα, 2 *aor.* συνῆν, (σύν, ἵημι,) to send or bring together; to discern, perceive, be aware of; to understand, comprehend; *mid.* to make an agreement or contract.

συνοδεύω, *f.* εὖσω, (σύν, ὀδεύω,) to be on the way with, to travel or journey with; to attend.

συνοράω, *ω*, *f.* ὀφωμαι, (σύν, ὀράω,) to perceive, understand; to see, remark, comprehend.

συνουσία, *ας, ἡ, (σύνειμι,)* a being together, a friendly meeting, a

party ; friendly intercourse, society.

συντάσσω, *or* -ττω, *f.* ἄξω, 1 *aor.*

σανέταξα, 1 *aor. pass. συνετάχθην*, *p. pass. συντέταγμαi*, (σύν, τάσσω,) to put together in order, to arrange, array, organize ; to ordain, appoint, command.

συντίθημι, *f.* δῆσω, 2 *aor. συνέθην*,

p. συντέθεικα, *p. pass. συντέθειμαι*, 2 *aor. mid. συνεδέμην*, 1 *aor. pass. συνετέθην*, (σύν, τίθημι,) to put together, join, unite ; to agree or covenant with ; to assent ; to compose, contrive.

τυντρέφω, *f.* δρέψω, (σύν, τρέφω,) to help to feed, nourish, support, rear ; *mid.* to grow up together, to live together.

συντριβω, *f.* ἴψω, 1 *aor. συνέτριψα*,

2 *aor. συνέτριβον*, *p. pass. συντέτριμμαi*, 2 *aor. pass. συνετριβην*, (σύν, τρίβω,) to rub together, to bruise, crush, mash ; to destroy ; to afflict with pain, labor or hardship ; to beat, chastise.

Συρακούσιος, *α, ου*, a Syracusan.

Συρία, *αs, ή*, Syria, a country of Asia.

Σύρος, *ου, ό*, a Syrian.

Συριστί, *adv.*, in the Syrian language.

συσκευάζω, *f.* ἄσω, (σύν, σκευάζω,) to pack up baggage ; to make ready, prepare ; to equip, fit out ; to plot, overreach, obtain by stratagem.

συσκιάζω, *f.* ἄσω, (σύν, σκιά,) to shade or cover over, to conceal, obscure.

συσκοτάζω, *f.* ἄσω, (σύν, σκοτάζω,) to darken round about, to make

dark ; to become dark ; *impers.*

συσκοτάζει, it grows dark.

συσπειράω, *ω, f.* ἄσω, (σύν, σπειράω,) to roll up together ; to stand in close and compact order.

συστρατεύω, *f.* εὔσω, (σύν, στρατεύω,) to make war together, to join in an expedition.

συχνός, *ή, όν*, dense, thick, frequent ; many, much ; long, of time.

σφαγιάζω, and σφαγιάζομαι, to sacrifice victims, to kill the victim.

σφάγιον, *ου, τό*, (σφαγή,) a victim, sacrifice.

σφάζω, *or* σφάττω, *f.* ἄξω, 1 *aor.*

ἔσφαξα, 2 *aor.* ἔσφαγον, 1 *aor. pass.*

ἔσφάχθην, 2 *aor. pass. ἔσφαγγην*,

p. pass. ἔσφαγμαi, to cut the throat, slay, slaughter ; to kill for sacrifice.

σφάλλω, *f.* ἄλω, 1 *aor.* ἔσφηλα, 2 *aor.*

ἔσφαλλον, 2 *aor. pass. ἐσφάλην*, *p.*

pass. ἐσφαλμαι, to cause to fall, to

cause to totter, stagger, reel ; to

perplex, embarrass, disappoint ; to

stumble, stagger, reel ; to fail, go

wrong, blunder.

σφάττω. See σφάζω.

σφείας, *Epic and Ion.* for σφᾶs.

σφενδονάω, and έω, *ω, f.* ήσω, (σφενδόνη,) to sling, to whirl with a sling.

σφενδόνη, *ης, ή*, a sling ; a sling stone.

σφενδονήτης, *ου, ό*, (σφενδόνη,) a slinger.

σφόδρα, *adv.*, vehemently, greatly, very much.

σφραγίζω, *f.* ἴσω, 1 *aor.* ἐσφράγισα,

p. pass. ἐσφράγισμαι, 1 *aor. pass.*

ἐσφραγίσθην, (σφραγίς,) to seal or

shut up, to stamp ; to establish,

confirm, ratify.

σφραγίς, *ιδος, ή*, a seal, an impression.

σχεδία, *αs, ή*, (σχεδόν,) a vessel built in haste ; a raft, float, hand-boat ;

a bridge, pontoon.

σχεδόν, *adv.*, near, nearly, almost.

σχέτλιος, *ια, ιον*, (σχέω,) strong, bold, rash; harsh, severe, cruel; wretched, miserable.

σχίζω, *φ. ίσω, p. pass. ξσχισμαι, 1 aor. pass. ξσχίσθην*, to cleave, split, rend, divide.

σχολαστικός, *ή, όν*, (σχολή,) being at leisure, idle; a scholar, a pedant, a learned ass, a simpleton.

σχολή, *ής, ή*, leisure, idleness, rest; a learned discussion, lecture; a school.

σώζω, *φ. σώσω, p. σέσωκα, 1 aor. έσωσα, 1 aor. pass. έσώδην, p. pass. σέσωσμαι*, (σάος,) to save, preserve, protect; to remember.

Σωκράτης, *ου, ό*, Socrates, an Achaean general in the army of Cyrus the Younger.

σῶμα, *αῖτος, τό*, a body.

σῶος, *ου, ό, ή, or σώος, α, ον*, safe, secure, unhurt, sound, well.

σωρεύω, *φ. εύσω, p. pass. σεσώρευμαι*, (σωρός,) to heap together, pile up, load.

σωτήρ, *ήρως, ό*, (σώζω,) a savior, preserver, deliverer.

Σωτηρίδας, *ό*, Soteridas, a Sicyonian.

σωφρονέω, *ω, φ. ήσω, p. σεσωφρόνηκα, 1 aor. έσωφρόνησα*, (σώφρων,) to be wise, to be of a sound mind or understanding; to be discreet, chaste, modest.

T.

ταλαιπωρέω, *ω, φ. ήσω*, to do hard work; to endure toil, hardship, labor; to be wretched, miserable.

τάλαντον, *ου, τό*, a scale, balance; a talent of money.

τάληδες for τὸ ἀληδές.

ταμίη, *ης, η*, *Ion. for ταμία, as*, (τέμνω,) a stewardess, housekeeper, dispenser.

Τάνταλος, *ου, ό*, Tantalus, a king of Lydia.

τανῦν, also τὰ νῦν, now.

τανύπεπλος, *ου, ό, ή*, (τανύω, πέπλος,) having a long upper garment or robe.

τανύω, *φ. ύσω, 1 aor. έτάνυσα, p. pass. τετάνυσμαι, 1 aor. έτανύσθην*, (τείνω,) to stretch, extend, draw, bend; to move violently, to excite; to hasten, run, leap.

Τάοχοι, *οί*, Taochians, whose country embraced that portion of Georgia lying between the 'Arás and the Kúr.

τάξις, *εως, ή*, (τάσσω,) an arranging esp. of soldiers, battle-array, order or line of battle; a body of men, a troop, cohort; a station, place, post; order, duty, office, occupation.

τακρῶτα, *adv. for τὰ πρῶτα*, (πρό,) at first.

ταράσσω, or -ττω, *φ. ξω, 1 aor. έτάραξα, p. τέτρηχα, p. pass. τετάρηγμαι, 1 aor. pass. έταράχθην*, to stir, to stir up; to perplex, disquiet, disturb.

τάρᾱχος, *ου, ό*, (ταράσσω,) commotion, trouble, tumult, disorder, confusion.

Ταρσοί, *οί*, Tarsus, the capital of Cilicia. The singular, Τάρσος, *ου, ή*, is found in the New Testament and elsewhere.

τάσσω, or -ττω, *φ. τάξω, 1 aor. έταξα, p. τέταχα, p. pass. τέταγμαι, 1 aor. pass. έτάχθην, 2 aor. pass. έτάγην*, to arrange, order, set in array; to appoint, station, establish; to assign, determine.

ταῦρος, ου, ὁ, a bull.

τάφρος, ου, ἡ, (θάπτω,) a ditch, trench; a pit, grave.

τάχα, adv. (ταχύς,) quickly, swiftly, promptly.

ταχέως, adv. (ταχύς,) = τάχα.

τάχιστα, superl. adv. (ταχύς,) very quickly, as soon as possible.

τάχιστος, η, ου, superl. of ταχύς, swiftest, quickest, most speedy.

ταχύς, εἶα, ὅ, quick, swift, nimble.

ταῦς, ταῷ, ὁ, a peacock.

τέ, an enclit. copul. particle, and, both.

τέγος, εος, τό, (στέγω,) a roof, cover; a room, chamber, hall.

τέδναι, contr. for τεδναίηναι, p. mid. infin. of δνῆσκα.

τείνω, f. τενω, p. τέτακα, 1 aor. ἐτεινα, 2 p. τέτονα, p. pass. τέταμαι, 1 aor. pass. ἐτάδην, to stretch, extend, spread out; to bend, draw, aim at; to intend, endeavor.

Τειρεσίης, αα, Epic for Τειρεσίας, Tiresias, a famous prophet of Thebes.

τεirέω, ὦ, f. ἥσω, p. τετεirήκα, to conquer, pierce, rub or wear down.

τεirώ, f. τερω, 1 aor. ἐτειρα, (τέρω,) to rub off or out, to exhaust, enfeeble, weaken; to vex, molest, annoy, distress.

τείχος, εος, τό, a wall, rampart.

τεκμαίρω, (τέκμαρ,) to fix a limit, end, or boundary, to determine, point out; to show, demonstrate.

τέκνον, ου, τό, (τίκτω,) a child.

τελευταῖος, αῖα, αἶον, (τελεύτη,) final; the last, in the rear; the newest.

τελευταῖα, ὦ, f. ἥσω, p. τετελεύτηκα, to end, finish, complete, accomplish.

τέλος, εος, τό, end, boundary, aim;

accomplishment, completion, issue a band, troop, company; used adverbially, at last, lastly, finally.

τέμνω, f. τεμῶ, p. τέμμηκα, p. pass. τέμμημαι, 1 aor. pass. ἐτμήδην, 2 aor. ἐτεμον, 2 aor. mid. ἐτεμόμην, to cut asunder, to cleave, divide, separate; to cut off, lay waste, ravage.

τένων, οντος, ὅ, (τείνω,) a tendon, sinew, muscle.

τέρας, ἄτος, Epic, αος, nom. plur.

τέραα, τό, a wonder, prodigy, portent, omēn.

τεράστιος, ου, ὁ, ἡ, (τέρας,) wonderful, portentous, ominous.

τερεβινθίνος, η, ου, (τερέβινθος,) made from the turpentine tree, made from turpentine.

τέρενα, acc. sing. of τέρην.

τερέω, ὦ, to bore, pierce, transpierce.

τέρην, ενος, f. τέρεina, n. τέρεν, rubbed smooth; tender, soft, delicate.

τερπνός, ἡ, ὄν, (τέρπω,) agreeable, charming, delightful.

τερπνόν, οῦ, τό, pleasure, delight, satisfaction.

τέρπω, f. ψω, 1 aor. ἐτερψα, 1 aor. pass. ἐτέρφδην, 2 aor. pass. ἐτάρπην, to delight, refresh, recreate, charm; mid. to refresh one's self, to take delight or rejoice in, to be sated.

τερψίμβροτος, ου, ὁ, ἡ, (τέρψις, βοός,) causing men to rejoice, delightful.

τέσσαρες, οἱ, αἱ, neut. -ρα, gen. ὦν, card. adj., four.

τέτατο, Ion. for ἐτέτατο, 3 sing. plur. perf. pass. of τείνω.

τέτευχα, p. of τυγχάνω.

τέτμον, Epic for ἐτετμον, a defect.

2 aor., to overtake, come upon, find, partake of.

τετρακισχίλιοι, αι, α, (τετράκεις, χίλιοι,) four thousand.

τετρακόσιος, ια, ιον, four hundred.

τετραφάλῃος, ου, δ, ἡ, (τέτρα, φάλος,) having four crests; or according to some, having four knobs or bosses.

τέττιξ, ἴγος, δ, a cicada or locust.

τετύκοντο, 3 plur. 2 aor. mid. of τεύχω.

τέτυκται, 3 sing. p. pass. of τεύχω.

τεῦχος, εος, τό, (τεύχω,) a tool, instrument; a vase, vessel; a weapon.

τεύχω, f. τεύξω and τεύξομαι, 1 aor. ἔτευξα, p. τέτευχα as passive, p. pass. τέτυγμαι, 1 aor. pass. ἐτύχθην, mid. fut. τεύξομαι, trans. or pass., to prepare, make; to do, effect; to invent, devise, fabricate.

τέχνασμα, ἄτος, τό, (τέχνη,) any thing made by art, a contrivance, machine, trick.

τέχνη, ης, ἡ, (τεύχω,) an art, trade, craft, skill.

τήκω, f. ξω, 2 p. τέτηκα as middle, 1 aor. pass. ἐτήχθην, 2 aor. pass. ἐτάκην, to melt, to melt away, to soften, dissolve.

τῆλε, adv., in the distance, far, a-broad.

Τηλεβόας, δ, Teleboas, a river of Armenia.

τηλικούτος, αὐτή, οὗτο, (τηλίκος, οὗτος,) as great as, so very, so much.

τῆμος, adv. of time, then, at that time.

τηνῖκα, adv. (τῆνος,) then, at this or that time.

τηνικαῦτα, the usual form of τηνῖκα.

Τηρίβαζος, οὔ, δ, Teribazus, a satrap of Western Armenia.

Τίγρης, ἦτος, δ, Tigris, a celebrated river of Asia Minor.

τιδή, ἧς, ἡ, a nurse.

τίδημι, f. δήσω, 1 aor. ἔδηκα, p. τέδεικα, p. pass. τέθειμαι, 1 aor. pass. ἐτέδην, 2 aor. ἔδην, 2 aor. mid. ἐδέμην, to put, place, lay, appoint, constitute; mid. to think, suppose, resolve.

τιδήνη, ης, ἡ, (τιδή,) a nurse, a female attendant.

τίκτω, f. τέξω, commonly τέξομαι, 1 aor. ἔτεξα, p. pass. τέτεγμαι, 1 aor. pass. ἐτέχθην, 2 aor. ἔτεκον, 2 perf. τέτοκα, 2 aor. mid. ἐτεκόμην, to bring forth, beget, generate, produce.

τιμάω, ᾠ, f. ἥσω, p. τετίμηκα, p. pass. τετίμημαι, (τιμή,) to hold worth, to estimate, esteem, honor, reverence. τίμιος, ἰα, ~~ων~~, (τιμή,) valued, esteemed worth, held in honor, worthy.

τιμωρέω, ᾠ, f. ἥσω, p. τετιμώρηκα, 1 aor. pass. ἐτιμωρήθην, p. pass. τετιμωρήμαι, (τιμή, ἔρω,) to help, aid, succor; to redress an injury, to avenge.

τινάσσω, f. ξω, 1 aor. ἐτίναξα, 1 aor. pass. ἐτινάχθην, (τείνω,) to shake, move, brandish.

τίνω, f. τισῶ, 1 aor. ἔτισα, p. τέτικα, 1 aor. pass. ἐτίσθην, p. pass. τέτιμαι and τέτισμαι, (τίω,) to pay, expiate, atone for; mid. to avenge one's self, to punish.

τίς, neut. τί, gen. τίνος, interrog. pron. who? which? what?

τις with accent on the last syllable, neut. τι, gen. τινός, indef. pron. enclit., one, some one a certain one.

τίσαι, 1 aor. *infia. act. of τίω.*

Τισσαφέρνης, εος, ου, δ, Tissaphernes,
a Persian satrap.

Τιτάν, ἄνος, δ, Titan, i. e. the sun.

τιτρώσκω, *f. τρώσω*, 1 aor. ἔτρωσα,
p. pass. τέτρωμαι, 1 aor. *pass. ἐτρώ-*
δην, to wound, hurt, pierce, dis-
able.

τίω, *f. τίσω*, *p. pass. τέτιμαι*, *mid.*
τίομαι, as active, to honor, esteem,
value, estimate.

τοίνυν, *adv.*, therefore, wherefore,
hence.

τοιόσδε, τοιαῦδε, τοιόνδε, (τοιός, δέ,) of
such a kind, such.

τοιούτος, τοιαύτη, τοιούτο, of this kind
or sort, such.

τοῖχος, ου, δ, a wall of a house, a
house, a wall or fortification.

τόλμα, and τόλμη, ης, ἥ, courage,
boldness, promptitude, confidence.

τολμᾶω, ὦ, *f. ἦσω*, *p. τετόλμηκα*, 1
aor. ἐτόλμησα, (τόλμα,) to have
courage, boldness, confidence; to
bear, endure.

τολμηρός, ὁ, ὄν, (τόλμα,) bold, cou-
rageous, confident, prompt, rash.

τόξευμα, ἄτος, τό, (τοξεύω,) an arrow,
dart, or javelin thrown; a bow-
shot, the distance of a cast or
throw.

τοξεύω, *f. εὖσω*, (τόξον,) to shoot with
the bow; to dart, throw, shoot.

τόξον, ου, τό, (τόξω,) a bow; archery,
bowmanship.

τοξότας, ης, ἥ, Dor. for τοξότης,
ου, δ, (τοξόται,) an archer, a bow-
man.

τοξότης, ου, δ, a Bowman, an archer.

τόπος, ου, δ, a place, space, spot,
abode, condition.

οσώσδε, τοσήδε, τοσόνδε, so much,
so very, so far, to such an extent.

τοσούτος, τοσαύτη, τσοούτο, so great
so much, so many.

τόσσοι, η, ον, Poet. for τόσος, so
great, so much.

τότε, *adv. demonstr.*, then, at that
time.

τοῦμπαλιν, for τὸ ἐμπαλιν, back again,
back, the opposite.

τοῦνάντιον, for τὸ ἐνάντιον, on the
contrary, on the other hand.

τόφρα, *adv.*, then, yet, as long as,
until.

Τράλλεις, αἱ, Tralles, a city of Lydia.

τράπεζα, ης, ἥ, (τέτρα, πέζα,) a table
for food, meats, food; a broker's
bench or office, a bank.

τραῦμα, ἄτος, τό, a wound, blow, cut;
carnage, slaughter.

τράχηλος, ου, δ, (τραχύς,) the neck,
nape.

πρεῖς, οἱ, αἱ, card. num., three.

τρέπω, *f. ψω*, 1 aor. ἔτρεψα, 2 aor.
ἔτραπον, *p. τέτροφα*, *p. pass. τέτραμ-*
μαι, 1 aor. *pass. ἐτρέφδην*, 3 *f. pass.*
τετράψομαι, 2 aor. *pass. ἐτράπην*, to
turn, to cause to turn, put to flight,
rout, defeat; *mid.* to turn one's self,
to flee; to put to flight.

τρέφω, *f. θρέψω*, 1 aor. ἔθρεψα, *p.*
τέτροφα, *p. pass. τέδραμμαι*, 1 aor.
pass. ἐδρέφδην, 2 aor. ἔτράφον,
2 aor. *pass. ἐτράφην*, to make fat
by feeding, to nourish, feed, nurse.

τρέχω, *f. mid. θρέξομαι*, commonly
δραμοῦμαι, *p. δεδράμηκα*, 2 aor.
ἔδραμον, 2 *perf. δέδρομα*, *p. pass.*
δεδράμηναι, to run, haste, hasten;
to incur a hazard.

τρέω, *obso. f. ἦσω*, (τερῆω,) to bore,
pierce.

τριάκοντα, οἱ, αἱ, τὰ, (τρῆς,) thirty.

τριακόσιοι, αἱ, α, (τρῆς,) three hun-
dred.

τριήρης, εος, ἡ, (ἐρέσσω,) a galley with three banks of oars, a trireme.

τρίς, (τρεῖς,) three times, thrice.

τριχίλιοι, αι, α, three thousand.

τρίτος, η, ον, (τρεῖς,) ordin. adj., the third; τὸ τρίτον, adv., thirdly; ἐκ τρίτου, the third time.

τρίχα, adv. (τρεῖς,) trebly, in a three-fold manner.

Τροία, ας, ἡ, Troy, a celebrated city of Asia Minor.

τροπαῖον, ου, τό, (τρέπω,) a monument, a trophy.

τροπή, ἡς, ἡ, (τρέπω,) the act of turning, a turning, turn, return.

τρόπισ, ἴδος, or ἰος, ἡ, (τρέπω,) the keel, the bottom of a vessel; the bottom, foundation.

τροπῶτήρ, ἦρος, δ, (τροπός,) a leather thong by which the oar was fastened to the rowlock or pin.

τροφή, ἡς, ἡ, (τρέφω,) nourishment, food, aliment, support.

τροχός, οὔ, δ, a wheel, trundle, hoop; a round mass of wax, tallow.

Τρωάς, ἄδος, a pecul. fem. to Τρωάς, a Trojan, plur. Trojan women.

Τρωός, ἡ, ὄν, a Trojan; αἱ Τρωαί, Trojan women.

τρώω, f. ξομαι, 2 aor. act. ἐτῶγον, 2 aor. pass. ἐτῶγην, to eat, masticate, gnaw.

τυγχάνω, f. mid. τεύξομαι, 2 aor. ἐτύχον, 1 aor. ἐτύχισα, p. τετύχηκα, to obtain, receive, hit, happen, chance.

Τυδεύς, Epic ἦος, and εος, δ, Tydeus, the father of Diomedes.

τύπτω, f. τύψω, 1 aor. ἐτυψα, 2 aor. ἔτυπον, p. pass. τέτυμμαι, 2 aor. pass. ἐτύπην, to strike, beat, smite, wound; to lament, to strike the breast through grief.

τύραννος, ου, δ, ἡ, an absolute sovereign; a king, queen, prince.

Τυριαῖον, ου, τό, Tyriæum, a city of Phrygia.

τυρός, οὔ, δ, a cheese.

τύρσις, and τύρρις, ἰος, and εως, ἡ, a tower, defence, fortification, rampart.

τυτθά, adv., scarcely.

τυφλός, ἡ, ὄν, blind; dark, obscure, ignorant.

τύχη, ης, ἡ, fortune, luck; fate, chance, destiny.

Τ.

ύβριστης, οὔ, δ, proud, arrogant, haughty.

ύγιαίνω, f. ἄνω, (ύγιής,) to be sound, healthy, well.

ύγεια, ας, ἡ, (ύγιής,) health, soundness.

ύγιής, εος, δ, ἡ, sound, healthy, well.

ύγρός, δ, ὄν, (ύω,) moist, wet, watery.

ύδροφορέω, ᾶ, f. ἦσω, (ύδωρ, φέρω,) to carry water.

ύδροφόρος, ου, δ, ἡ, (ύδωρ, φέρω,) carrying water; a water-carrier.

ύδωρ, ἄτος, τό, water.

ύλάκη, ἡς, ἡ, (ύλᾶω,) barking, yeiping.

ύλῃεις, ἡεσσα, ἦεν, (ύλη,) wooded, abounding in wood.

ύμεις, nom. plur. of σύ, you.

ύμνος, ου, δ, a song, hymn.

ύπᾶω, f. ἄω, 2 aor. ύπήγαγον, 1 aor. pass. ύπήχθην, (ύπό, ἄγω,) to lead under, to lead away from under, to convey away; to inform against, to accuse.

ύπαρχος, ου, δ, (ύπό, ἄρχος,) one hav-

ing command under another; a lieutenant, governor, viceroy, satrap.
 ὑπάρχω, *f.* ἄρξω, 1 *aor.* ὑπηγά, *p. pass.* ὑπήργμαι, (ὑπό, ἄρχω,) to begin, to begin to be, to exist, to be extant, to be on hand; to favor; *mid.* to make a beginning, to commence.

ὑπᾶτος, ἄτη, αὐτον, (ὑπέρ,) highest, supreme, high, grand, elevated.

ὑπείμι, (ὑπό, εἰμί,) to be under, within reach; to be concealed; to be inferior or subject to.

ὑπείσειμι, and ὑπείσέρχομαι, to come into under or underhand, to creep into by stealth.

ὑπέκκαυμα, (ὑπό, ἐκ, καίω,) fuel, combustible matter; a provocative, incentive.

ὑπέκφεύγω, *f.* εὐξομαι, 2 *aor.* ὑπεξέφυγον, (ὑπό, ἐκ, φεύγω,) to escape privately, to flee away or escape secretly, to take refuge...

ὑπέκφυγε, *Ion.* for ὑπεξέφυγε, 3 *sing.* 2 *aor.* of the preceding.

ὑπελαύνω, *f.* ἐλάσω, (ὑπό, ἐλαύνω,) to drive under, into, or to; to ride or march up to.

ὑπένερθε, *adv.* (ὑπό, ἔνερθε,) beneath, below, under.

ὑπέρ, *prep. gov. gen. and accus.*, above, over, beyond; for, for the sake of, in the stead of; because of, about, concerning.

ὑπέρα, *as, ἡ*, (ὑπέρ,) a line, rope, or brace, the main-sail brace.

ὑπερβαίνω, *f.* βήσομαι, *p.* βέβηκα, 2 *aor.* ὑπερέβην, (ὑπέρ, βαίνω,) to go or cross over; to go beyond; to transgress; to excel, conquer, surpass.

ὑπερβάλλω, *f.* ἄλλω, 2 *aor.* ὑπερέβαλον, *p.* ὑπερβέβληκα, 2 *perf.* ὑπερβέβολα,

p. pass. ὑπερβέβλημαι, (ὑπέρ, βάλλω,) to throw over, or beyond, to overshoot; to pass over; to excel, exceed, be redundant; to surpass, overcome; to put off, defer.

ὑπερβᾶσαν, *Epic* 3 *plur.* 2 *aor.* for ὑπερβησαν, from ὑπερβαίνω.

ὑπέρβιον, *adv.*, haughtily, overbearingly, violently.

ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω,) a throwing beyond; superiority, excess, addition.

ὑπερδέξιος, ου, ὁ, ἡ, (ὑπέρ, δεξιός,) being above, situated higher; superior, successful; advantageous.

Ῥπέρεια, ἡς, ἡ, Hyperia, a fountain in Thessaly.

ὑπερεκτίνω, *f.* τίσω, (ὑπέρ, ἐκ, τίνω,) to pay or suffer for another.

ὑπερέχω, *f.* ἔξω, (ὑπέρ, ἔχω,) to hold above, to project, to be prominent; to excel, to be superior; to protect.

ὑπερθε, *adv.* (ὑπέρ,) from above, above, in the upper part.

Ῥπεριονίδης, ου, ὁ, son of Hyperion, i. e. Helios.

Ῥπερίων, ονος, ὁ, Hyperion, a Titan.

ὑπερκαχλάζω, *f.* ἀσω, (ὑπέρ, καχλάζω,) to boil over, to effervesce.

ὑπερμεγάρης, and -έδης, εος, ὁ, ἡ, very large, enormous, huge; very difficult.

ὑπέρτερος, ἐρα, ερον, (ὑπέρ,) upper, that is above; higher, superior, more excellent.

ὑπερφῦα, *acc. sing. contr.* of ὑπερφυεᾶ, enormous, immense, supernatural.

ὑπέρφῦμι, 2 *aor.* ὑπερφύν, (ὑπέρ, φύω,) to surpass by nature, to excel.

ὑπερχαίρω, *f.* ἄρω, (ὑπέρ, χαίρω,) to be overjoyed, to rejoice greatly.

ὑπήκοος, ου, ὁ, ἡ, (ὑπό, ἀκούω,) listening, obedient, submissive.

ὑπηρεσία, ας, ἡ, (ὑπό, ἐρέσια,) the service of rowers or sailors; the rowers, sailors of a ship, the ship's crew.

ὑπηρετώ, ᾧ, f. ἦσω, p. ἦκα, 1 aor.

ὑπηρετήσα, (ὑπηρετής,) to perform the duty of a rower; to minister, serve, subserve; to be subject to.

ὑπηρετής, ου, ὁ, (ὑπό, ἐρέτης,) an under rower, a common sailor; hence generally, a hand, agent, attendant; a lictor, officer, beadle; a minister, associate.

ὑπισχνέομαι, οὔμαι, f. *mid.* ὑποσχήσομαι, p. *pass.* ὑπέσχημαι, 2 aor. *mid.* ὑπεσχόμην, 1 aor. *pass.* ὑπεσχέδην, (ὑπό, ἴσχω,) to promise, pledge one's self, to undertake, profess.

ὑπνος, ου, ὁ, sleep.

ὑπό, prep. gov. gen. and accus., under, beneath, from under, from, by, through.

ὑπογράφῃ, ἧς, ἡ, (ὑπό, γράφω,) a subscription, a signature, an impression, design, outline.

ὑποδείκνυμι, and -νύω, f. δείξω, p. χα, 1 aor. ὑπέδειξα, p. *pass.* ὑποδέδειγμαι, (ὑπό, δείκνυμι,) to show or point out, to suggest, signify, teach.

ὑποδέχομαι, f. *mid.* δέξομαι, p. *pass.* δέδεγμαι, 1 aor. *mid.* ὑπεδέξαμην, (ὑπό, δέχομαι,) *dep. mid.* to take to one's self, to receive to one's self, to welcome, entertain, to approve, believe, promise; resist.

ὑποδέω, f. ἦσω, p. δέδεκα, p. *pass.* δέδεμαι, (ὑπό, δέω,) to bind under, to put on as sandals, slippers, to shoe; *mid.* ὑποδέομαι, to bind un-

der or put on one's own sandals.

ὑποζύγιον, ου, τό, (ὑποζύγιος,) a beast for the yoke; any beast of burden.

ὑποζύγιος, α, ον, (ὑπό, ζυγόν,) under the yoke, drawing under the yoke.

ὑπολαμβάνω, f. *mid.* ὑπολήψομαι, p. ὑπέληφα, 2 aor. ὑπέλαβον, *perf. pass.* ὑπελήμμαι, (ὑπολαμβάνω,) to take under, to take or receive up; to answer, reply; to suppose, think, believe.

ὑπολείπω, f. ψω, p. ὑπολέλοιπα, p. *pass.* ὑπολέλειμμαι, 1 aor. *pass.* ὑπελείφθην, (ὑπό, λείπω,) to leave behind, to fall short, to be deficient; *mid.* to remain behind, to be left.

ὑπομένω, f. ἐνῶ, 1 aor. ὑπέμεινα, 2 *perf.* ὑπομέμονα, (ὑπό, μένω,) to remain behind, to wait for, expect; to support, endure, suffer.

ὑπομνησκω, f. ὑπομνήσω, 1 aor. act. ὑπέμνησα, p. *pass.* ὑπομέννημαι, 1 aor. *pass.* ὑπεμνήσθην, (ὑπό, μιμνήσκω,) to remind, cause to remember, suggest.

ὑπόμνημα, ἄτος, τό, (ὑπομνήσκω,) a remembrance, memorial; a memorandum-book, a note-book.

ὑποπέμπω, f. ψω, p. πέπομφα, to send under; to send secretly as a scout or spy.

Ἰποπλάκιος, η, ον, at the foot of Mount Placus, epithet of Thebes in Troas.

ὑποπτήσσω, f. ἤξω, (ὑπό, πτήσσω,) to crouch from fear, to cower; to be bashful.

ὑποτίδημι, f. δήσω, p. τέδεικα, 1 aor. ὑπέδηκα, 1 aor. *pass.* ὑπετέδην, (ὑπό, τίδημι,) to put or place under; to assume, take for granted,

to suggest; *mid.* to propose to one's self, to advise.

ὑπότροπος, ου, ὁ, ἡ, (ὑπό, τρέπω,) turning back, returning.

ὑποχωρέω, ὦ, *f.* ἤσω, *p.* ὑποκεχώρηκα, 1 aor. ὑπεχώρησα, (ὑπό, χωρέω,) to retire, retreat, go back; to depart, pass away.

ὑπόπια, plur. (ὥψ, ὀπτομαι,) the parts under the eyes; the aspect, appearance.

ὑστατος, η, ον, the last in time or order; the newest, most remote.

ὑστεραίος, αἶα, αἶον, later, subsequent; the day following.

ὑστερον, *adv.*, after, afterwards, behind; at last.

ὑφαίνω, *f.* ἄνω, 1 aor. ὕφηνα, *p. pass.* ὕφαιμαι, (ὑφάω,) to weave, plot, devise, plan.

ὑφαπλώω, ὦ, *f.* ὥσω, (ὑπό, ἀπλώω,) to spread under.

ὑψηλός, ἡ, ὄν, (ὑψος,) high, lofty, eminent.

ὑψίκωμος, ου, ὁ, ἡ, (ὑψι, κόμη,) having a bushy top; high-leaved.

ὑψίπυλος, ου, ὁ, ἡ, (ὑψι, πύλη,) having lofty gates, high-gated.

ὑψος, εος, τό, height, depth; sublimity.

ὑπόσσε, *adv.* (ὑψος,) on high, up, upward.

Φ.

φάγω, *obsol. f. mid.* φάγομαι, 2 aor. ἐφάγον, (for the other tenses, see ἐσθίω,) to eat, consume, gnaw, devour.

φαείνω, *Poet. for φαίνω*, to shine, gleam, gleam.

φαίδιμος, ου, ὁ, ἡ, (φαίνω,) shining, noble, beautiful; glorious, famous.

φαίνω, *f.* φανῶ, *p.* πέφαγκα, 1 aor. ἔφηνα, 2 aor. ἔφανον, *p. pass.* πέφασμαι, 1 aor. *pass.* ἐφάνθην, 2 aor. *pass.* ἐφάνην, 2 *perf.* πέφηνα as middle, to show, shine, make known, display; to declare, indicate; to inform against; *mid.* to show one's self, to appear.

φάλαγξ, αγγος, ἡ, the line of an army in battle array; an army; the Greek or Macedonian phalanx.

φαλακρός, ὁ, ὄν, (φαλός, ἄκρος,) bald, smooth, shining.

φανερός, ὁ, ὄν, (φαίνω,) apparent, clear, manifest, conspicuous, visible; celebrated, famous.

φάνεσκε, *Ion. for ἔφανε*, 3 *sing. imperf.* of φαίνω.

φάνη, *Ion. for ἐφάνη*, 3 *sing.* 2 aor. *pass.* of φαίνω.

φαρέτρα, as, *Ion.* φαρέτρα, ης, ἡ, (φέρω,) an arrow-case, a quiver.

φαρέτρην, *accus. sing. Ion. of φαρέτρα* φαρμακεύς, έως, ὁ, a dealer in drugs, an apothecary, druggist.

φάρμακον, ου, τό, a medicine, drug, remedy.

φάσκω, *imperf.* ἐφασκον, *defect.*, to affirm, assert, allege; to think, suppose, deem.

φαῦλος, η, ον, also, os, ον, evil, bad, worthless, base, vile; simple, uninstructed.

φέρτατος, ἀτη, ατον, *syncop. for φερίστατος and φέριστος*, the best; the strongest, bravest, most powerful.

φέρω, *f.* οἶσω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον, *p.* ἐνήνοχα, *p. pass.* ἐνήνεγμαι, 1 aor. *pass.* ἤνέχθην, to bear, to bear up, to uphold; to bear about, to carry; *mid.* to bear one's self along, to move along, to rush.

φεῦ, *interj.* alas! ah! woe!

φεύγω, *f.* φεύξομαι, *Att.* φευξοῦμαι, 2 *aor.* ἐφύγον, *p.* πέφυγα, *p. pass.* with *act.* signif. πέφυγμαι, to flee, escape; to avoid; to decline, to hold in aversion; to go into exile, to be an exile.

φημί, *f.* φήσω, 1 *aor.* ἔφησα, τὸ say, speak, utter.

φήνεις, 3 *sing. opt.* 1 *aor. of* φαίνομαι.

φθάνω, *f.* φθάσω, *p.* ἐφθάκα, 1 *aor.* ἐφθάσα, 2 *aor.* ἐφθην, to anticipate, be beforehand with, to do a thing unexpectedly; to get, obtain, bring about; to be able.

φθέγγομαι, *f. mid.* φδέξομαι, *p. pass.* ἔφδεγμαι, 2 *perf.* ἐφθογγα, to produce a sound; to speak, call, cry, shout.

φθίνω, and φθίω, *f.* φθίσω, 1 *aor.* ἔφθισα, *p. pass.* ἐφθίμαι, to waste, destroy, ruin; to perish, sink, decline; to be consumed.

φθόγγος, ου, ὁ, (φδέγγομαι,) a voice, sound, call.

φιάλη, ης, ἡ, a phial, cup, bowl, goblet.

φιλέω, ᾧ, ἦσω, *p.* πεφίληκα, 1 *aor.* ἐφίλησα, *p. pass.* πεφίλημαι, 1 *aor. pass.* ἐφιλήθην, (φίλος,) to love, hold dear; to treat or receive kindly, to welcome.

φιλία, ας, *Ion.* -της, ης, ἡ, (φίλος,) love, affection, friendship.

φίλιος, ἰα, *ion.* and ου, ὁ, ἡ, (φίλος,) dear, beloved, friendly, benevolent.

φίλιππος, ου, ὁ, Philip, king of Macedonia.

φιλόκαλος, ου, ὁ, ἡ, (φίλος, καλός,) loving beauty, virtue, goodness; fond of elegance; having a fine taste.

φιλοκινδύνης, *adv.*, rashly, boldly.

φίλος, ου, ὁ, a friend.

φίλος, η, ον, loved, dear, befriended; valued, acceptable, agreeable.

φιλόσοφος, ου, ὁ, ἡ, (φίλος, σοφός,) love of wisdom, devoted to the study of wisdom; a philosopher.

φιλόστοργος, ου, ὁ, ἡ, (φίλος, στοργή,) loving tenderly, affectionate, benevolent.

φιλοτιμέομαι, οὔμαι, *f.* ἤσομαι, (φίλος, τιμάω,) to love or seek honor; to be ambitious, jealous, envious; to be eager or anxious for; to strive to do, to aspire to.

φίλμνος, ου, ὁ, ἡ, (φίλος, ὕμνος,) fond of song, loving song.

φλόγεις, ἑα, εον, (φλόξ,) flaming, sparkling, shining.

φοβερός, ὁ, ὄν, (φόβος,) terrible, dreadful, frightful; timid, alarmed, fearful.

φοβέω, ᾧ, *f.* ἦσω, 1 *aor.* ἐφόβησα, 1 *aor. pass.* ἐφοβήθην, *p. pass.* πεφόβημαι, (φόβος,) to put in fear, to terrify, frighten; to fear, reverence, honor.

φόβος, ου, ὁ, (φέβομαι,) fear, terror, affright; reverence, respect, honor.

φοινικιστής, οὔ, ὁ, (φοίνιξ,) a dyer of purple or red, a person of high rank, i. e. one who was entitled to wear a purple dress.

φοινικός, ἡ, ὄν, (φοίνιξ,) purple, scarlet, red; bloody, sanguinary.

Φοινίκη, ης, ἡ, Phœnicia, a country of Asia.

Φοίνιξ, ἴκος, ὁ, a Phœnician; a palm-tree; a purple color.

φοιτάω, ᾧ, *f.* ἦσω, *p.* πεφοίτηκα, to go to and fro, in and out, up and down; to stroll about, to roam, wander; to go to school as a scholar.

φοξός, ἡ, ὄν, having a conical head.
φορέω, ὦ, *f.* ἔσσω, 1 aor. ἐφόρησα,
(φόρος,) to bear, carry, convey; to
wear.

φόρτος, ου, ὁ, (φέρω,) a burden, load,
freight, ballast.

φράζω, *f.* ἄσω, *p.* πέφρακα, 1 aor.
ἐφράσα, 1 aor. pass. ἐφράσθην, *p.*
pass. πέφρασμαι, (φράδω,) to say,
relate, tell, explain; to advise,
order; *mid.* to consider, perceive.

φρέαρ, ἄτος, τό, a well, cistern, re-
servoir.

φρήν, ἑνος, ἡ, properly the diaphragm,
midriff; usually put for the soul,
spirit, mind, understanding.

φρόνημα, ἄτος, τό, mind, will, spirit;
purpose; disposition, character.

φροντίς, ἰδος, ἡ, thought, care, anx-
iety.

φρουρά, ἄς, ἡ, (φρουρός,) a guard,
garrison; a post; a part of an
army.

φρουρέω, ὦ, *f.* ἔσω, (φρουρός,) to keep
watch or guard; to watch, keep,
garrison a place; to watch for,
observe.

φρουρία, ἄς, ἡ, (φρουρίς,) a fortress, a
guard-house, garrison.

Φρυγία, ἄς, ἡ, and Ion. ἱη, ης, Phry-
gia, a country of Asia Minor.

Φρύξ, υγός, ὁ, a Phrygian.

φυγάς, ἄδος, ὁ, ἡ, (φεύγω,) a fugitive,
an exile.

φυγή, ης, ἡ, (φεύγω,) flight, banish-
ment, exile.

φῦλ', for φύλα, *nom. plur. of* φύλον,
ου, τό, a tribe.

φυλακή, ης, ἡ, a guard, custody,
watch.

φυλακτήριον, ου, τό, a post for watch-
men, a guard-house; a garrison,
citadel.

φύλαξ, ἄκος, ὁ, (φυλάσσω,) a watcher
keeper, guard.

φυλάσσω, ορ-τω, *f.* ἔξω, *p.* πεφύλακα,
1 aor. pass. ἐφυλάχθην, *p.* pass.
πεφύλαγμαι, (φύλαξ,) to watch,
keep watch, guard, keep, observe.

φυλή, ης, ἡ, (φύω,) a race, tribe, class,
troop, company.

φύλλα, τά, leaves.

φύλον, ου, τό, = φυλή.

φύσις, εως, ἡ, (φύω,) nature, character,
disposition; figure, stature, ap-
pearance.

Φύσκος, ου, ὁ, Phycus, a river of
Asia.

φυτεύω, *f.* εὔσω, 1 aor. ἐφύτευσα, *p.*
pass. πεφύτευμαι, 1 aor. pass. ἐφυ-
τεύθην, (φυτόν,) to plant, sow seed,
beget, produce; to plot, plan, con-
trive.

φύω, and φύμι, *obsolet. f.* φύσω, 1 aor.
ἐφῦσα, 2 aor. ἐφυν, *p.* πεφῦκα, 2
perf. πέφῡα, to produce, beget; to
grow, spring up; to stick, adhere,
cling to; *mid.* to be begotten,
produced; to spring up, grow.

φωνέω, ὦ, *f.* ἔσω, *p.* πεφώνεκα, 1 aor.
ἐφώνησα, 1 aor. pass. ἐφωνήθην,
(φωνή,) to utter a sound; to speak,
discourse; to cause to sound.

Φωκίων, ωνος, ὁ, Phocion, an Athe-
nian general.

φωνή, ης, ἡ, (φάω,) a sound, a tone;
a voice, word, speech, language.

φῶς, φωτός, τό, light, the light of the
sun; fire; a firebrand, a torch.

X.

χαίνω, *f.* *mid.* χανούμαι, 2 aor. ἐχᾶ-
νον, *p.* κέχνηα, 1 aor. ἐχηνα, *p.* pass.
κέχασμαι, to yawn, gape, open; to

open the mouth wide, to gape; to desire greatly.

χαίρεσκον, *Epic 1 sing. imperf. act. of χαίρω*, *f. χαίρῃσω*, *p. κεχάρηκα*, 2 *aor.*

ἐχᾶρον, *p. pass. κέχαρμαι*, 2 *aor. pass. ἐχάρην*, *opt. χαρείη*, 2 *f. pass. χαρήσομαι*, to joy, rejoice, be glad; to take pleasure in, to rejoice at; *imperat. used in greetings*, hail, health or joy to thee.

χαίτη, *ης, ἡ*, (χάω,) disheveled or streaming hair, the hair.

χαλάω, ᾠ, ᾶσω, 1 *aor. ἐχάλασα*, *p. pass. κεχάλασμαι*, (χάω,) to loosen, slacken, unbend, relax; to loosen a sail, to let go; to expand.

Χαλδαῖος, *ου, ὁ*, a Chaldean.

χαλεπαίνω, *f. ἄνω*, 1 *aor. ἐχαλέπηνα*, 1 *aor. pass. ἐχαλεπάνην*, (χαλεπός,) to be harsh, ill-tempered, angry; to rage, chide; to give offence, provoke.

χαλεπός, *ῆ, ὄν*, (χαλέπτω,) rough, rugged, difficult; troublesome, disagreeable, harsh.

χαλεπῶς, *adv.*, with difficulty, labor, or trouble; harshly, angrily.

χαλινῶω, ᾠ, *f. ᾶσω*, (χαλινός,) to put a bridle upon; to curb, restrain, repress; to guide, direct.

χάλκεος, οὖς, *ἑα, Ion. -έη, ἡ, -ευν, οὖν*, and χάλκεος, *ου, ὁ, ἡ*, (χαλκός,) made of brass, brazen; hard, indefatigable.

χαλκοκορυστής, οὖ, ὁ, (χαλκός, κόρυς,) wearing a helmet of brass, brazen-armed.

χαλκός, οὖ, ὁ, brass, bronze, brazen armor; money.

χαλκοχιτών, *ωνος, ὁ, ἡ*, (χαλκός, χιτῶν,) mailed in brass, having a brazen cuirass.

Χάλος, *ου, ὁ*, Chalus, a river of Syria.

Χάλυβες, *οἱ*, Chalybians, a people inhabiting the mountainous regions of Armenia, Pontus, and Paphlagonia.

χαράδρα, *ας, ἡ*, (χαράσσω,) a chasm, cleft, ravine, torrent; a ditch, canal.

χαρίεις, *ἴεσσα, ἰεν*, (χάρις,) graceful, elegant, witty, pleasant; lovely, beautiful; polite, refined.

χαρίεν, *τό*. See χαρίεις.

χαρίζομαι, *f. χαρίσομαι*, *Att. χαριοῦμαι*, *p. pass. κεχάρισμαι*, 1 *aor. pass. ἐχαρίσθην*, (χάρις,) *depon. mid.*, to gratify, give, grant, bestow.

χάρις, *ἴτος, ἡ*, grace, favor, kindness, benefit, agreeableness; thanks, gratitude.

χαριστήριος, *ου, ὁ, ἡ*, (χάρις,) inclining to gratitude or giving thanks; favor, grace; a thank-offering.

Χάρωψ, *πος, ὁ*, Charops, a man's name.

Χάρυβδις, *ις, ἡ*, Charybdis, a whirlpool on the Sicilian coast.

Χάρων, *ωνος, ὁ*, Charon, the fabled ferryman of the infernal regions.

χάσμη, *ης, ἡ*, (χαίνω,) a yawning, gaping; an aperture, chasm.

χεῖλος, *εος, τό*, (χέω,) the lip; the snout, bill, beak; the edge, border brink, brim.

χειμών, *ωνος, ὁ*, rain, storm, tempest winter.

χεῖρ, *ρος, ἡ*, the hand.

Χειρίσοφος, *ου, ὁ*, Chirisophus, a Lacedæmonian general in the service of Cyrus the Younger.

χειρόμακτρον, *ου, τό*, a napkin, a towel.

χειρόομαι, οὔμαι, (χειρώ,) to reduce under, to worst, subjugate.

χειροτονέω, ᾠ, *f. ἤσω*, *p. κεχειροτόνηκα*, 1 *aor. ἐχειροτόνησα*, 1 *aor. pass. ἐχειροτονήθην*, (χεῖρ, τείνω,)

- to stretch out or hold up the hand as in voting; hence, to vote, to give one's vote.
- χείρων, *ονος, ὁ, ἡ*, inferior, worse; more feeble, poor, indigent; a rogue, villain.
- χελιδών, *όνος, ἡ*, a swallow.
- χελάνη, *ης, ἡ*, (χέλυς,) a shell, tortoise.
- χέω, *φ. χέω, Epic χεύσω, 1 aor. ἔχεα, p. κέχῡκα, 1 aor. pass. ἐχύδην, p. pass. κέχῡμαι*, to pour, pour out, shed, scatter, emit.
- χήρα, *ας, ἡ*, (χήρος,) a widow.
- χήρας, *α, ον*, (χάω,) bereft, forsaken, widowed.
- χῆτος, *εος, τό*, (χάω,) penury, want, privation.
- χθις, *ος, ἡ, ὄν*, (χθές,) of yesterday.
- χθών, χθονός, *ἡ*, the earth, ground, country, land.
- χιλιάρχος, *ου, ὁ*, (χίλιος, ἄρχος,) one who commands a thousand men, a chiliarch.
- χίλιοι, *αι, α*, (χέλιοι,) a thousand.
- χιλιοστύς, *υος, ἡ*, (χίλιοι,) the thousandth part; a thousand soldiers.
- χιλός, *ου, ὁ*, fodder, provender, hay, grass.
- χιτών, *ωνος, ὁ*, (χέω,) a tunic, an inner garment.
- χιών, *όνος, ἡ*, (χέω,) snow.
- χλωρός, *ός, ὄν*, (χλόα,) green, verdant; fresh, blooming, youthful.
- χολόομαι, *οὔμαι, φ. mid. ὄσομαι, p. pass. κεχόλωμαι, 1 aor. pass. ἐχολώδην, (χολή)* to be angry, incensed, indignant.
- χολωσάμενος, *η, ον, 1 aor. part. mid. of the preceding verb*.
- χοσδή, *ης, ἡ*, a gut, intestine; the strings of a musical instrument.
- χορεία, *ας, ἡ*, (χορεύω,) a dance, a choral dance with music.
- χορευτής, *ου, ὁ*, (χορεύω,) a dancer a member of a chorus.
- χορεύω, *φ. εὔσω, 1 aor. ἐχόρευσα, (χρός)* to dance, to dance around with a chorus, to celebrate with dancing.
- χοροποιός, *ου, ὁ, ἡ*, (χορός, ποιέω,) forming a dance, leading in a choral dance.
- χορός, *ου, ὁ*, a circular movement of dancers, a dance; a choir or chorus; company of singers and dancers.
- χρόμαι, *ωμαι, φ. mid. ἡσομαι, p. κέχρημαι, 1 aor. pass. ἐχρήσθην*, to use, make use of, to treat.
- χρεία, *ας, ἡ*, (χρέος,) need, want of, use, utility, advantage; employment, business.
- χρή, *impers. (χράω)* it needs, it behooves, it ought.
- χρήμα, *ατος, τό*, (χράω,) something useable, useful; profit, riches, property, money.
- χρήσιμος, *ου, ὁ, ἡ*, useful, serviceable, advantageous.
- χρηστήριον, *ου, τό*, the seat of an oracle; a temple; an oracle.
- χρηστός, *ός, ὄν*, (χράω,) useful, advantageous, worthy, good, courteous.
- χρίσμα, *ατος, τό*, ointment, oil; an anointing, an unction.
- χρίω, *φ. ἴσω, 1 aor. ἐχρίσα*, to anoint, besmear, dye, stain.
- χροῖ, *dat. sing. of χροῦς*.
- χροῖδ, *ας, ἡ*, (χρῶς,) color, complexion.
- χρόνος, *ου, ὁ*, time, period, season.
- χρόος, *contr. χροῦς, gen. χροός, dat. χροῖ, accus. χρόα, ὁ*, the skin, the surface of the body.

Χροῦς. *See the preceding.*

Χρυσάμπυξ, ὕκος, ὁ, ἡ, (χρυσός, ἄμπυξ,) with a golden head-band or frontlet.

Χρυσάντας, α, ὁ, Chrysantas, a commander in the army of Cyrus the Elder.

Χρύσειος, εἶα, εἶον, (χρυσός,) golden, made of gold, beautiful.

Χρύσεος, ἐή, εον, contr. οὖς, ἡ, οὖν, (χουσός,) golden, made of gold; bright, beautiful.

Χρυσόθρονος, ου, ὁ, ἡ, (χρυσός, θρόνος,) having a golden throne, golden-throned; *epithet of Juno.*

Χρυσοχάλινος, ου, ὁ, ἡ, (χρυσός, χάλινος,) having a golden bridle, having a bridle ornamented with gold.

Χρῶμα, ἄτος, τό, the surface; the skin; color, complexion.

Χυτή, ἡς, ἡ, (χέω,) a mound or heap of earth, a tumulus.

Χωλός, ἡ, ὅν, (χαλάω,) lame, limping, crippled.

Χωόμενος, η, ον, part. pres. mid. of χῶομαι.

Χώρα, ας, ἡ, Ion. χώρα, ης, ἡ, (χώρος,) a country, land, region, province.

Χωρέω, ὦ, f. ἦσω, p. κεχώρηκα, 1 aor. ἐχώρησα, (χώρος,) to give place, yield; to have space; to contain, receive, admit, comprehend; to go, come, advance.

Χωρίον, ου, τό, (χώρος,) a place, country, region.

Χωρίς, adv., apart, apart from; singly, except, besides.

Ψ.

Ψάμμος, ου, ἡ, sand, gravel.

Ψάω, f. σω, 1 aor. ἔψαυσα, 1 aor.

pass. ἐψάυσθην, p. pass. ἔψαυσμαι, to touch, handle, feel.

Ψέγω, f. ψέξω, 1 aor. ἔψεξα, p. pass. ἔψεγμαι, 2 aor. pass. ἐψέγην, (ψέω,) to censure, blame, rebuke.

Ψεδνός, ἡ, ὅν, (ψέω,) thin, scanty, bare, bald.

Ψεκάζω, to drop, trickle; to bedew, moisten.

Ψεῖον, or ψέλλιον, ου, τό, a bracelet, ring, necklace.

Ψευδόμεαι, f. mid. ψεύσομαι, to break one's word, to make false to deceive expectation; pass. to be deceived.

Ψεῦδος, εος, τό, a lie, falsehood; defamation, slander.

Ψεύδω, f. ψεύσω, 1 aor. ἔψευσα, 1 aor. pass. ἐψεύσθην, p. pass. ἔψευσμαι, to deceive, speak falsely, lie, cheat.

Ψηφίζω, f. ἴσω, 1 aor. ἐψήφισα, p. pass. ἐψήφισμαι, (ψηφος,) to calculate, compute; to put to vote; to give one's vote; to decree, elect, acquit, condemn.

Ψῆφος, ου, ἡ, a little stone, pebble, counter; a vote, decree; a calculation.

Ψιλός, ἡ, ὅν, (ψίω,) thin, slender, smooth, bald, base.

Ψυχαγωγέω, ὦ, f. ἦσω, (ψυχή, ἄγω,) to raise or lead up ghosts from the shades; to conduct souls, *spoken of Mercury.*

Ψυχή, ἡς, ἡ, the breath, life, spirit, soul.

Ω.

Ω interj., oh! ah!

Ωγυγίη, ἡ, Ogygia, a mythic island.

Ωδε, adv., thus, so; here, hither.

ᾠδῖν, or ᾠδῖς, ἰνός, ἡ, (ὀδύνη,) the pains of travail, childbirth.

ᾠδέω, *f.* ᾠσω or ᾠδήσω, 1 aor. ἔωσα, *p. pass.* ἔωσμαι, 1 aor. *pass.* ἔωσθην, to thrust, push, expel, urge on.

ᾠκα, *adv.* (ᾠκός,) quickly, rapidly.

ᾠκέα, *acc. sing. Ion.* of ᾠκός, swift, also *nom. plur. neut. gen.* used adverbially for ᾠκέως.

ᾠκύαλος, ου, ὁ, ἡ, (ᾠκός, ἔλς,) running swiftly through the sea, swift-sailing.

ᾠκύπους, οδος, ὁ, ἡ, (ᾠκός, πούς,) swift-footed, fleet.

ᾠοδετέω, ᾠ, *f.* ἡσω, (ᾠμός, τίδημι,) to place raw pieces of flesh upon the thighs of the victim, *enveloped in the caul, and thus to be sacrificed to the gods.*

ᾠμος, ου, ὁ, the shoulder, the upper part of the arm.

ᾠμός, ἡ, ὄν, raw, uncooked; unripe, untimely.

ᾠνησα, 1 aor. *act.* of ὀνίσημι. See ὀνημι.

ᾠνήσω, 2 *sing.* 1 aor. *mid.* of ὀνημι.

ᾠνιος, ου, ὁ, ἡ, (ᾠνόμαι,) that may be bought, vendable; τὰ ᾠνια, wares, merchandise.

ᾠόν, ου, τό, an egg.

ᾠπις, ιδος, ἡ, Opis, a city on the river *Phrycus*.

ᾠρα, ας, ἡ, a time, season; *spoken of the day, daytime, day.*

ᾠραι, ᾠν, αἱ, the Hours, the door-keepers of Olympus, and goddesses of the seasons.

ᾠρσα, ας, ε, 1 aor. *act.* of ᾠρα, to rouse or stir up.

ᾠς, *relat. adv.* (ὅς,) *correl.* to πῶς, τῶς, in which way, in what way, how, how that, as, so that, so as that, like as; as if, as though; as it were, about as, according as; how! how very! how much!

ᾠσαύτως, *adv.* (ᾠς, αὐτός,) in the same manner; just as, equally so.

ᾠσπερ, *adv.*, wholly as, just as, like as, as.

ᾠστε, (ᾠς, τέ,) as, like as, so as that, so that.

ᾠφελέω, ᾠ, *f.* ᾠφελήσω, 1 aor. ᾠφέλησα, *p.* ᾠφέληκα, 1 aor. *pass.* ᾠφέλησθην, *p. pass.* ᾠφέλημαι, to help, aid, assist, succor; to be of use or service; to receive help, aid, succor.

ᾠφέλιμος, ου, ὁ, ἡ, (ᾠφελέω,) useful, advantageous, profitable.

ᾠφθην, ης, ἡ, 1 aor. *pass.* of ᾠπτομαι.

ᾠχρός, ὁ, ὄν, yellowish, pallid, pale.

ADDITIONS TO THE LEXICON.

ἔεδλος, <i>Poet. for</i> ἔδλος, a contest, struggle; toil, labor, pains. ἄλώπηξ, ἡκος, ἡ, a fox. ἄμᾶχει, <i>adv.</i> without resistance. ἄμβροσία, <i>as, ἡ,</i> ambrosia, the food of the gods. ἔμπελος, <i>ου, ἡ,</i> a vine. ἔμυνα, <i>ης, ἡ,</i> a defence, protection. ἄμφις, <i>adv.</i> on both sides, around. Ἀμφοτερός, <i>Amphoterós, a man's name.</i> Ἀνάξαρχος, <i>ου, ὁ,</i> Anaxarchus, a philosopher. ἀνέρχομαι, <i>f. ἀνελεύσομαι, 2 a. ἀνῆλθον,</i> to arrive at, ascend, return. ἀνταγωνιστής, <i>οὔ, ὁ,</i> an antagonist, adversary. ἀντιπαρασκευάζομαι, <i>f. ἄσομαι,</i> to make preparations against. ἄνωθεν, <i>adv.</i> from above, from on high. ἀπείπον, <i>2 aor. of ἀπείπω,</i> to deny, interdict, forbid. ἀρχή, <i>ης, ἡ,</i> a beginning, cause, authority, power. Ἀσία, <i>as, ἡ,</i> Asia, a quarter of the world. ἄδ, <i>adv.</i> back, backwards; again, further, besides. αὐτάω, <i>conj. Epic for</i> ἀτάω, but, yet, nevertheless. Ἀχαιός, <i>ᾶ, ὄν,</i> Achaian. βακτηρία, <i>as, ἡ,</i> a staff, stick.	Βοιωτία, <i>as, ἡ,</i> Bœotia, the name of a country in Greece. γόνυ, <i>ατος, τό,</i> the knee, the joint of a reed or straw. δασμός, <i>οὔ, ὁ,</i> a division, portion, tribute. δέκα, <i>οἱ, αἱ, τά, plur. indeclin.,</i> ten. διακρίνω, <i>f. ἰνῶ, p. διακεκρίκα, i aor. διακρίνα,</i> to separate, divide, judge, determine, finish. διῶρυξ, <i>υχος, ἡ,</i> a trench, ditch. δόμος, <i>ου, ὁ,</i> a building, edifice. δόξα, <i>ης, ἡ,</i> opinion, thought, judgment, belief. εἴγε, <i>conj.,</i> if indeed, if only. εἰσδύνω, <i>2 a. εἰσέδυν, mid. εἰσδύομαι,</i> to go or enter into; to penetrate. Ἕλλησος, <i>plur. Ἕλληνες,</i> Greeks, Grecians. ἐγκειμαι, to lie in; to press upon, harass, invade. Ἑλλήσποντος, <i>ου, ὁ,</i> the Hellespont. ἕξ, <i>num. adj.</i> six. ἐξοστρακισμός, <i>οὔ, ὁ,</i> banishment by ostracism. ἐπάνειμι, to return, come or go back. ἐπιχέω, <i>f. εὔσω, 1 a. Att. ἐπέχεα,</i> to pour out or upon. εὐώνυμος, <i>ου, ὁ, ἡ, (εὖ, ὄνομα,) of good name, auspicious, lucky, favorable.</i> ἕως, <i>conj.</i> while, as long as. ζωογονέω, <i>ῶ, f. ἥσω,</i> to produce or bring forth alive, to breed, engender.
---	--

ζῶς, *ή, όν*, (ζάω,) alive, living.

ήδέως, *adv.* sweetly, pleasantly.

ήμην, *imperf.* 1 *sing.* from mid. of εἶμι.

ήνπερ, *conj.* if, *ήνπερ καί*, even if.

θήρα, *as, ή*, a hunting, chase.

Θράξ, *ακός, ό*, a Thracian.

Ίσως, *adv.* equally, in like manner.

Ίχνος, *εος, τό*, a track, mark, sign.

καπηλεία, *as, ή*, retail trade, the business of a tavern-keeper.

κατανοέω, *ώ, f. ήσω, p. κατανενόηκα*, to understand, perceive, observe, consider.

καταπράττω, *f. άζω, to carry into execution, effect, accomplish.*

καταφανής, *έος, ό, ή*, clearly seen, manifest, clear.

Κλεομένης, Cleomenes, *a man's name.*

Λάκων, *ώνος, ό*, a Laconian or Lacedæmonian.

λέων, *οντος, ό*, a lion.

Λήδα, *as, ή*, Leda, *a woman's name.*

λόφος, *ου, ό*, a ridge of ground, a hill.

λοχαγία, *as, ή*, the office of *λοχαγός*.

μελανία, *as, ή*, blackness, a black cloud.

μηδέποτε, *adv.* never.

μύζω, *f. ξω, to murmur, moan; to suck.*

Νάρκισσος, *ου, ό*, Narcissus, *a man's name.*

Νηρεΐς, *ίδος, ή*, a daughter of Nereus, a Nereid.

ξενικός, *ή, όν*, belonging to a stranger; hind, mercenary.

ῥδε, *ήδε, τόδε, demonst. pron.* this, he.

ῥλεθρος, *ου, ό*, ruin, destruction, death.

όκτάκνημος, *ου, ό, ή*, having eight spokes, *spoken of a wheel.*

όπισθοφύλαξ, *ακος, ό*, a soldier of the rear-guard.

όρίζω, *f. m. όρίσσομαι, Att. όριούμαι, p. όρικα*, to separate from, to assign limits, to determine.

όρος, *ου, ό*, a boundary, limit.

ούδαμου, *adv.* nowhere.

ούδέπω, *adv.* not yet.

ούδέτερος, *έρα, ερον*, neither.

ούποτε, *adv.* never.

ούπω, *adv.* not yet.

πάντη, *adv.* in every way, on all sides.

παρασκευή, *ής, ή*, preparation, equipment, armament.

Πέλται, *αι*, Peltæ, *a city of Phrygia Major.*

πέμψω, *f. ψω, p. Att. πέπομψα, 1 α. έπεμψα*, to send, dismiss, conduct.

πιστεύω, *f. εύσω, p. πεπίστευκα*, to believe, confide in, intrust with.

Πλειστόναξ, *ακος, ό*, Pleistonax, *a man's name.*

πλήν, *adv.* besides, except, unless.

ποίμιον, *ου, τό*, a herd of cattle.

πολίτης, *ου, ό*, a citizen, a member of a state or city.

πόμψ, *ατος, τό*, a drink, draught.

προΐστημι, *f. προστήσω, 1 α. προΐσσησα*, to place or set before; to propose; to place over.

προσδοκέω, *ώ, f. δόξω*, to think or deem besides.

προσπέμψω, *f. ψω, p. προσπέπεμψα*, to send to or besides.

πρόφασις, *εως, ή*, a pretence, occasion, motive.

πῶλος, *ου, ό, ή*, a foal, colt.

ραθυμέω, *ώ, f. ήσω*, to be remiss, slothful, indolent.

ρήτωρ, *ορος, ό*, a speaker, orator, rhetorician.

σθένος, εος, τό, strength of body, force, vigor.	τοιγαροῦν, wherefore.
σκοτός, ου, δ, or εος, τό, darkness.	τραυματίας, ου, δ, wounded.
σοφιστής, ου, δ, one skilled in speaking or reasoning, a sophist.	τρόπος, ου, δ, a turn, manner, way.
σοφός, ή, όν, skilful, clever, wise.	τρυφή, ής, ή, luxury, effeminacy.
σόλος, ου, δ, an equipment, a military or naval expedition.	Τυρώ, όος, contr. οὗς, ή, Tyro, a woman's name.
στρατεύομαι, to carry on war, to serve as a soldier.	Ύάκινθος, ου, δ, Hyacinthus, a youth; the flower hyacinthus.
στρατιώτης, ου, δ, a common soldier.	ύλος, ου, δ, a son, descendant.
Στυμφάλιος, α, ον, a Stymphalian.	ύλη, ης, ή, a wood, thicket.
συμμανθάνω, to learn together, to know with.	ύπερφυής, εος, δ, ή, supernatural, eminent; high, great.
συναλλάσσω or -ττω, f. άξω, 2 a. pass.	ύπόδημα, ατος, τό, a shoe, sandal.
συνηλλάγην, to make an exchange, treaty or bargain; pass. to be reconciled.	ύπολύω, f. ύσω, to unloose, take off, liberate.
Σωσίας, ό, Sosias, a general in the army of Cyrus the Younger.	Φοῖβος, ου, δ, Phœbus, an epithet of Apollo.
ταλαίπωρος, ου, δ, ή, suffering from toil, miserable, wretched.	φονεύω, f. εύσω, 1 a. έφόνευσα, to slay, kill.
Ταμώς, ώ, δ, Tamos, an Egyptian admiral in the service of Cyrus the Younger.	φρούριον, ου, τό, = φρουρά.
τάφος, ου, δ, a hillock, mound, tomb.	χάσμα, ατος, τό, a chasm, gulf, abyss.
Τεγέα, ή, Tegea, a town in Arcadia.	χρήζω, f. σω, p. pass. κέχρημαι, to want, to be in need of.
Τεμενίτης, ό, belonging to Temenus.	ψύχος, εος, τό, cold; winter.
	ώνέομαι, οὔμαι, f. mid. ώνήσομαι, p. pass. έώνημαι, to buy, purchase, trade.

ERRATA AND ADDENDA.

Page	line	16	for	ἐφη.	read	ἐφη.
"	6	"	1	"	μισοδῶ	μισοδῶ
"	7	"	7	"	εἶπεν.	εἶπει.
"	8	"	20	"	στρουθία.	στρουθία.
"	13	"	23	"	ἀγαπᾷς	ἀγαπᾷς,
"	14	"	31	"	ὑμεῖς	ἡμεῖς
"	17	"	17	"	ἀνάπλεω	ἀνάπλεω
"	21	"	9	"	Αἰκαέ	Αἰακέ
"	24	"	9	"	μου,	μου ;
"	29	"	15	"	Ἀρκᾶς	Ἀρκᾶς
"	31	"	5	"	ἐνταῦθα	ἐντεῦθεν
"	32	"	8	"	θάλαττον	θάλατταν
"	34	"	15	"	ληφθῆναι	ληφθῆναι,
"	36	"	4	"	ὁ	οἱ
"	37	"	25	"	ἐλέλευεν	ἐκέλευεν
"	113	"	4	"	unknown	unknown
"	"	"	23	"	Themistocles	the boy
"	124	"	12	"	referred to	noticed
"	130	"	36	"	have composed	compose
"	133	"	5	"	Collosæ	Colossæ
"	134	"	9	"	followers	follows
"	"	"	24	"	Lupucalian	Lupercalian
"	171	"	24	"	those (villages) allotted to them	his own soldiers
"	173	"	1	"	himself	herself
"	177	"	6	"	τοῖς	ταῖς
"	182	"	37	"	Delphos	Delphi
"	281	"	20	"	Collosæ	Colossæ
"	300	"	27	"	god of medicine	read physician of the gods
"	228	under	ἀπέχω,	insert the definition,	to receive	
"	"	"	ἀπειρηκῶς	"	wearied out	
"	230	"	ἀπόλλυμι	"	to lose	
"	232	"	ἀπράγμων	"	without trouble	
"	243	"	δαπάνη	"	necessaries of life	
"	266	"	εὐδετέω	"	to sit in order	
"	278	"	κατατέμνω	"	to cut up	
"	281	"	κομίζω	"	to receive	
"	287	"	μαντεία	"	prophecy, oracle	
"	294	"	ξένος	"	host	
"	305	"	πικρῶς	"	urgently	
"	314	"	σάνδαλον	"	sandal	
"	318	"	συμπόσιον	"	banqueting-room	
"	323	"	τιμωρέω	"	to punish	
"	327	"	ὑπηρεσία	"	service	
"	333	"	χώρα	"	place	
"	334	"	ὥς	"	as prep. to	

Arnold's Greek Course.

Revised, Corrected, and Improved, by the Rev. J. A. SPENCER, D.D.,
late Professor of Latin and Oriental Languages in Burlington College, N. J.

FIRST GREEK BOOK, on the Plan of the First Latin Book. 12mo, 254 pages.

PRACTICAL INTRODUCTION TO GREEK PROSE COMPOSITION. 12mo, 287 pages.

SECOND PART TO THE ABOVE. 12mo, 248 pages.

GREEK READING BOOK. Containing the substance of the Practical Introduction to Greek Construing, and a Treatise on the Greek Particles; also, copious selections from Greek Authors, with Critical and Explanatory English Notes, and a Lexicon. 12mo, 618 pages.

A complete, thorough, practical and easy Greek course is here presented. The beginner commences with the "First Book," in which the elementary principles of the language are unfolded, not in abstract language, difficult both to comprehend and to remember, but as practically applied in sentences. Throughout the whole, the pupil sees just where he stands, and is taught to use and apply what he learns. His progress is, therefore, as rapid as it is intelligent and pleasant. There is no unnecessary verbiage, nor is the pupil's attention diverted from what is really important by a mass of minor details. It is the experience of teachers who use this book, that with a given amount of Greek Grammar can be imparted to a pupil in a shorter time and with far less trouble than with any other text-book.

The "First Book" may with advantage be followed by the "Introduction to Greek Prose Composition." The object of this work is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles employed being those of imitation and very frequent repetition. It is at once a Syntax, a Vocabulary, and an Exercise book. The "Second Part" carries the subject further, unfolding the most complicated constructions, and the nicest points of Latin Syntax. A Key is provided for the teacher's use.

The "Reader," besides extracts judiciously selected from the Greek classics, contains valuable instructions to guide the learner in translating and construing, and a complete exposition of the particles, their signification and government. It is a fitting sequel to the earlier parts of the course, everywhere showing the hand of an acute critic, an accomplished scholar, and an experienced teacher.

From the Rev. Dr. Coleman, Professor of Greek and Latin, Princeton, N. J.

"I can, from the most satisfactory experience, bear testimony to the excellence of your series of Text-Books for Schools. I am in the daily use of Arnold's Latin and Greek Exercises, and consider them decidedly superior to any other Elementary Works in those Languages."

Harkness's Latin Grammar.

From Rev. Prof. J. J. OWEN, D.D., New York Free Academy.

"I have carefully examined Harkness's Latin Grammar, and am so well pleased with its plan, arrangement, and execution, that I shall take the earliest opportunity of introducing it as a text-book in the Free Academy."

From Mr. JOHN D. PHILBRICK, Superintendent of Public Schools, Boston, Mass.

"This work is evidently no hasty performance, nor the compilation of a mere book-maker, but the well-ripened fruit of mature and accurate scholarship. It is eminently practical, because it is truly philosophical."

From Mr. G. N. BIGELOW, Principal of State Normal School, Framingham, Mass.

"Harkness's Latin Grammar is the most satisfactory text-book I have ever used."

From Rev. DANIEL LEACH, Superintendent Public Schools, Providence, R. I.

"I am quite confident that it is superior to any Latin Grammar before the public. It has recently been introduced into the High School, and all are much pleased with it."

From Dr. J. B. CHAPIN, State Commissioner of Public Instruction in Rhode Island.

"The vital principles of the language are clearly and beautifully exhibited. The work needs no one's commendation."

From Mr. ABNER J. PHIPPS, Superintendent of Public Schools, Lowell, Mass.

"The aim of the author seems to be fully realized in making this 'a useful Book, and as such I can cheerfully commend it. The clear and admirable manner in which the intricacies of the Subjunctive Mood are unfolded, is one of its marked features."

"The evidence of ripe scholarship and of familiarity with the latest works of German and English philologists is manifest throughout the book."

From Dr. J. T. CHAMPLIN, President of Waterville College.

"I like both the plan and the execution of the work very much. Its matter and manner are both admirable. I shall be greatly disappointed if it does not at once win the public favor."

From Prof. A. S. PACKARD, Bowdoin College, Brunswick, Maine.

"Harkness's Latin Grammar exhibits throughout the results of thorough scholarship. I shall recommend it in our next catalogue."

From Prof. J. J. STANTON, Bates College.

"We have introduced Harkness's Grammar into this Institution. It is much more logical and concise than any of its rivals."

From Mr. WM. J. ROLFE, Principal Cambridge High School.

"Notwithstanding all the inconveniences that must attend a change of Latin Grammars in a large school like mine, I shall endeavor to secure the adoption of Harkness's Grammar in place of our present text-book as soon as possible."

From Mr. L. R. WILLISTON, Principal Ladies' Seminary, Cambridge, Mass.

"I think this work a decided advance upon the Grammar now in use."

From Mr. D. B. HAGER, Princ. Eliot High School, Jamaica Plain, Mass.

"This is, in my opinion, by far the best Latin Grammar ever published. It is admirably adapted to the use of learners, being remarkably concise, clear, comprehensive, and philosophical. It will henceforth be used as a text-book in this school."

Harkness's Latin Grammar.

From Prof. C. S. HARRINGTON and Prof. J. C. VAN BENSCHOTEN, of the Wesleyan University.

"This work is clear, accurate, and happy in its statement of principles, is simple yet scholarly, and embraces the latest researches in this department of philological science. It will appear in our catalogue."

From Mr. ELBRIDGE SMITH, Principal Free Academy, Norwich, Ct.

"This is not only the best Latin Grammar, but one of the most thoroughly prepared school-books that I have ever seen. I have introduced the book into the Free Academy, and am much pleased with the results of a month's experience in the class-room."

From Mr. H. A. PRATT, Principal High School, Hartford, Ct.

"I can heartily recommend Harkness's new work to both teachers and scholars. It is, in my judgment, the best Latin Grammar ever offered to our schools."

From Mr. L. F. CADY, Principal High School, Warren, R. I.

"The longer I use Harkness's Grammar the more fully am I convinced of its superior excellence. Its merits must secure its adoption wherever it becomes known."

From Messrs. S. THURBER and T. B. STOCKWELL, Public High School, Providence.

"An experience of several weeks with Harkness's Latin Grammar, enables us to say with confidence, that it is an improvement on our former text-book."

From Mr. C. B. GOFF, Principal Boys' Classical High School, Providence, R. I.

"The practical working of Harkness's Grammar is gratifying even beyond my expectations."

From Rev. Prof. M. H. BUCKHAM, University of Vermont.

"Harkness's Latin Grammar seems to me to supply the desideratum. It is philosophical in its method, and yet simple and clear in its statements; and this, in my judgment, is the highest encomium which can be bestowed on a text-book."

From Mr. E. T. QUIMBY, Appleton Academy, New Ipswich, N. H.

"I think the book much superior to any other I have seen. I should be glad to introduce it at once."

From Mr. H. ORCUTT, Glenwood Ladies' Seminary, W. Brattleboro', Vt.

"I am pleased with Harkness's Latin Grammar, and have already introduced it into this seminary."

From Mr. CHARLES JEWETT, Principal of Franklin Academy.

"I deem it an admirable work, and think it will supersede all others now in use. In the division and arrangement of topics, and in its mechanical execution, it is superior to any Latin Grammar extant."

From Mr. C. C. CHASE, Principal of Lowell High School.

"Prof. Harkness's Grammar is, in my opinion, admirably adapted to make the study of the Latin language agreeable and interesting."

From Mr. J. KIMBALL, High School, Dorchester, Mass.

"It meets my ideal of what is desirable in every grammar, to wit: compression of general principles in terse definitions and statements, for ready use; and fulness of detail, well arranged for reference."

HARKNESS'S LATIN GRAMMAR.

12mo, 355 pages.

Although this work has been published only a few weeks, it is recommended by and introduced into a large number of Colleges and Classical Schools, among which are the following:

BOWDOIN COLLEGE, Brunswick, Me.
BATES' COLLEGE, Lewiston, Maine.
LEWISTON FALLS ACADEMY, Auburn, Me.
DOVER HIGH SCHOOL, Dover, N. H.
DARTMOUTH COLLEGE.
NORWICH UNIVERSITY, Norwich, Vt.
GLENWOOD LADIES' SEMINARY, Brattleboro, Vt.
AMHERST COLLEGE, Amherst, Mass.
TUFTS COLLEGE, Medford, Mass.
PHILLIPS' ACADEMY, Andover, Mass.
STATE NORMAL SCHOOL, Framingham, Mass.
HIGHLAND SCHOOL, Worcester, Mass.
NEWTON HIGH SCHOOL, Newton, Mass.
PUBLIC HIGH SCHOOL, Springfield, Mass.
ROXBURY LATIN SCHOOL, Roxbury, Mass.
LAWRENCE ACADEMY, Groton, Mass.
AUBURNDALE FEMALE SEMINARY, Auburndale, Mass.
SPENCER ACADEMY, Spencer, Mass.
JAMAICA PLAIN HIGH SCHOOL, Jamaica Plain, Mass.
BROWN UNIVERSITY, Providence, R. I.
UNIVERSITY GRAMMAR SCHOOL, Providence, R. I.
PUBLIC HIGH SCHOOL, Providence, R. I.
FRIENDS' BOARDING SCHOOL, Providence, R. I.
WARREN HIGH SCHOOL, Warren, R. I.
PROVIDENCE CONFERENCE SEMINARY, East Greenwich, R. I.
WESLEYAN UNIVERSITY, Middletown, Ct.
FREE ACADEMY, Norwich, Ct.
NEW LONDON ACADEMY, New London, Ct.
YALE COLLEGE, New Haven, Ct.
ROCHESTER UNIVERSITY, Rochester, N. Y.
MADISON UNIVERSITY, Hamilton, N. Y.
NEW YORK FREE ACADEMY, New York.
CORTLAND ACADEMY, Homer, N. Y.
OSWEGO HIGH SCHOOL, Oswego, N. Y.
HAMILTON COLLEGE, Clinton, N. Y.
HOBERT'S FREE COLLEGE, Geneva, N. Y.
CANANDAIGUA ACADEMY, Canandaigua, N. Y.
NEWTON HIGH SCHOOL, Newton, N. J.
HAVERFORD COLLEGE, West Haverford, Pa.
CLASSICAL AND MILITARY SCHOOL, Columbia, Pa.
SHURTLEFF COLLEGE, Upper Alton, Ill.
IOWA STATE UNIVERSITY, Iowa City, Iowa.
UNIVERSITY OF MICHIGAN, Ann Arbor, Michigan.

Germania and Agricola of Caius Cornelius Tacitus :

With Notes for Colleges. By W. S. TYLER, Professor of the Greek and Latin Languages in Amherst College. 12mo, 133 pages.

Tacitus's account of Germany and life of Agricola are among the most fascinating and instructive Latin classics. The present edition has been prepared expressly for college classes, by one who knows what they need. In it will be found: 1. A Latin text, approved by all the more recent editors. 2. A copious illustration of the grammatical constructions, as well as of the rhetorical and poetical usages peculiar to Tacitus. In a writer so concise it has been deemed necessary to pay particular regard to the connection of thought, and to the particles as the hinges of that connection. 3. Constant comparisons of the writer with the authors of the Augustan age, for the purpose of indicating the changes which had already been wrought in the language of the Roman people. 4. An embodiment in small compass of the most valuable labors of such recent German critics as Grimm, Günther, Gruber, Kiessling, Dronke, Roth, Ruperti, and Walther.

From PROF. LINCOLN, of Brown University.

"I have found the book in daily use with my class of very great service, very practical, and well suited to the wants of students. I am very much pleased with the *Life of Tacitus* and the Introduction, and indeed with the literary character of the book throughout. We shall make the book a part of our Latin course."

The History of Tacitus

By W. S. TYLER. With Notes for Colleges. 12mo, 453 pages.

The text of Tacitus is here presented in a form as correct as a comparison of the best editions can make it. Notes are appended for the student's use, which contain not only the grammatical, but likewise all the geographical, archæological, and historical illustrations that are necessary to render the author intelligible. It has been the constant aim of the editor to carry students beyond the dry details of grammar and lexicography, and introduce them to a familiar acquaintance and lively sympathy with the author and his times. Indexes to the notes, and to the names of persons and places, render reference easy.

From PROF. HACKETT, of Newton Theological Seminary.

"The notes appear to me to be even more neat and elegant than those on the '*Germania and Agricola*.' They come as near to such notes as I would be glad to write myself on a classic, as almost any thing that I have yet seen."

Short and Comprehensive Greek Grammar

By J. T. CHAMPLIN, Professor of Greek and Latin in Waterville College. 12mo, 208 pages.

In compiling this Grammar, Professor Champlin has drawn upon the best critics and grammarians, and with the results of his research has interwoven much original matter suggested during several years' experience in teaching, and editing Greek authors. His design is to exhibit the essential facts and principles of the language in the clearest, briefest, and most practicable form possible. With this view, all theories and complications belonging to general grammar have been avoided, and only their results used. The amplification and illustration of principles have been carried only so far as is necessary to their comprehension. In this way all the real wants of the Greek student are met, while his attention is not distracted by unnecessary and embarrassing details. Materials for oral exercises are supplied, and a sketch of Greek versification is given in an appendix.

From the REV. MR. ANDERSON, New Orleans.

"I believe the author has fully accomplished what he proposes in his preface. To those wishing to study Greek, I am satisfied he has presented a book which will much tend to simplify the study to beginners; and at the same time, without being too voluminous, presents as lucid and full an exposition of the principles of the language as can be contained within so small a compass."

Kühner's Greek Grammar :

Translated by Professors EDWARDS and TAYLOR. Large 12mo, 620 pages.

Kühner's is universally acknowledged to be the most accurate, comprehensive, clear, and practical grammar of the Greek language now extant. It is the work of one who devoted his life to Greek philology, and spent years of patient labor in perfecting this work. Too full and learned for the beginner, it is just what is needed for the college curriculum, containing all that a book of reference should contain. The student will never appeal to its pages in vain. In fulness of illustration, copiousness of reference, and philosophical analysis of the various forms of language, it is unsurpassed, we might say unequalled.

The present translation is made by two distinguished American scholars, who have revised the whole, verified the references, and appended an original treatise of their own on Greek versification. As now presented to the public, it is believed to be as perfect a grammar of the Greek language as enlightened research and profound scholarship can produce.

Greek Ollendorff;

Being a Progressive Exhibition of the Principles of the Greek Grammar.

By ASAHEL C. KENDRICK, Professor of the Greek Language and Literature in the University of Rochester. 12mo, 371 pages.

The present work is what its title indicates, strictly an *Ollendorff*, and aims to apply the methods which have proved so successful in the acquisition of the modern languages to the study of Ancient Greek, with such differences as the different genius of the Greek, and the different purposes for which it is studied, suggest. It differs from the modern Ollendorffs in containing Exercises for reciprocal translation, in confining them within a smaller compass, and in a more methodical exposition of the principles of language.

The leading object of the author was to furnish a book which should serve as an *introduction* to the study of Greek, and precede the use of any grammar. It will therefore be found, although not claiming to embrace all the principles of the Grammar, yet complete in itself, and will lead the pupil, by insensible gradations, from the simpler constructions to those which are more complicated and difficult. The exceptions, and the more idiomatic forms, it studiously avoids, aiming only to exhibit the regular and ordinary usages of the language as the proper starting-point for the student's further researches.

In presenting these, the author has aimed to combine the strictest accuracy with the utmost simplicity of statement. His work is therefore adapted to a younger class of pupils than have usually engaged in the study of Greek, and will, it is hoped, win to the acquisition of that noble tongue many in our academies and primary schools who have been repelled by the less simple character of our ordinary text-books.

Exercises in Greek Composition.

Adapted to the First Book of Xenophon's *Anabasis*. By JAMES R.

BOISE, Professor of Greek in the University of Michigan. 12mo, 185 pages.

These Exercises consist of easy sentences, similar to those in the *Anabasis*, having the same words and constructions, and are designed by frequent repetition to make the learner familiar with the language of Xenophon. Accordingly, the chapters and sections in both are made to correspond. No exercises can be more improving than those in this volume; obliging the student as they do, by analysis and synthesis, to master the constructions employed by one of the purest of Greek writers, and imbuing him with the spirit of one of the greatest historians of all antiquity.

Xenophon's Anabasis :

With **Explanatory Notes** for the use of Schools and Colleges in the United States. By **JAMES R. BOISE**, Professor of Greek in the University of Michigan. 12mo, 393 pages.

A handsome and convenient edition of this great classic, really adapted to the wants of schools, has long been needed; the want is here met by Professor Boise in a manner that leaves nothing to be desired. Decidedly the best German editions, whether text or commentary be considered, have appeared within the last few years; and of these Mr. Boise has made free use; while, at the same time, he has not lost sight of the fact that the classical schools of this country are behind those of Germany, and that simpler and more elementary explanations are therefore often necessary in a work prepared for American schools. Nothing has been put in the notes for the sake of a mere display of learning—pedantry is out of place in a school-book; and nothing has been introduced by way of comment except what can be turned to practical use by the reader.

An historical Introduction, which will enable the pupil to enter on his task intelligently, is prefixed. An abundance of geographical information, embodying the latest discoveries of travellers, is supplied; and the whole is illustrated with Kiepert's excellent map, showing the entire route of the ten thousand on their retreat.

The First Three Books of Anabasis :

With **Explanatory Notes and References** to Hadley and Kühner's Greek Grammars, and to Goodwin's Greek Moods and Tenses. A copious Greek-English Vocabulary, and Kiepert's Map of the Route of the Ten Thousand. 12mo, 268 pages.

Xenophon's Memorabilia of Socrates :

With **Notes and an Introduction**. By **R. D. C. ROBBINS**, Professor of Languages in Middlesex College, Vermont. 12mo, 421 pages.

There will be found an exceedingly useful book for College classes. The text is large and distinct, the typography accurate, and the notes judicious and scholarly. Instead of referring the student to a variety of books, few of which are within his reach, the editor has wisely supplied whatever is necessary. An admirably treatise on the Life of Socrates introduces the work, and English and Greek Indexes render it easy to refer to the text and notes.

Plato's Apology and Crito ;

With Notes. By W. S. TYLER, Graves Professor of Greek in Amherst College. 12mo, 180 pages.

This edition of the Apology and Crito has been prepared to meet the largely felt want among students of the Dialogues of Plato, now mostly superseded in Academic Courses. It is in the main an exact reprint of Stallbaum's Third Edition—though the author has had before him, and used, whenever it seemed best, the editions of Bekker, Forster, Ast, Schleiermacher, and others. The Notes are particularly full and clear; and errors in the text have been guarded against with the very greatest care.

From J. B. GARRETT, Professor of Greek, Hanover (Ind.) College.

"I can most heartily say that I am much pleased with the book. Prof. Tyler seems to have hit the happy medium between too profuse and too scanty notes; and also to have known the *kind* of notes needed in our American institutions, better than the great majority of those who have given us editions of the ancient classics. I have adopted the work this year, in place of the Georgias, and anticipate much pleasure in reading it in connection with the class."

From JACOB COOPER, PH.D., Professor of the Greek Language and Literature in Centre College, Danville, Ky.

"I have examined Prof. Tyler's edition of the 'Apology and Crito,' and am highly pleased with its execution. It bears the marks of the editor's well-known scholarship, and is an acceptable addition to our college text-books. The typography is also accurate and very beautiful. I purpose to introduce it into Centre College."

From ALPHEUS S. PACKARD, Professor of the Greek Language, Bowdoin College.

"I received, a short time since, Plato's Apology and Crito, edited by Prof. Tyler. I am much pleased with the edition, and shall introduce it into my classes as soon as I have opportunity. I have no doubt it will prove a most acceptable addition to the classics read in our colleges."

From W. H. YOUNG, Dept. Ant. Languages, Ohio University, Athens.

"It will meet a pressing want with us, and shall be introduced at once. The type is beautiful indeed, and the earnest teacher of the classics needs no better recommendation of a text-book than the name of Prof. Tyler."

From the New York Observer.

"A valuable service to classical learning and letters in general has been rendered by Prof. Tyler, in giving to the American student this edition of Plato's Apology and Crito. Hitherto, the scholars of our country have had no access to this work of Plato, except in foreign editions, or as in fragmentary form they found it in the old and now obsolete Græca Majora. It is now placed within their reach, in a form both convenient and beautiful, and accompanied by such notes and illustrations as to remove all serious difficulties in ascertaining the meaning of the text. One of the most valuable features of this edition is the introduction, which occupies some forty pages, and contains a clear and scholarly analysis of the Defence of the great philosopher before his judges who had already determined on his death."

Selections from Herodotus ;

Comprising mainly such portions as give a Connected History
East to the Fall of Babylon and the Death of Cyrus the Great.
By HERMAN M. JOHNSON, D.D., Professor of Philology and
English Literature in Dickinson College. 12mo, 185 pages.

The present selection embraces such parts of Herodotus as give a connected history of Asiatic nations. These portions are not only particularly interesting in themselves, but open to the student a new field, inasmuch as the other Greek and Latin authors commonly put into his hands leave this period of history untouched.

Herodotus is peculiarly adapted to academical reading. It has charms for the student which no other text-book possesses, on account of the simple elegance of the style and the liveliness of the narrative. In preparing his notes, the editor has borne in mind that they are intended for learners in the earlier part of their classical course; he has therefore made the explanations in the former part of the work quite full, with frequent references to such grammars as are in the hands of most students.

The notes proper are purely explanatory and grammatical. Other remarks, in the way of criticism or investigation, are appended to the several chapters, for the sake of awakening reflection and inciting to further inquiry.

A condensed treatise on the Ionic Dialect, and the peculiar forms of declension and conjugation used by Herodotus, removes one of the most serious difficulties that has heretofore embarrassed the student in reading this author. If this chapter is learned in advance, the dialectic forms, otherwise so troublesome, will be recognized without the slightest difficulty.

The text is printed in large, bold type, and accompanied with a Map of the regions described.

Sophocles' *Ædipus Tyrannus*.

With English Notes, for the use of Students in Schools and Colleges.
By HOWARD CROSBY, A.M., Professor of the Greek Language
and Literature in the New York University. 12mo, 138 pages.

The object had in view in this publication is to furnish to college-students the masterpiece of the greatest of Greek tragic poets in a convenient form. No learned criticism on text was needed or has been attempted. The Tauchnitz edition has been chiefly followed, and such aid is rendered, in the way of notes, as may assist, not render needless, the efforts of the student. Too much help begets indolence; too little, despair; the author has striven to present the happy mean.

The inviting appearance of the text and the merit of the commentary have made this volume a favorite wherever it has been used.

70

**This book is under no circumstances to be
taken from the Building**

[illegible]

form 410

MAY 5 1824

